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NO. 7.

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-Sliently beckon me over the wave, Smiling with eyes that nevermore weep-Beautiful phantasies woven of sleep!

Unward I wing to a heavenly crest.

By mountains that lift to the azurine 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 wafted once more. Back to its toilings I thought had been o'er; Jostlings of strife and throes of life's pain Wake me from sleep and from dreams that are vaint

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 spiritual istic 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.

formerly, regard all so called spiritualistic phemit that the molecular force in the atmosphere about us is apparently directed by some invisible intelligence, 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 appeal ing 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

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 worshipers 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-authenti cated 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

the sole purpose of attempting to demonstrate | substances, the difference of course being only 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.

nomena as illusionary, and are willing to ad- 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; some 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 atom atical 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 thought that these societies were formed for form either one or the other of the elementary | it is at present.—Harbinger of Light, Australia. | he had arisen.

in the polarity. No intelligent person would think of ques-

tioning 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 doctring" 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 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 there-

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 He recognizes in his soul that his loved spirit actual truths or facts, even though they may Although educated minds and profound think friends are indeed around and about him, and and doubtless do seem real to the parties iners from every school of thought do not now, as are endeavoring, as God's angel-messengers, to terested. A fact should be susceptible of bebring glad tidings of great joy and spiritual ing scientifically demonstrated by thinking minds among some of the various schools of thought.

fore not demonstrable, for a self-evident fact

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 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 Spiritualsm," El Déluvio, 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 de-clares 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 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 charac-teristic communications, the elevated charac-ter 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 Spirit-ualism, both in Potsdam and Berlin. It will be remembered that the Emperor believed himself to be in continual communication with the tutelary genii of the German nation. During the short reign of the Emperor Frederick Spir

itualism 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 collect ing 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 aristooracy 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 comnunion with the inhabitants of the unseen

Titerary Deyartment.

LED.

Written Expressly for the Banner of Light,

MRS. EMMA MINER, Author of "Bars and Thresholds."

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CHAPTER XIII-CONTINUED.

Harvey came home to see him, and vainly ried 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

vent 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 do n'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 lit-

le vexed. Eunice colored, but was silent.

"Do you mean to stay here, and leave me slone 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 authentic, reliable and correct ones; but in 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 "I know it, and I wish I had never come!"

Harvey looked at her in amazement.

"That is strange! Have n't they been good

"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, Harvev." she said, growing slightly pale.

"I should hope not. I could not think it of you unless I were compelled to do so. Do n'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 vine 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," re world was much less generally entertained than | plied Eunice, sinking upon the seat from which

"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 al 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

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 were 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

The three were sitting together one evening, after the carpe of the day were over. Millio felt an impression to write, and listlessly drow 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 DANIEL HABRINS." he will lose it.

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.

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

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

"I do n'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 he's keeping. Now I can lie here an' look at these things an' know all about 'em. If they can give such warnings, why have n't 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 n't safe. To be sure it is only fifteen hundred dollars, but it is all I have, an' I shall have to carry it over to Blakesville; an' 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 s'pose 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 sot 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

"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's 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 no ticed a man coming from the rear of the building, who seemed to be trying to keep in the shadow.

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 auxiously 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 some-

thing 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 has n'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. Sugar Halary

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

Mrs. Haskins fainted when she saw Ned Millie, trembling, felt she must command her self, 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 finandially a wreck! Telecon to him thought

robbery were kept from Mr. Haskins; but as he grow stronger he called for Ned one day, to tioned, and demanding of him that justice be give kim orders about some work. Mrs. Ilaskins was obliged to tell him Ned had met with an accident, and finally he learned all.

Mrs. Haskins uttered no reproach concorning 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

"You just ask her to bring it here, will

you?' Millie brought it at once.

'Now I want a hammer an' 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 left its impress. 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 n't be ashamed of the company it, an' think what a fool I have been!'

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

his pillow vigorously, "I got so out of conceit with Eunice's guides for letting her do such onreasonable 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 an' the onreasonable. We have ly would she have presented her facts to the got to use a little common sense an' 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. ster of the Historian Bancroft, and Widow of Ex-Gov. "Honest John" Davis; A Pronounced Spiritualist; "I Saw"; A Protest Against the Decision of Harvard College; The Central Power within the Human Soul.

Among the many memorles 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 enconfpassed 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 veri ties. 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 firstnamed 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 as 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 discredit 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 persecu tion 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 blographical tribute—drawn from the memory and notes of the author—to men and women publicly known in the opening days of the Cause, the surpassing value of which to present (as well as future) Spiritualists cannot well be overestimated.—Eds. B. of L.

For New days Nod's acoldent and the bank phenomena which had occurred in her house, under conditions that were not to be quesdone 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 thomselves. 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 falth 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

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 Darwinamong the scientific verities; and no testimony of her's seemed necessary for that time-believed to be so near at hand-when the spiritual should so closely unite itself to the material "Fact is," continued Mr. Haskius, thumping as to bring a millennium of joy to every griefstricken, mourning soul.

How many of the present seekers after truth know of her marked personality, of her unfaltering faith, of her high moral qualities and brilliant intellectual attainments. How glad-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 hu-

man 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 bls 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 spiritworld 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 1 do not yet feel it 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 Theosoph, "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 Theosoph 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 will 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 , 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 avocations 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.

Alexander (1845) Common of the

COLUMBIA'S BANNER. LTo the Children of the Nationi]

' 'NY EDNA DEAN PROCTOR. dod helping me." cried Columbus, "though fair or

foul the breeze, I will sail and sail till I find the land beyond the

western seas!" So an eagle might leave its cyrle, bent, though the blue should bar,

To fold its wings on the lottiest peak of an undiscovered start And into the vast and vold abyss he followed the set-

Nor gulfs nor gales could fright his sails till the won-

drous 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 starry banner! The best age is begun!

We are the heirs of the mariners whose voyage that Measureless lands Columbus gave, and rivers through

zones 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 bymn to welcome it shining high,

And our eagle from lone Katahdin to Shasta's snow In the light of its stars as fold on fold is flung to the autumn sky!

Uplift it, youths and maldens, with songs and loving cheers:

Through triumphs, raptures, it has waved, through agonies and tears. Columbia looks from sea to sea, and thrills with joy

to know Her myriad sons, as one, would leap to shield it from

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

Oh, vow to live and dle for it, if glorious death must The brave of all the centuries gone this starry 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 pilots to the hidden isles, a grander realm to gain. Ah! what a mighty trust is ours, the noblest ever To keep this banner spotless its kindred stars among!

Our fleets may throug 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,

And stateller temples deck the land than Rome's or Athens' pride; And science dare 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 wilt 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 diviner

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 asjand, I took does not 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 the meeting closed. 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 there has been little practical response to either one of these appeals. of these appeals.

This is not as it should be. If Spiritualists are too

there has been little practical response to either one of these appeals.

This is not as it should be. If Spiritualists are too nilgagardly to sustain their knowledge; if they are not ready to support, save with talk, their so-much 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 auchile. 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 there is to day a deficiency, 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 unatever until there is some disposition shown by the Spiritualists of this region to sustain the move by financial aid. If Spiritualism is not worth a dollar a year to any Spiritualists of the region denominated as the Norrieway per plain talk, but it is business. We are ostracised, slandered, insulted, and political out as oredulous dupes-especially in the smaller places—and we take, no means to counteract this condition, simply because we are so very niggardly or thoughtless:

There are in the region denominated as the Norrieway thousand to fifty thousand Spiritualists. Twenty-five cents from each would make a sum that would secure and se

I shall try my very best to make, the organization.

which't head wancess! Tahaii try to get come suitable grounds for camp-meeting; I should like to engage speakers to go the length and breadin of the colintry proglaming the good word; I should like to engage meetings must speakers of the best reputation for the next camp. Physical mediums are what are needed very much at suich camp meetings as we have here in the west, where outsiders can investigate and be convinced; but those mediums will not come without some guarantee of making a little more than exponses. I shall travel some after winter sats in in order to raise the means to do this work; but I would like to see some encouraging features for the work note!

like to see some encouraging leatures for the work note?

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 tleket if he or she only thought so; and this would make 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 Sauer, Treas., 698 Hudson Avenue, 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 attrac-

nounced, the place and its comforts, all are attractions.

On Sunday evening, Oct. 3th, Mr. Baxter continued his series in the course before another grand audience. He gave a very practical, not to say radical, lecture, taking for his subject "The Genius and Geniuses of Evolution and Revolution." It went to show the true actuating spirit of and the philosophy underlying all reforms, and how the law worked until the consciences 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 the men actuated the geniuses of reform. He illustrated this by examples from history afforded 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 tellingly pointed out how all nature at times seems to writhe, and then rises 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 these natural demands are always sure prophecies of coming rights, and that the uprisings ever aver that the fulfilment 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's demands, the equal rights and woman suffrage questions as to their just exactions, and other agitating movements, and thereth showed how conscience is rightfully asserting supremacy, and that the day's debates, combinations, and even unwise acts of desperation, are sure prophecies of change, and fulfillment for the better.

acy, and that the day's debates, combinations, and even unwise acts of desperation, are sure prophecies of change, and fulfillment for the better.

Mr. Baxter was grandly effective, and elicited frequent applause; and that large audience as with one voice and mind seemed to fully appreciate his closing climax, which was as follows:

"Then know ye this: While men stand parleying, Truth marches on her course. The Genius of Reform is at work, and sooner or later it will come to be seen that everything that falls short of absolute freedom of conscience, either in man or woman because of

of conscience, either in man or woman, because of any arbitrary rule, act or governing, is a full measure of luiquity. The State or Church, the institution or creed, the sect or party, the ruler or monopolizer, the aught else or anything that stands in the way of righteous decrees will be ground to powder between the upper and nether milistones of Justice and Eternal Right."

Right."
After the lecture Mr. Baxter continued with one of his unique and interesting scances, giving a large number of full and accurate descriptions of spirits as to their personal appearances and lives in the mortal, and their preserved characteristics, names, etc., in the spirit, thereby easily leading to their recognition. For Sunday evening, Oct. 16th, Mr. Baxter was aunounced to give, by request, his great and incontrovertible lecture on "The Practical Benefits of Modern Spiritualism."

DISTRICT OF COLUMBIA.

Washington .- Friends of Spiritualism have much o cheer them in the new Society recently organized in this city. Though only five months have passed

in this city. Though only five months have passed since its first meeting, it has aleady been found necessary to secure a more commodious hall for the seekers after truth who each Sunday evening assemble to listen to the earnest words of the able speakers who present the results of diligent research and profound thought as their thank-offering.

After the lectures have followed "tests," given by the best falent of this and other cities. So wonderful have been some of these, that those who came doubting have expressed themselves before leaving as firm believers in the reality of spiritual control. In the development of its plans for usefulness, the society has arranged classes for children and those of mature years that will meet at the hall every Sunday morning to receive instruction from our most cultured and advanced thinkers.

Wednesday of each week, after the regular business meeting, there will be "tests" by professional and local talent; to foster the development of the latter is a special feature of the good work being done under

a special feature of the good work being done unde

a special feature of the good work being done under the direction of the enthusiastic officials in charge of the Society's interests.

After the tests there will be music and dancing for the members and their triends; a dramatic club is also being organized under able management, and will without doubt not only prove successful as a means of entertainment, but serve as a training school for those who are looking to a more public career on the mimic stage.

This evening the Society had the pleasure of meeting Mis. Florence White [Rich?] of Boston, Mass., who gave full satisfaction to all those to whom she was the bearer of loving words from friends so near and dear yet to us unseen.

The workers of this Society have been assured of spiritual advice and assistance. Their phenomenal prosperity leaves little room for doubting the acceptability of the efforts being made by them for the beterment, comfort and happiness of humanity. A. C. Oct. 5th, 1892.

VERMONT.

Stowe.-We have, for the past two weeks, been favored with the ministrations of Mr. F. A. Wiggin of Salem, Mass. Sunday, Oct. 1st, he lectured and gave tests to two good-sized audiences. The lectures were well received, and the tests all recognized. On Wednesday evening, Oct. 5th, another large audience gathered, coming out in the rain, and all were much interested in his séance, which lasted one hour and a half. By invitation of the Rev. I. P. Booth, paster of the Unity Church, Mr. Wiggin preached in the Church of the Unity Sunday moroling, Oct. 5th. His subject was taken from the book of Revelation, "And I saw a new heaven and a new earth, and God dwelt among his people." He argued that the new heaven and the new earth were colemporaneous. The illustrations in proof of the sacredness of the secular were apt, and the speaker held the closest attention of his audience throughout. In the afternoon and evening he lec-Salem, Mass. Sunday, Oct. 1st, he lectured and gave throughout. In the afternoon and evening he lectured and gave scances to large assemblages. His work here has been most acceptable, and we believe will result in much good.

Oct. 9th, 1892.

CONSUMPTION CURED.

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

Passed to Spirit-Life, ...

From his residence, 41 Blue Hill Avenue, Boston, Satur-From his residence, 41 Blue Hill Ayenue, Boston, Saturday, Oct. 8th, Dr. Benjamin F. Barker, aged 62 years.

The deceased was for many years a devoit Spiritualist and an earnest worker. His kindly traits of character bespoke him an unusual large circle of friends, who mourn the loss of the physical body. Akind, loving hushand and father, he has left an aged wite and two daughters to mourn the loss of a noble man.

May the sweet spirit communication of those gone before tender loving tokens to the family in this distressing hour.

DR. W. A. HALE.

From her home, No. 20 Appleton street, Keepe, N. H., Sept. From her home, No. 20 Appleton street, Acque, A. D., Bolts, Mrs. H. A. Ford, wife of Horace Joslin, aged 53 years.

The funeral address was delivered in a beautiful and touching manner by Mrs. Barah A. Wiley of Rockinghant, Vt. Mrs. Joslin was one who could give consolation to mourning hearts, as many can testify—a medium of a high order, and one who strove to do all the good she could, Mrs. M. M. Holt. i Modelan 🕳 da F

[Oblivary Notices not over twenty lines in length are published or attributely. When exceeding that number, twenty cents for each additional line will be charged. Tex words on a coerage make a line. No poetry admitted under the above heading.]

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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 roomand send the result:

and send the result:

To My Old Friend Luther Colby:

To day, Brother, I might say Father (for you were one to mo), 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, also by 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 po-

I appreciated the onerous duties of your po sition 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 Spiritualization.

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 in-numerable hosts of spirits, a noble army of re-formers, philanthropies, and hymanications formers, 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 he resolved.

provail, and the reforms incident to the movement be accelerated.

Take good care of yourself, for the spiritworld needs your services longer. You can illy be spared at this juncture. I signified 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 sety. Kind regards and remembrances to your sky. Kind regards and remembrances to Bro. Rich, and other friends. Adieu. Mrs. J. H. Conant.

Maine.

GUILFORD.-Mrs. Frances M. Wharff 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 n't give any directions. I told Mr. Bennett to make me as comfortable as matism. She remained ill for several years-

so sick they couldn't 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 structure. case, and saved my life after a hard, long strug-

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 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 Mr. Bennett, 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. L. Greeley, Miss Bertha Greeley, Mrs. Mary A. Bannett, Mrs. Ethel E. Bearse."

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 scances 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 scances is due to the fact that at each are many who are strangers to the truth that those who have thesed from the mortal form return to earth.

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 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, 'The greatest happiness to the greatest number,'

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. 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. Eayrs.

In the course of an interesting and instructive series of articles, entitled "Entre Deux Vies" (Between Two Lives), M. Dufilhol 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 experi ence, 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. Dufilhol 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 refailed. The whole of the left side of her body was paralyzed; she was unable to move a fincult to understand what she said. Day by day

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 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 names 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."

We have the fact that the each at the suppose to 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 an 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 prover of the chosen from the thirty five who composed our 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;

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 lives the true philosophy of Spiritualists who lives the true philosophy of Spiritualism. Therefore: I thank Bro. Watson for giving to the world his sketch of the noble and unselfish. It's of Mrs. Underhill, and the fact that sile 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 three Fox girls' pictures framed, and hanging in my rooms, and take pleasure in sliowing 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 goodworks."

HANNIBAL.—"Looker-On" says: "Nearly twenty ladies and gentlemen assembled at the residence of Mrs. E. F. Porter, '18 Broadway, on the evening of Mr. G. V. Cordingly of St. Louis, and were gratified with seeing what was altoget to that lights of a phosphorescent in ature 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 agoney 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 by two skeptics, 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.

past record before all the world in connection with the discovery of the vast territory now the United States of North American, Such as with the discovery of the vast territory now the United States of North American, Such as with the discovery of the vast territory now the United States of North American, Such as with the United States of North American, with the United States of North American, Such as with the United States of North American, Such as with the United States of North American, Such as with the United States of North American, Such as within the United States of North American, Such as with the United States of North American to United States of North American, Such as with the United States of North American the United States

ple 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 on a scale of unprecedented magnificence 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 1907, and the discovere was not Columbus, supplied Europe with its first knowledge of the existence of islands in the far West; and the Bristol merchants, particularly the elder Thorne 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 employed him, that the historians who have most carefully examined the evidence as to till discovery of America, unaniment of the content of the claims of Sebastian Cabot and the merchants who employed him, that the historians who have most carefully examined the evidence as to till discovery of America, unaniments and the server decrease to till discovery of America, unaniments and the server decrease to till discovery of America, unaniments and the server decrease to till discovery of America, unaniments and the server decrease to till discover

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 His tory." 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 "Grandmamma's Kitchen." In "Some Simple As tronomy" 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 59th street.

THE LYCEUM BANNER .- A portrait and brief sketch is given of Mr. J. Sutcliffe, the oldest worker mained for them but to leave her to the care of in the Children's Progressive Lyceum movement in her friends, whose attentions might soothe her | England, Mr. Morse remarking editorially that lives in her few remaining days. Human skill had like those of Mr S. are inspirations to all others. London, W.: 36 Monmouth Road, Bayswater.

THE COMING DAY .- Among this month's contents ger; her speech was so affected that it was diffi- is an article by Charles Strong, entitled, "What the Critics Have Done for Religion " the being that "Criticism has driven us out of the dark she was growing weaker, and the end seemed corners of sect, creed and caste, into the broad unify-to be at hand. Was there an opportunity in lng light of God." This is followed by "Spiritualism this case to try the powers of the spirits to cure and the Bible." by Peter Dean, who declares "Nothing can be clearer than that in the New Testament One day when she was in the condition that days people were Spiritualists, and believers in the no movement of the muscles could be detected, 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.:

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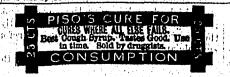
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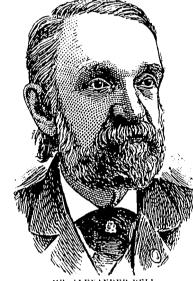
way: - "I have had two strokes of paralysis, the first about

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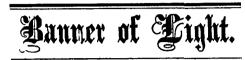
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To no notice will be taken of any letter or communication which does not come authenticated by the name and address of the writer.

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



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Before the oncoming light of Truth, Creeds t emble, Ignorance dies, Error decays, and Humanity r ses to its proper sphere of Knowledge.—Spirit John

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 workingmen 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 u annlicable 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 workingmen'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, lockouts and strikes in the interim, and, above all, provisions against evictions of workmen and the introduction of armed forces-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 dan- like the play of the lightnings through summer ger 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. Man Black believes, with the obligation upon each not to strike or look out or evict until a power. question properly raised and pending should be judicially determined, would probably save poet of youth, and youth immortal. His was

sternly demand the public intervention of the State for their suppression.

Mr. John Brisben Walker, the editor of The Cosmopolitan, in an article written for his own magazine-himself a prominent exponent of the moneyed class—sees relief for labor in sevoral general directions. He says-" Lighten the presence of eternal day! 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 employés 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 pefection of their renown. They will hereafter be a large part of the world's treasury.

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 and their employes. He says that capital been preached from any of the world's most massed on one side and men massed on the renowned pulpits with such deep clear and other make a situation to which neither the lasting impressiveness as in his immortal elegiac common law nor the statute law of our fore- poem-the poem of the century-"In Memogoers is at all adequate. The principles of the riam." That was the fruit of sixteen years of prooding over the loss of his closest ion 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 deeps 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 invisible 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

evening clouds. In appreciating, enjoying and assimilating the divine productions of poetic genius, it is a profitless 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

Tennyson above all modern poets was the

the public from these gigantic disturbances | the song of perpetual morning. No evening which shake the whole State, and therefore 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

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 velvety 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 at

tained 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 Cæsars and the Pharoahs 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 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 ac cording 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 deserts 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 reguires.

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 state-

ments. 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 all this seething of opinion and belief, tending Fowler.

which are discussed are living, prevaing 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 in 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

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

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, re membering 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 royal figure of fourscore, 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 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 fails 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 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

have maintained your steadlast 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 pour before and your spirit cries out in much 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, And yet the voice of duty is ever more 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., 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 instumentality 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 Spiritualism 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.

ears.
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 unqualified 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 beclouding 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

ever to a larger conception and view, the spiriis 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 prevailingly 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, qualls and practically retires from the conflict. The religious spirit has gone out of it. Preaching to empty pews is like feeding the hungering with stones instead of bread. Let a preacher report what his higher vision reveals to him, and immediately this unspiritual theology resorts to the persecution of trial for heresy. Is there any religion in all this?

The world is really famishing and dying for 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 spiritworld 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. 16th, 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 on 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 Leif 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 growng, universal law of evolution. It was not a sudden thing. It was the natural next step, and about this time some one would have salled 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

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 esson 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 transmitting an appreciative message from the earthly paradise so generally believed in. In re-Spirit Mrs. J. H. Conant, Mr. Colby's early co- gard to every one of these the result of his voyage vas 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 assidutty, 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 "Columbus" 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 develop ment of humanity.

Compare the navigation of this age and that; contrast the ships of Columbus with the modern ocean greyhound. A science which for a thousand years and 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

We shall print in the next number a pastel 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 Lottle

To a worldly wise but spiritually purblind Reverend is thus prenched 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 gentlemen in this city who does not believe in rewarding honesty, even with a kind word. This seems a proposterous 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 employés 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 worshiped 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 ma-aagers 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 Spiritzalist 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 cooperation 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 Barnicoat, 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 purpose she may now be addressed as above.

MR. CARLYLE PETERSILEA, 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. Refugio I. Gonzalez, editor of our Mexican exchange, La Ilustracion Espirita, has recently passed to the reward of his earnest labors for Spirit

ualism-particularly in Mexico. W. J. Colville's remarks in re Tennyson are appreciative and worthy of perusal. See "Ralti-

See List of Meetings for Philadelphia notice. outh in against that Toars had the

Congresses of the World.

The World's Congresses of 1803, 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 celebra-tion. 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. Bonnoy 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 1893 to occupy a merely incidental re-lation 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 in-

tellectual forces dominant throughout the world. Among the subjects which will be treated by these different Cougresses are "Woman's Progress," "Public Press," "Medicine," "Temperance," "Literature," "Education," "Art," "Public Health," "Agricul-

These Congresses will be held in the Permanent Memorial Art Palace, erected on the Lake Front Park, through the cooperation 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. Herron, 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. Herron'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 ex change) 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 fallure, 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 ac. life, and is receptive of good only in the degree he decomplished 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 re cently: "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 did n't exist when we captured the Fair and so they will not hold in the courts."

Demonstrations of the presence of invisible in telligences similar to those reported in Canada a few years since, and occasionally occurring in other places are described in the Ceulon Literary Register, as hav ing 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 hurled 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 Novem ber, as he is expected to spend that month in Grand Rapids, Mich. He will return to Boston for Christ mas, 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. Col ville should be addressed one week longer to 609 H 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 Spiritualistic Association. His earnest and practical words re garding the necessities of the public work will apply with equal force to Spiritualists resident in other local ities 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 en gaged in Ohlo 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

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

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): "Ap. prove, or I will dissolve you." Looks like trouble.

NEWSY NOTES AND PITHY POINTS.

so much for the glorifying of Columbus as it is to re-joice in our boundless prosperity, and to teach the all so proud of.

Was Columbus a gentleman?" That is, was he one of the "400"?

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 plants necessary for the construction of the finest ships affoat, 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.—Ex.

Edna Dean Proctor's poem on our second page is

"—What avail The plough or sail, Or land or life, If FREEDOM fail?"

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 pur poses than in any other district of equal area in the United States.

Light travels 188,800 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."—

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 anthracite fields of the United States are 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.

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 preach-

[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—Wille has swallowed a penny!" "No, mamma," interposed the terrified and frightened victim, "send for the minister." "Why?" faltered his mother. "Because papa says our minister can get money out of anybody."—New York Tribune.

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 iden-

WASHING DAY.

sists from evil."

sists from evil."

The people who are opposed to the opening of the World's Fair have made themsolves 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.—Gardiner (Mc.) Home Journal.

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-Babbatarians. They will not admit that anybody has a right to keep Sunday except after one particular sad, solemn and sanctimonlous fashion.—Boston Globe.

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 rides for twenty five cents, or three quarters of a million would go into the city fund 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 lust been set up at Harvard Observatory, the gift of Miss Caroline W. Bruce of New York.

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.

cently found the eleven defendants who were charged with selling oleomargarine that was colored, quilty, and sentenced each to pay a fine of \$100.

Frick and others of the Carnegle Company and several Pinkerton detectives, who are charged with murder and conspiracy.

very pleasant party of representa ives 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.

from the Presbyterlan general assembly.

Having for the present escaped the terrible dangers

Hong Kong dispatches for Octilith state that in a recent typhoon the mail steamer Bokhara was totally wrecked on Sand Island; one of the Pheng Hoo or Pescadores group, lying in the channel of Fo Kien, between the island of Formosa and the Chinese main-

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

Columbus is now being discussed with great interest by various classes of minds. To one he is—vide Dr. A. A. Miner (as reported)—a "pirate," etc., while with another he is looked upon with favor. Dr. Parkhurst, remarks The Record, made a nest 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 lesson of patriotism and love for the country we are

The question agitating the public press to-day is,

It is said that four hundred thousand meals each

full of the glories of patriotism, and crowned with a moral which all should heed: "For," one can say with Emerson:

MR. BEECHER'S QUILL PEN.-The soft quill pen

Great Britain and Ireland have about the same number of square miles as Arizona—not so "great"

WASHING DAY.

Of a' the plagues a poor man meets
Alang life's weary way,
There's nyen amang them a' that beats
A rainy weshen' day;
And let that day come when it may,
It a'ways is maw care
Before I break my fast to pray
It may be fine and fair.
For it's thump! thump! souse! souse!
Scrubi scrub away!
There's nowt but glumpin' in the hoose
Upon a weshen' day.

Upon a weshen' day.

Swedenborg says: "Man is born into evil or selfish

At the castle of Simonetta, Italy, there is an angle in the building which reschoes 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.) Phayune.

The happiness of heaven [we would say spirit life] consists in doing good to others without recompense. -Swedenborg.

Judge Adams in the Municipal Criminal Court re-

True bills have been returned against Messrs. H. C.

Gov. Russell, with the men bers of his staff and the

As a result of the "heresy" troubles, the Union Theological Seminary of New York has cut loose

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

Mr. J. Frank Baxter the present month is lecturing Sundays in Cleveland, O., and during the weeks in the vicinity. He has been several evenings in Sandusky, and this last week in Willoughby. He will return East to meet his respective Sunday appointments for November in Providence, R. I., Brockton, Lawrence and Haverhill, Mass. He will lecture in Worcester Friday evening, Nov. 1ith. For week evenings address him 181 Walnut street, Chelsea, Mass. For December '92 and January '93 he will return to Ohlo. S. H. Nelke, platform test medium and speaker, has returned from Maine, where he has been engaged for the last two months. He is open for correspondence with localities. Address, Hotel Andrews, Suite 3, Isabella street, Boston.

Bishop A. Beals speaks at New Orleans, La., the months of November and December, and can be addressed No. 11 St. Charles street, care Capt. Abbott. G. W. Kates and wife have accepted a call to Colorado and the West for the winter. During November their address will be Aspen, Col.

W. J. Colville will give three lectures in Kingston Hall, Brooklyn, N. Y., (Kingston and Atlantic Avenues) Monday, Oct. 31st, Tuesday and Wednesday, Nov. 1st and 2d, at 3 P. M. Nov. 2d he will speak in New York at 10 A. M. at 117 W. 42d street. Thursday, Nov. 3d, he will be in Boston, and lecture at 2:30 P. M. at 18 Huntington Avenue (Suite 4).

T. Grimshaw speaks at Lowell Oct. 23d, and Brockton Nov. 6th. Has still a few open dates. Address Glenwood Cottage, Crescent Beach, Mass. E. J. Bowtell speaks in Worcester, Oct. 23d; in Lowell, Oct. 30th; the 13th of Nov. in Plymouth; 11th of Dec., Malden, Mass. Address for dates, 223 Shaw-mut Avenue, Boston.

Miss Josephine Webster, platform speaker and test medium, would like to make engagements with socie-tles the last Sundays in the months of November, January and March. 8½ Bosworth street, Banner of Light Building, Boston. Mrs. Ada Foye is at present addressing the Union Society of Spiritualists in Cincinnati, O. She is calling out large audiences, and awakening much interest. She remains there during October.

CALIFORNIA FRUIT CROP this year sold for more than fifty million dollars. If you want to know how it is raised and at what profit, address California Bureau of Information, Box 1238, Boston, Mass.

Subscribers' Notice. The date of the expiration of every subscription to the BANNER OF LIGHT is plainly marked on each address. Subscribers who wish their paper continued will avoid inconvenience by remitting before the expiration of their subscription, as we stop every paper after that date. It is the earnest desire of the publishers to give the BANNER OF LIGHT the extensive circulation to which its merits entitle it, and hopce they look with confidence to the friends of the paper throughout the world to assist them in their important COLBY & RICH, Publishers.

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nomens and Philosophy of Spiritualism. Single copy, 5 cents.

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SPECIAL NOTICES.

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

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

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

James Burns, 15 Southampton Row, London, Eng., is agent for the BANNER OF LIGHT and keeps for sale the publications of Colby & Rich. To Foreign Subscribers the subscription price of the BANNER OF LIGHT is \$3.00 per year, or \$1.50 per six months, to any foreign country embraced in the Universal Postal Union. To countries outside of the Union the price will be \$3.50 per year, or \$1.75 for six months.

Mar If each subscriber to the Banner of Light will charge himself with getting one new subscriber, the circulation of the paper will be doubled at once, and with little trouble. Let each

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S. H. NELKE, Electro-Magnetic Healer and Medium,

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Dr. A. P. Webber,

SCIENTIFIC Massage and Magnetic Treatment. Offices: Peabody—6f Main street; Sunday, Tuesday, Thursday, Boston—6 Beacon street; Monday, Wednesday, Friday and Saturday. Office hours 9 to 5. lw* Oct. 22.

Mrs. H. J. Pratt, MAGNETIC Physician, will see patients at her office, No. 6 Beacon street, Room 8, Boston, on Tuesday, Thursday and Saturday. Office hours 9 to 5. lw* Oct. 22. Dr. and Mrs. W. A. Towne,

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An interesting account of "sittings" with various mediums, by a Baltimore gentleman, which led him to reject Presbyterianism and embrace Spiritualism. Many interesting measages are given.
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For sale by COLBY & RICH.

Message Department.

ON TUESDAYS AND FRIDAYS each week Spiritual Meetings are held the Hall of the Hanner of Light Establishment, free to the public, commencing at 8 o'clock P. M., J. A. Shei-hamer, Chairman.

hamer, Chairman.

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

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

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

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

Letters of inquiry in regard to this Departmen must be siddressed to OOLBY & RIGH.

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

Report of Public Séance held Sept. 13th, 1892.

Spirit Invocation.
Oh! most Holy Presence, thou Infinite Life in whom w live, and from whom we gather all the elements and forces of being, thou Divine Intelligence, we draw near into thee in thought this hour, seeking for light, and a new inspiration concerning the fruths of thy universe. We would gather from thee, and from thine angel ministrants, instructive lessons that shall stimulate our minds, and inform them concerning life, its duties, and all that which is of in terest to immortal souls of intellect and of achieving power We thank thee, this day, for the privileges that are ours. We praise thee for existence, that we live and move and breathe in this generation, for we know that this century contains all of power and possibility and unfoldment that the world has ever known. We realize that the experi ences and the discipline of the past, which humanity has undergone, have only pointed to the present with its un foldment and its achievement, and we know that the present is only an earnest and promise of that time which is to come when man shall climb to greater heights, and stand upon firmer platforms of truth, knowledge and power; so do we press forward, oh! Infinite Soul, seeking light and understanding, that our minds may be quickened to per-

We praise thee that we are filled with the spirit of gratitude for the communion between the two worlds, indeed for the knowledge that these worlds are closely allied, and that those dealzens of the immortal sphere may yet walk and talk with those who dwell upon the mundane plane. We praise thee that there is no separation for kindred hearts. We are thankful that the mind of man can still explore the wonders of the universe, still press forward in the attainment of knowledge and truth, even though the physical body has gone to decay. We would at this time come into communication with pure spirits from heavenly realms, that we may eatch from them an influence of purity and peace that may not only stimulate our minds to new efforts, but serve as a refreshing shower of refuleent light to our inner selves, enabling us to sense the purity, and understand something of the peace which angels, who

ceive new truths, and to entertain higher thoughts.

are thy messengers, know and experience on high.
We thank thee for the flowers, sweet messengers of love fresh from thy hand, breathing through the inceuse of their fragrant hearts tidings of great joy to listening souls. We thank thee for the kindly hands and sympathetic hearts of friends who have placed the flowers here, for not only do they breathe their goodness and worth through these tokens, but they also draw from on high spirits pure and sweet who appreciate and bless each giver. We ask thy blessing o rest upon us all forever.

Remarks by Dr. S. B. Brittau.

I greet you, Mr. Chairman and friends, with a feeling of warm friendship and love, for to me you all seem to be brothers and sisters, and the fraternal tie binding us together is surely the fraternal tie binding us together is surely of the spirit. Your President on the spiritual side has kindly invited me to open your circle to-day; and, sir, I feel complimented by the invitation, for to me the BANNER OF LIGHT séance chamber is holy ground, where the two worlds mingle, and where influences of a spiritual character from both sides of life may unite in sending forth to the world consolations and harmonies which will be a blessing to wounded, suffering, anxious human souls.

Your season opens auspiciously, it seems to

wounded, suffering, anxious human souls.
Your season opens auspiciously, it seems to me, for I find an atmosphere of concord in your apartment which is elevating to the thoughtful and aspirational mind. The very flowers that are banked about us speak of heavenly love and angelic ministration; they breathe silently upon our lives and bring us peace; fragrant and frail they are, and yet the memory of the kindly hands and loving thought that have placed them here will live as a perfume in our lives for long years to come.

that have placed them here will live as a per-fume in our lives for long years to come.

Mr. Chairman, I cannot withstand the tempt-ation to send a word of greeting to my friends, and to assure them that I am still in the har-ness. It is the greatest pleasure of my life, among the many pleasures and blessings which come to me on the spirit-side, to find that I am not forgotten by friends on earth. When I re-ceive through the spiritual telegraph a dis-patch from a kindred soul breathing magnetic pulsations of affectionate regard, one of the pulsations of affectionate regard, one of the greatest blessings of my life comes to me if I can find an opening through mediumistic channels to reach friends on earth or to speak a word for truth.

word for truth.

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. I perceive the forces playing to and fro throughout the atmosphere, and I know that spirit intelligence is winging its way, bearing its influence and power into various conditions of human life and throughout all parts of space, and it appears to me that

ous conditions of human life and throughout all parts of space, and it appears to me that never before has the grand revelation seemed so clear to human comprehension as it does in this autumn-time of the nineteenth century.

I will not pause, Mr. Chairman, to deliver any address. I merely come in fraternal love to send greeting to my friends everywhere, and to bid them be of good cheer. There is no cause for discouragement. I feel that the quickening powers are all abroad, and that no foe can hew them down.

foe can hew them down. foe can hew them down.

It is the request of your Spirit-President that I attend to the queries which you may have to present, and I wish to say to the friends at large, those who peruse your Message Department, especially that portion which concerns the presentation of the replies to questions, that if they will be so kind as to send to your Circle-Room questions of a spiritual and tions, that if they will be so kind as to send to your Circle-Room questions of a spiritual and humanitarian nature, questions of a philosophical and also of a scientific character which will draw out spritual thought and enlightent ment from the intelligence who may consider them, perhaps even a greater instructive force may be supplied to the public through this means than you receive at the present time. It is the custom of your Spirit-President to consider all questions which come that are not got too personal a nature; or that; are not too will draw out sprittal thought and enlighten ment from the intelligence who may consider them perhaps even the ment from the intelligence who may consider them perhaps even the present that the considerable perhaps the present them the perhaps the present that the present that the present that it is the custom of your Spritz-President to consider all questions which come that are not too foolish sometimes paying attention to queries that may appear purify to them perhaps that the present that may appear purify to them perhaps that the present the present that the present that the present that the present the present that the pr consider all questions which come that are not of too personal a nature; on that; are not too foolish, sometimes paying attention to queries that may appear puerile to many minds, but finding in them perhaps that which will call out a thought for the enlightenment or encour, agement of the one wile sends those questions to you. This is all well, and as it should be but if the friends who have thinking minds and who study this matter with close scruting, who frame sliently the questions which occur to them condexably the great interests of human life here; and hereafter, will only be so kind as to forward a few such, queries to your

You may now present to me your questions. B. B. Brittan.

QUESTIONS AND ANSWERS.

QUESTIONS AND ANSWERNS.

QUES.—(By Martha W., Chlongo, III.) On retiring, before sleeping I fall into a kind of half-conscious state; I see dimly faces and forms, hear snatches of conversation, find myself answering a question, and then wonder whom I was addressing; or I find myself caressing a child. Everything seems either to have happened at a great distance, or to be veited in a dim atmosphere. When standing, my body by some power is swayed gently from side to side or backward and forward; my head is often turned to one side, or upward, by a quick movement.

May I ask for a kind explanation?

Ans.—This person is undoubtedly highly

May I ask for a kind explanation?

Ans.—This person is undoubtedly highly mediumistic. She is swayed by the magnetic influence of one or more attendant spirits who desire, no doubt, to utilize her mediumship for practical purposes. Probably they are seeking to develop her forces and medial powers, and so act upon her organization in the manner described through the hours of slumber. I should certainly think she, or her spirit, is drawn away from the body, and sent out into the atmosphere to certain distances, and that at such times the lady comes into communication and in contact with spirits who dwell in the immortal world, enabling her to hold converse with the denizens of those spheres. It is

verse with the denizens of those spheres. It is possible also that the spirit in its travels, while

possible also that the spirit in its travels, while the bodily senses are quiescent, may meet with individuals of earth who are strangers to her, and that she passes out into the atmosphere to distant points upon the planet.

I judge this to be so, Mr. Chairman, because her experiences are similar to many which I have had in the past while I occupied my physical form. There were times when I felt overshadowed by a strong spiritual and magnetic influence. I knew that this was the atmosphere of guardian spirits who sought to use my organism for purposes of their own. Sometimes my spirit would leave the body, or I would leave the body and pass out into the atmosphere, not always remaining in contact with earth and its people, but occasionally drifting into the spiritual world and coming en rapport with intelligences who made their home there.

My experiences may have been a little clearer to me than are those of the lady mentioned, but she cartainly processes a phase of medium.

er to me than are those of the lady mentioned, but she certainly possesses a phase of medium-ship like mine, and I would encourage her to sit for development, either alone or with one or two congenial friends who are earnest and sincere in their desire to know spiritual truth and to learn of the spirit-world. In the course of a few months, if she sits faithfully, she will find herself possessed of medial powers that will exercise themselves through clairvoyance, clairaudience or perhaps other phases of medi-

Q.—[By W. P. Custer, Monmouth, III.] If humanity has not power over the vegetable kingdom, why do flowers grow better for a woman of a yentle, loving nature, than they do for one of a rough, austere, masculine type?

A.—I can only give you my opinion upon this subject; you may take it for what it is

worth.
I believe that flowers (or any form of vegeta I believe that flowers (or any form of vegetable life) possess a sensitive organism—one that is alive, and even conscious. I believe that not only human beings generate a magnetic force during every hour of their lives, which envelops them in an aura of finely attenuated matter, but also that every form or object in existence generates a certain magnetic force peculiar to its kind that serves as a covering or a shield, and which environs that form or object.

Object.

Psychometry teaches, through the law of scientific revelation, that there is a magnetism to every form which exists, and that magnetic force reveals the life and history of the object

to a sensitive mind that comes in contact with it. The flower, then, or the plant, it seems to me, gathers to itself the magnetic life of those who tend it. Now a sensitive plant can appropriate and assimilate the magnetism of the genial, lovable woman who cares for it, because she is fond of plants and flowers; while one who is brusque and harsh in character and disposition, who does not particularly care for one who is brusque and harsh in character and disposition, who does not particularly care for flowers and plants, but perhaps may be called upon to tend them, through some force of circumstances, will not afford to the sensitive growing plant that finely conditioned magnetism which is essential for its best growth and development. Consequently you will find plants thriving more beautifully under the care and touch of a loving, sensitive person who is fond of flowers than you will those that are under the care of one who is harsh, and who does not particularly care for floral life.

I believe that we impinge upon, with our magnetic forces and atmosphere, everything with which we come in contact. If our forces assimilate with the forces of whatever approaches us, there will be a harmonious blending of atmospheres and magnetisms; but if we cannot harmonize with the atmosphere of that with which we come in contact, there will be a repellant power at work and discord and in.

with which we come in contact, there will be a repellant power at work, and discord and in-harmony will be the result.

INDIVIDUAL MESSAGES.

Rev. John P. Humphrey.

Beautiful are thy feet upon the mountains, oh! daughter of Zion. Thy light falls upon the valleys and bathes them in splendor; thy breath

valleys and bathes them in splendor; thy breath sweeps across the plains and gives them fragrant life. All nature is awakened at thy touch and springeth up with songs of praise to thee, who art the soul and the power of life. [To the Chairman:] Pardon, my friend, if I break forth in tones of ecstasy, for in coming back to this mortal world I feel an invigorating touch as of new life, and although I do not sing songs as of old of psalmist or of prophet, yet I feel as if I can understand anew and with greater comprehension many things which I thought I understood, but which now I know were obscure to my mind.

thought I understood, but which now I know were obscure to my mind.

If I were asked to explain why I come to such a place as this, which once on a time I would have thought was unholy, I perhaps could not give any satisfactory explanation—that is, one that would be satisfactory to friends who were left upon this side of life, for, perchance, their eyes have not been opened to the great light of immortal truth, and they cannot hear the songs which souls eternal sing from the upper heights. I come because I know that life is free, and life is broad, and life is for all mankind, and I would tell the story to those who remain on earth that it may be repeated perhaps by some whom I have known.

Though I preached the gospel which to me was the gospel of truth, yet to-day I realize that much that appeared to me as truth in bygone days was error, and so I return to anarounce that I have known the higher and the

that much that appeared to me as truth in bygone days was error, and so I return to announce that I have known the higher and the better light which leadeth on to knowledge. God's love is universal. I cannot see one soul cast out of his protecting care. Many there are that travel byways of pain and suffering; many there are plunged in caverns of darkness and despair because of the sins of the world and because of the wrong-doing of their own lives; but I find that each one is in the Father's keeping, that none are jost, and that all shall be

eternal life that I may have inadvertently given to wandering souls on earth. I thank you for your kind consideration.

Mrs. H. B. Hurley.

This is very strange to me. I may not do very well, for I have to be helped in coming, and helped to speak, but I felt I ought to come in this way, and send word home to Minneapolis, Minn., that I am well, and have a happy home in the spirit, world. That is something that all can find, I think, who work for it. One need not be very high and powerful, for even the low in this life who have not had many advantages can understand the satisfaction and the peace of a beautiful home in the spirit-world.

the peace of a beautiful nome in the spirit-world.

Tell my friends I bring them my love. Tell those who were very near to me that they are so still, and I am thankful I can come from another life to look after them, and try to help them as they move along here. I believe I shall learn many things that will do me good, and I hope I can bring a knowledge of them to the dear ones of earth, so that we may be benefited, all of us; that is what I am looking forward to.

efited, all of us; that is what I am looking forward to.

I have no wish to come back and take up the old body and the old life. It is all right that I should lay down the things of earth and enter the spirit-world; I feel it is so. There is strength and health and all that we need to make us happy in that other world. When I have been gone longer, and have learned more of this life, I will try to come back and tell of its beauties and its conditions. To-day I only try to send a word of love to my friends.

I am Mrs. H. B. Hurley. I only went away last winter—in January. Among those that I would like to meet sometime, if I can, and speck to them in this way, are the Folsoms, for I think I could give them something that would be useful concerning both sides of life.

Chency Green.

Chency Green.

[To the Chairman:] Good afternoon, sir. I suppose I also can say that it is not a great while since I went from the body, but already I feel that I have picked up and gained so much that I am like a new man. I have been down through the valley and up on the mountain top. To-day I feel as if I was on the mountain top breathing in the strong, fresh breeze, and being bathed in the clear light; so I would like to come back, and send a few words home to Cambridge, saying that I am getting along first-rate, and am interested in the concerns of first-rate, and am interested in the concerns of this life, as well as the other. I have not laid all things pertaining to this world aside, and I am better able to look them over than I have been.

I would like to say to Martha Green that if I I would like to say to Martha Green that if I can gain an opening through which I can talk, I have something to say in regard to material affairs that I think is important. Tell my friends, and all who have any care to know about me, that I have got along very well indeed in the short time I have been on the spirit-side, and I am looking ahead to grow and to step forward much more rapidly and strongly after I have attended to matters concerning myself that need to be looked over

myself that need to be looked over.
That is all I have to say. I am Cheney Green, of Cambridge, Mass.

Susan Ward.

They told me that I might step forward and see what I could do with your medium. I have never before manifested in this way, but for some years I have had a strong desire to make myself known to my children and to my friends who are on this side of life. I have tried, but did not succeed. To day it is very sweet to me to find I can come near enough to look into the physical world and see something of its life. To day I feel happy that I can say a few words of loving remembrance to the dear ones who are here.

I wish my friends in Pittsburgh and in Parkersburgh to know that I have not been idle

kersburgh to know that I have not been idle or unmindful of their interest. Though I have

or unmindful of their interest. Though I have been silent so long, yet my watchful care has been with them; I have rejoiced when life has been prosperous with them, and have grieved when I found them shadowed by the trials and disappointments which have sometimes come. My home was in Pennsylvania. I have friends there; I have relatives and dear children there. Some are in Philadelphia, and a few in Pittsburgh and in other places; but I was told that your paper goes to all parts of the country, and I thought that perhaps my friends would hear of my return and be interested to learn something more of this great spiritual communication which is so beautiful and true.

what evil fate attended him; but I wish to say "No, I cannot feel that." I think that perhaps these conditions and experiences have been all for some wise purpose, and it seems to me that now as he passes along into later years he will find an easier, more contented life; that success and prosperity will be his later on, and if so, he can afford to look back over the past and rejoice at the experiences which have been his. have been his.

My name is Susan Ward.

Sarah Scott.

I am Sarah Scott. I lived in Harlem some time ago, but it does not seem long to me. As I look back over the past I find starting out many memories which are pleasant, and which

many memories which are pleasant, and which I would not lose.

I have a brother George on this side in Harlem, or near by in New York City, and I have tried many times to come to him with words of sisterly love and counsel. I think he is mediumistic, for I know that sometimes he shudders and feels strangely when a spirit approaches him, and I know that I have been able to impress his mind as to what to do and what not to do in regard to his affairs. I think that I have done for the best in my impressions, because I have seen circumstances connected with his affairs which he could not see, and which if he did see them would make him nected with his affairs which he could not see, and which if he did see them would make him do as I would desire. I thought if my brother and others could realize that I am about them it would be very pleasant to me and interesting to them, and at last I have succeeded in making myself known through your circle. That will give me courage to go on and make other attempts, and I will have hopes of sometime coming so near my friends that I will not have to use a stranger in making myself understood.

It is bright with me on the spirit-side. I have seen some shadowy places, and I have seen times when I felt discontented. I do not want to say that every hour since I went out of the body has been full of happiness to me, because it has not. I do not mean that I have been really uncomfortable, or that I have found any bad place. Every one has been kind, and I have had opportunities of going on and gaining brighter things through the years; but, all the same, I have had times of discouragement when I felt as if I did not know anything and never should, there were so many who knew more than I did, and there was so much to learn that I could not comprehend. I have wanted to sit down away from every one, and have a good cry when I have been disappointed in my attempts to do things, to get along and reach friends here.

It is not all sunshine, sweet sounds and beautiful sights with a spirit, any more than it is with a mortal on this side, only we have greater opportunities, we have more helpful friends many times than you have here, and we have something given us by way of encouragement that I cannot express which helps us on and takes us out of the unhappy or despairing state into one of hope, encouragement and good cheer. I have a pleasant home in the spirit, world, I have beautiful flowers growing about me, and I feel that truly the Heavenly Father has been good to me and to all his children; so I am thankful for the life which is mine, and which I know will come to, all, my dear ones when they pass beyond this mortal vale. stood.
It is bright with me on the spirit-side. I

spirit-world for more than twenty years, and so I feel that I can speak from experience con-cerning the immortal life as well as the life on

cerning the immortal life as well as the life on earth.

I have listened to the utterances of many spirits coming back through mediums and speaking of what they have seen on the spirit-side, and I have wondered at their telling of all the bright things and not speaking of the disappointments and discouraging things which must have met them somewhere and sometime in their upward climb, because there is no more, a condition of continual and perpetual brightness and beauty and sunshine and song in the life of a human being on the other side than there is here. However, as a spirit advances and rises to its true condition it has greater power to grasp and hold things, to overcome difficulties, to solve problems and achieve results through effort and labor over there than it has here. I presume, sir, that a good many are so happy to think they are alive, that they have good homes on the spirit-side, and that they can only sing of the good things, which is very well indeed, and then, undoubtedly, they wish to present the brightest side to their friends on earth; but I have come to the conclusion, from observation and experience, that one has work to do on the spirit-side all the years of his life, and the better and stronger he takes hold of it, the more will he puts into it, the grander results he attains and the greater is his progress toward more glorious things.

I had experiences on this side of life. I accumulated certain properties; I had business discipline; I went through many years of effort and work; and I feel gratified, in looking back over my earth-life, to know that it was so. I tried, Mr. Chairman, to leave an impress upon my townspeople and the atmosphere there concerning my life and its works. Now I don't speak of this boastfully, for a man who has been dead to the world for more than a score of years, and has become merely a memory in the lives of those who dwell where he was wont to dwell, does not find it becoming to boast of himself or his achievements; but I only speak of this because I am so p liave listened to the utterances of many

only speak of this because I am so pleased to know that what I outlined and planned was carried into execution, and that to my mind the forces and the elements of intellectual in-struction have been increased and strengthen-

the forces and the elements of intellectual instruction have been increased and strengthened thereby.

I come here to say that I am interested in life on this side as well as in life on the other side. My companion bids me say that she holds an interest in those things that concern her fellow-beings here. She joins me in greeting to this world of yours and to its people who know of us, and who may perhaps catch a glimmer of truth from the light which I am trying to hold out to them from the spirit-side.

Although, sir, a native of this State, yet I did not pass my days here. I turned my steps toward New Hampshire, and in several respective towns I made my sojourn for a time, but in Warner, that good old town with which I identified myself for many years, I perhaps left my most forcible impress, because I feel that there my magnetic powers were exercised and generated, not as you magnetic physicians do the work, but through positive lines of effort and accomplishment, and so I feel as if I and mine were a part of that particular spot. I send greeting to the good townspeople, and would have them know that Franklin Simonds is alive, and expects to live during all the ages to come.

Controlling Spirit.

The spirit band that has charge of this Circle-Room returns thanks to the friends who have We appreciate these gifts, and many spirits who have returned to the Circle-Room this afternoon, not only those to whom you have listened, but others who have not been heard, have received blessing and good cheer from the beautiful flowers which adorn our platform.

Report of Public Séance held Sept. 16th, 1892. QUESTIONS AND ANSWERS.

Ques.-[From one in the audience.] Will the Controlling Spirit please tell us if all spirits, even the low and undeveloped, can read our thoughts? also if they can see us and surrounding objects?

Ans.—All spirits cannot read your thoughts. Only such as can come into sympathy with you will be able to discern the workings of your mind. Evil inclined spirits, or those who are undeveloped and impure, will only be able to read the thoughts and discern the workings of the minds of those who are of a like character to themselves. ter to themselves.
It is a truism that "like attracts like," and

there are but very few exceptions to the rule. An individual on earth who is of a selfish nature, who is impure in tendency and characteristics, will undoubtedly attract to himself ture, who is impure in tendency and characteristics, will undoubtedly attract to himself intelligences from the other side who are like himself, and such may be able to come sufficiently into his atmosphere to be able to read his thoughts and perhaps to act upon his mind to the extent of causing him to respond, unconsciously to himself, to their desires. On the other hand, an individual on earth who is aspirational, pure-minded, desiring to do only that which is right, and to seek for such association as is good and pure, will attract to himself intelligences from the spirit-world of a similar nature, and such, if they are in sympathy with him—as they must be to come into or mingle with his atmosphere—will be able to discern his thoughts and understand the workings of his mind. Such may, perhaps, if the individual is sensitive or mediumistic, be able to give him impressions and act upon his mind to an extent which will cause him to respond to their desires or inspirations.

If we are very much in sympathy with another person on earth or in spirit-life, we shall find ourselves of kin, spiritually speaking, to that other. Our atmosphere or magnetic environment will blend or assimilate with the

find ourselves of kin, spiritually speaking, to that other. Our atmosphere or magnetic environment will blend or assimilate with the magnetic environment of that other nature, and we shall be able to exchange thought sometimes, and frequently without the intervention of verbal speech. Such occurrences happen on earth, where friends even at a distance may commune silently with each other through the transmission of thought. How often in the experience of individuals do we find that one person is impressed by the thought of a friend. experience of individuals do we find that one person is impressed by the thought of a friend, thereby gaining some idea or knowledge, perhaps, of that friend's condition; and not long afterward a letter may be received from the distant friend, or a visit, and the one who is visited will say: "I have just been thinking of you," or of such a person. It is the transference of thought or thought-waves from one mind to another, the magnetic environment of one individual reaching and blending with that of another, and a decarnated spirit will be able to come into contact with the mortal friend, and blend his magnetic aura with that of the mortal to such a degree as to exert an influence upon the life of that friend. Such sympathetic hearts will be able to receive impressions and emanations from each other; the spirit will be able to read the thought of his mortal triend, and the mortal friend will be able many times to receive impressions from the spirit attendant, only, he may not realize that these impressions come directly from his the spirit attendant, only he may not realize that these impressions come directly from his spiritual friend.

of the followers of Christ or the followers of any religious sect or dogma that the world has ever known.

Whatever the Supreme Court of the country may declare, it cannot establish the fact that this is a Christian nation. If those who have raised this question mean that this should be recognized as a nation composed of individuals who recognize the brotherhood of man as taught by Jesus the Christ, then we would prefer to see an exhibition of such belief in the daily life of not only the nation as a government, but also in communities and in individual lives before it is placed upon our statute books. When we can see maintaining throughout this country a law of equality between man and man, when we find that universal brotherhood is recognized so that justice rules in every department of human life and experience, when we find that love holds away over the hearts of the people so that one will not be willing that a brother man or sister woman shall suffer, but that when suffering of any kind comes he will do his best to assuage the pain and bring relief instead of crowding and pushing the weak to the wall, we shall feel that this is a Christian nation if by that term our friends mean a nation that recognizes love, justice and equality, a nation that recognizes the worth of the Golden Rule, which teaches each to do unto all as each would be done by; but until that time comes, we need not look at this or any other nation as a type of Christianity or of humanitarian principles and love.

If the Supreme Court declares in favor of any established rule or form of religion as the prevailing one of the country, it matters not to liberal minds — to minds accustomed to

any established rule or form of religion as the prevailing one of the country, it matters not to liberal minds—to minds accustomed to think for themselves. Such will not be compelled to pay tribute to or be drawn into an observance of any special form of religious faith against their own desire or judgment. There will be just as many Materialists, Liberalists and earnest souls reaching out for the highest truth, just as many questioning minds asking for light and knowledge of that which is offered to them in the name of religion, and is offered to them in the name of religion, and just as many Spiritualists who believe that there is communion between the two worlds, and who know there is life after death, because of their experience with another life and its people, as there were before the enactment of

Therefore, friends, all that we have to do is Therefore, friends, all that we have to do is to keep on thinking, exercising our reason and judgment, asking questions, forming opinions for ourselves and searching for the highest light. By saying this, Mr. Chairman, we do not mean to counsel any one to violate law and order and a system of good government, nor do we think this question is regulated by that of law and order and good government. We believe that every man has a right to adopt that religious system of thought or investigathat religious system of thought or investiga-tion which appeals to his nature. He has the right to exercise his own judgment upon that which, in the religious world, he shall accept, and that which he shall reject, and the govern-ment has nothing to do with the exercise of his religious opinions.

INDIVIDUAL MESSAGES.

Rev. George F. Tewksbury.

Rev. George F. Tewksbury.

I did not think to press in and be the first intelligence to communicate to-day, but I stood by, hoping for an opportunity of announcing my presence, and as your good speaker uttered the thoughts crowding upon his mind in regard to religious thought and training, it seemed natural that I should draw a little nearer, until now I find myself in the atmosphere of this young woman ready to speak. I am thankful for the privilege.

[To the Chairman:] I may express myself somewhat differently from what I did when I trod my mortal way, invested with a corporeal frame, for, sir, I was a minister of the gospel, and I believed that this country should be recognized as a Christian nation. If any one had questioned me in regard to it I should have said: "Yes; certainly it should be placed upon our statute books that we are a God-fearing people; that we are a nation that recognizes a Supreme Being, and that Jesus is his son." Undoubtedly I should have said something to that effect; but to-day, as I return, I question if I would now give such an opinion. I think not, for I have passed through many experiences in the few years that have gone by since I went from the body. ences in the few years that have gone by since I went from the body.

I have, sir, been studying new themes and new subjects of investigation on the spirit-side, and I find that life is very different beyond the veil than I anticipated it would be. There is much action, much vital exertion on the part of manifed even them that I did not expect to of mankind over there that I did not expect to behold, and I see men and women busy with their own concerns in much the same manner that you are on earth. I have not found that the blood of the Lamb cleanses any individual of sin: I find that each one must cleanse himself by hard labor of willful wrong doing, and of the effects of disobedience of law, natural and divine; and I find that while many have struggled up into the light by their own efforts,

struggled up into the light by their own efforts, many others are plunging about in darkness because they are not ready to work out their own salvation.

I speak of these things because I feel it a duty pressing upon me, and I return through your public avenue to make this statement, for I feel it incumbent upon me that I should retract something of my old opinion and assertion, and say that I did not know, I did not have all the light. I was sincere and conscientious, I served my Maker and people as well as I could with the light I had; but I find it was dim, and not sufficiently strong to give me the truth concerning immortal life. I am thankful that I live, that I have the opportunity and the power to right myself on this side, and in the spirit-world, that I have the privilege of studying and learning that which is true in the other life. I find that which is true is the most natural. I rejoice that it is so, and I am broad [Continued on seventh page.] [Continued on seventh page.]

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All dealers have it. The Barney Co., Boston, Mass. · [Continued from elath 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 load it onward to the

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, Me., 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-communion, and feel that God is so good that there is reunion for all in another world; there is active employment, there is advancement, and there is hope for every soul. is hope for every soul.

I was, known as the Rev. George F. Tewks.

bury

Mabel Wing.

Mabel Wing.

My name is Mabel Wing, and I have friends in Springfield, Ohto.

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 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 busiest, 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 smilling, contented and happy.

I would like to tell the friends on earth something about the spirit-world, and make them understand that there are so 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 this kind, we will do our part to make their trial a suecess.

INDIVIDUAL SPIRIT MESSAGES TO BE PUBLISHED NEXT WEEK.

Sept. 16 (Continued).—James Lockett; Robert Stott; Mary Feeney; David Lawrence; Maud Ryder. Sept. 20.—Jessie B. Ferguson; Nellic Fletcher; E. B. 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. 7.—I. P. Greenleaf; Maria Hudson; Georgie Latham; Charles S. Hurd; James Emmot Palmer; Philando Packard; George W. Stafford.
Oct. 11.—David Atwood; Catharine T. Sheean; Ex-Mayor H. W. Welch; Emma King; Charles Lewis; George M. Valentine.

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 séances 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. alled the attention of those present to this

whelming 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

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 won derful 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 1 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 wearled 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.

Lottle Fowler.

To the Editors of the Banner of Light:

After reading of the mediumship of Lottle 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. 276 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 propliecies 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 Lottle Fowler. L. B.

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Oct. 8.

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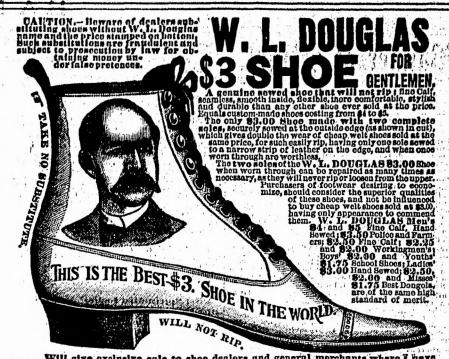
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The picture of the

Banner of Bight.

BOSTON, SATURDAY, OCTOBER 22, 1892.

MEETINGS IN BOSTON.

Banner of Light Hall, O Bosworth Street.— Spiritual meetings are beld every Tuesday and Friday af-ernoon, Mrs. M. T. Longley eccupying the platform; J. A. thelhamer, Chairman. These interesting meetings are free

The Boston Spiritual Temple, Herkeley Hall, & Berkeley Street.—Services 10% A.M. and 7% P.M. Mrs. R. S. Lillie speaker for October. Andrew L. Knight, President.

President.

The Helping Hand to the Boston Spiritual Temple meets every Wednesday at 2½ at Wm. Parkman Hall, 3 Boylston Place. Business meeting at 3 o'clock; Supper at 6. Mrs. John Woods, President; 1da M. Jacobs, Secretary; Mrs. O. P. Pratt, Treasurer. All are invited.

O. P. Fratt, Treasurer. All are invited.

First Spiritual Temple, corner Newbury and

Exeter Streets.—Bpiritual Fraternity Society: Lecture
every Sunday at 34 - M. : School at 11 A. M. Wednesday
evening Social at 74. Other public meetings announced
from platform. Mrs. H. S. Lake, speaker. T. H. Dunham,
Jr., Secretary, 17 State street, Boston.

Ohildren's Spiritual Lycoum meets every Sunday at 10% A. M. in Hed Men's Hall, 514 Tremont street, opposite Berkeley. J. A. Shelhamer, President. The Ladier Aid Lycoum Association meets every Wednesday. Business meeting at 4 P. M. Suppor served at 6. Entertainment in the evening. All are invited. Mrs. M. T. Longloy, President.

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

Vataran Street.

Tuttle, Conductor.

Votorna Spiritualists' Union.—Public meetings will be held the first Tuesday of every month in the Banner of Light Free Circle-Room, No. 8½ Bosworth street, at 7½ P. M. Dr. H. B. Storer, President; Moses T. Dole, Treasurer; Wm. H. Banks, Clerk, No. 77 State street, Boston: Mrs. M. T. Longey, Corresponding Secretary. All individuals interested in the objects of the Union are invited to attend.

Hathbone Hall, 604 Washington Street, corner of Kneeland.—Spiritual meetings every Sunday at 11 A. M., 2½ and 7½ F. M. Thursday at 2½ F. M. N. P. Smith, Chairman.

Smith, Chairman.

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

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

and tests, at 7 P. M. Ars. C. A. Shitth, Conductor.

First Spiritualist Ladies* Aid Society, 1081
Washington Street.— (Organized 1857. Incorporated
1882.) Business meetings Fridays, at 4 P. M. Toa served at 6
P. M. Public meeting at 74 P. M., with music, tests, address, etc. Mrs. A. E. Barnes, President; Mrs. A. L. Woodbury,
Secretary, 63 Marcella street, Roxbury.

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

Ladles' Ald Parlors, 1031 Washington Street.— Meetings will be held every Sunday at 11 A. M., 2½ and 7½ P.M. J. E. Hall, Conductor. Harmony Hall, 724 Washington Street.—Meetings will be held every Sunday at il A. M., 2% and 7% P. M. Dr. E. A. Blackden, Conductor.

Templar Hall, Summer Street, Somerville.—Sundays at 11 A. M., 2% and 7% P. M. Mrs. S. E. Buck, Conductor, assisted by Dr. T. Perrin.

or, assisted by Dr. 1. Petrin.

Pilgrim Hall, Chelsea.—Spiritual meetings held Sundays; developing circle at 2½; evening meeting at 7½. Mr. W. Anderson, Chairman. First Spiritual Temple.-Last Sunday after-

noon, Oct. 16th, the guides of Mrs. H. S. Lake discoursed upon "Mediumship," "Super-mundane Laws,""The Relation of Spiritualism to Christianity," etc., all of which subjects were furnished by the audience, who listened attentively.

audience, who listened attentively.

It was said: "Were mediumship not a fact, at the present time, it would be difficult to conceive of the darkness which would enshroud the human mind. Persistent as are the efforts of spirits to communicate, and measurably successful as they are, still there is so little light yet thrown upon that vast realm which lies beyond the confines of the mortal sense, that one may well pause in dismay at an outlook which would have none of these advantages.

Earth-life is of such brief duration, difficulties are so numerous, disappointments so much the common lot of all, what, indeed, were these years of mortal life if there were no knowledge of immortality?

The instruments through whom this information is presented should be considerately cared for, and, so far as possible, sheltered from the severe anxieties which afflict the race.

It is not possible to get wholly accordant notes from a discordant atmosphere; and since earth is enveloped by currents of conflict, the causes of communications which are untrustworthy are easily traced.

I am of the opinion that many decades must yet pass before the statements made by spirits succeed in removing the mass of doubt and uncertainty which obtain in regard to the spheres.

There are conditions of being corresponding to the

pass before the statements made by spirils succeed in removing the mass of doubt and uncertainty which obtain in regard to the spheres.

There are conditions of being corresponding to the diversified needs of the human ego everywhere.

When an excarnated mortal feels the necessity for an environment similar to that of the earth he has lately felt, then such a state will be his by law of at traction. When it is no longer necessary for growth and advancement, it will fall away according to the same law, and be superseded by something more in harmony with his constantly unfolding faculties.

Christiaulty bears a human relationship to Spiritualism because its originator or founder was human, with human proclivities and attainments.

Endeavoring to dissipate the darkness of those early ages, he was compelled to realize, as do the mediums of to-day, what public disbelief and hostility mean. It is not easy to fathom the secret of a soul's usefulness, nor to sound the measure of its success. Large material interests are not necessarily incompatible with soul-development; while the same may exist under very harrowing and imperfect earth states. Apparent contradictions, as to the operation of general laws, are smoothed out when the outlook becomes parent contradictions, as to the operation of general laws, are smoothed out when the outlook becomes sufficiently enlarged. It will take many centuries to train mankind to unfold their spiritual faculties, so that it will be possible to discern the other spheres, and their inhabitants, as they are, not as they are represented by the object-lessons which they are constantly presenting for human consideration.

The struggle to obtain states of tranquility compatible with clear communications is worthy of the effort of those who would enlighten and encourage the race."

Next Sunday Mrs. Lake will discourse upon "Human Relationships, and their Spiritual Significance." together with replies to questions.

The school will convene, as usual, at 11 A. M. Each Wednesday evening, at 745, the Social for interchange of thought will be held in the lower audience-room. All are cordially invited to these several sessions.

The Temple Fraternity School.—Singing, led by Miss Hattle M. Dodge. Mr. Danforth in his reading treated of creeds in general, with a characteristic quotation from Jonathan Edwards. Mr. A. C. Armstrong read an able essay on the belief and practices of the various divisions of the Baptist Church. Mr. Ayer spoke of the lessons to be learned from the results of a blind adherence to creedalism. Mr. Gregory testified to the beauty and grandeur of the spiritual lessons underlying the forms and ceremonies of churches, anotent and modern. Mrs. Cushing spoke of the Baptist church government as essentially republican, and the source from which, it is claimed, Thomas Jefferson obtained the ideas embodied in the "Declaration of Independence." Mrs. Barker spoke of the possibility of a creedal belief changing one's nature and altering inherent tendencies. Mr. Packard gave instances where the same belief had operated in directly opposite directions with members of the same family. Mr. Frank Hall also spoke of an interview with a Baptist church member, and his fallure to gain from him any intelligent reason for his belief. treated of creeds in general, with a characteristic

Mrs. Idlile closed with an inspirational pool. 10 sponsive to the query,

"Watchman, tell us of the night,
"What its signs of promise are."

Evening service opened with a song by Miss Davis, accompanied upon the plane by Mr. Boyd. After the invocation Mrs. Lillie announced as her subject." The Utility of the Teaching of Spiritualism," and delivered a fecture that was listened to very attentively throughout, closing with an improvised poem.

The Children's Progressive Lyceum was largely attended on Sunday last. A goodly delegation from the Lynn Lyceum was present and added greatly from the Lynn Lyceum was present and added greatly to the enjoyment of the occasion. The usual order of exercises—including singing, reading, the grand and target marches—was executed with ability and zeal.

Acting Conductor J. B. Hatch, Jr., made an interesting speech, and introduced Mr. Troy, Conductor of the Lynn Lyceum, who gave an excellent address. Mrs. Adams of Lynn spoke most effectively; Mrs. Morrill, Dr. Fernald, Mr. Adams, Mr. Hine and others from Lynn gave greeting to our school, and Mr.

Chase, also from the sister Lyceum, read a fine selec-

Chase, also from the sister Lyceum, read a fine selection.

Mrs. W. S. Butler, in one of her sprightly speeches, told what the Boston Lyceum is doing, and announced that we are to give free elocutionary lessons to the pupils each Saturday, free dancing lessons each Wednesday, and hold a Ladles' Lyceum Ald Sewing Circle and entertainment on the atternoon and evening of Wednesday each week.

Conductor Hatch announced that our Lyceum would participate in the children's part of the great parade on "Columbus Day," Oct. 21st, in Boston, and would rida in barges, with banners and badges. The Lynn Lyceum was invited to join us on that day,

J. B. Hatch, Sen., made an earnest and effective speech for the Lyceum and its good work.

Grace Small sang a beautiful song, as did also Lottle Tomkins. Annie Conant, Amy Adams, Eliza Garland, Blanche Atherton, James Atherton and Winford Atherton of Lynn, each gave a recitation, as did Willie Sheldon of Beston. Eddle Hill sang very sweetly, and Viggo Arntzen rendered a violin sole with fine effect. Services closed with singing and a benediction.

The Ladies' Aid Lyceum Association meets every Wednesday at 514 Tremont street. Business meeting at 4 P. M. Supper served at 6. Entertainment in the evening. All are invited.

MRS. M. T. LONGLEY, President.

First Spiritualist Ladies' Aid Society.-Well attended business meeting Friday, Oct. 14th. Much time was devoted to arrangements for a place of meet-

ing more congenial to the ladies. ing more congenial to the ladies.

The evening session was a feast of good things. Two clergymen were present, and received a cordial welcome. Miss Burnett and Miss Fay opened the exercises with inspiring music. Mrs. M. A. Chandler urged all to use their time and talents in endeavoring to improve the condition of humanity. After congregational singing, led by Miss Burnett, Rev. Mr. Morrill delighted his auditors with an address replete with good thoughts upon Reincarnation, etc.

After a well-executed plane sole by Miss Fay, Rev. Mr. Lothrop said he appreciated fully the social side of Spiritualism, coming as he did a stranger to the present company. The concluding speeches were by Jennie K. D. Conant, Mrs. Shirley, Mr. Russell and Dr. Blagden.

Ludies' Aid Parlors .- Last Sunday morning dereloping circle; readings by Mrs. C. Loomis-Hall and Mrs. Lovejoy Newman.

Mrs. Loveloy Newman.

Alternoon.—Quartet by Mrs. M. F. Lovering, Mrs. A. W. Staples, Mrs. C. P. Campbell. and Mr. Frank W. Jones; invocation by Mr. A. D. Haynes; remarks, etc., by Chairman, Mrs. M. A. Brown, and Mrs. A. W. Staples. Tests, etc., by Mr. P. McKenzie, Miss G. M. Hughes, and Dr. S. H. Nelke.

Evening.—Sliging; invocation by Mr. A. D. Haynes; recitation by Mrs. M. A. Brown; quartet, (Miss Sadie B. Lamb, and others); the Chairman paid a glowing tribute to the memory of Dr. B. F. Barker, lately deceased.

Psychometric readings, Mrs. C. Loomis Hall, Mrs. Mary C. Morrell (of Brooklyn), Mrs. May E. Young, and Dr. S. H. Nelke; closing remarks by Mrs. A. W.

Staples.
The Banner of Light is for sale at each service.
J. E. Hall, Conductor.

Engle Hall.-Wednesday, Oct. 12th, remarks by the Chairman; tests by Mrs. Burt; readings by Dr. Franks; tests by Mrs. J. E. Davis; readings by Mrs.

Chase and the Chairman.

Sunday, Oct. 10th, the usual healing and developing circle was held at 11 A. M., assisted by Dr. Franks of Philadelphia.

At 2:30 F. M., invocation by Dr. Wilkins of Fitchburg, followed by remarks and tests. Dr. Toothaker, Mrs. W. H. Burt, Mrs. J. E. Davis, Mrs. J. E. Woods, Dr. Franks, and Mrs. Dr. Bell gave tests and readings. Closed by the Chairman with tests and remarks.

At 7:30 F. M. remarks tests and readings by Mr. Tuttle, Mrs. J. E. Davis, Mrs. A. Wilkins, Mrs. Dr. Bell, and Mr. Tuttle. Meeting closed with singing.

Music at all the meetings by Mrs. A. Sterling.

S. W. S.

Rathbone Hall .- 2:30 P. M., opening address by Chairman; Mr. P. McKenzie in tests; Mrs. F. A. Stratton in face readings; Mrs. Newman read psychometrically; Dr. C. D. Fuller in tests; J. A. Woods, psychometric readings; music by Mrs. N. Carleton. 7:30 P. M., remarks by Chalrman; Mrs. E. C. Dickinson, Miss Josephine Webster, Mrs. M. A. Chandler and Mrs. Woods followed; musical selections by C. Smith and Mrs. M. E. Smith, Prof. Rimbach, cornet

solo.
The audience was large at both sessions.
A. J. Webster.

Harmony Hall.-Sunday, Oct. 16th, healing and developing circle in the morning. Afternoon service, song by Mrs. Shapleigh; remarks by the Chairman

song by Mrs. Snapleign; remarks by the Chairman; remarks, tests and psychometric readings by Mrs. M. A. Chandler, Mrs. M. A. Brown, Dr. S. H. Nelke, Mrs. Dean Chapman, Mrs. M. A. Chase and Dr. Sanders. Evening service, singing; an address by the Chairman; E. J. Bowtell made an able address; Mrs. J. E. Wilson, Mrs. Dr. Bell, Mrs. M. A. Brown, Mrs. Howe and Mrs. Newman followed with tests, remarks and readings.

DR. E. A. BLACKDEN, Chairman.

The Helping Hand Society met Wednesday, Oct. 12th, at 3 Boylston Place. The President, Mrs. Lillie, was called away on account of the death of her husband's father. The Vice-President, Mrs. Pratt, in the Chair. The evening meeting was opened by singing; among the speakers were Mrs. Waterhouse, Mr. Tallman, Mrs. Kate R. Stiles, Mr. Nolen, Mr. Chas. A. Day, Mr. Knight and Mr. Haskell. Prof. Edward G. Parker gave several fine readings. Supper at six. IDA JACOBS, Sec'y.

The Ludice, Industrial Society met Thursday, Oct. 13th. Fine business meeting; we would be pleased to have the friends help us by giving us books for our new library. Our circles will commence next Thursday afternoon at 4. Supper at 6. Evening: Mrs. Stiles, our Vice-President, Mrs. Shirley, Mrs. Pratt, Mrs. Morrell, Mrs. Hare, Mrs. Wheeler, Dr. Willis and others participated in remarks and tests. Mrs. H. W. Cushman, Seo y.

Templar Hall (Somerville) .- Oct. 16th the services for the day were very interesting; tests recog-The meetings will be continued; also on Thursday afternoon of each week, conducted by Mrs. S. E. Buck and Dr. Thomas Perrin. On Sunday, Oct. 23d, A. A. Wilkins (late of Fitchburg) will be present

For additional reports from Cleveland, O., and Hartford, Ct., see second and third pages

CONNECTICUT.

Norwich.-Sunday, Oct. 16th, the Spiritual Union

MINNESOTA.

Saint Paul. - The work of Oscar A. Edgerly, trance speaker and test medium, still continues to receive the well-merited appreciation of the Spiritual Alliance of this city. The Alliance has voted unant-mously to retain him as its regular speaker through the months of November and December. 688 Hudson Avenue. JOHN SAUER.

No fictitious certificates, but solid facts, testify the

MEETINGS IN NEW YORK.

The First Society of Spiritualists holds its meetings in a new and specious half in the Carnegic Music Half Building, between 86th and 87th streets, on Boventh Avenue; coltrance on 87th street. Bervices Bundays, 10% A.M. and 7% P.M. Henry J. Newton, President. Knickerbocker Hall, 44 West 14th Street.— Mootings of the Ethical Spiritualists Society each Bunday. Mrs. Reien Temple Brigham, speaker.

Adelphi Hall, 524 Street and Broadway.— Lectures and clairvoyant tests every Sunday at \$ and 8 P. M. Mr. John William Fletcher, regular speaker. A. E. Willis Secretary, 268 West 43d street.

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

Curnegie Hall .- Last Sunday, in answer to questions, it was shown by Mr. Howell how helpful and effective are all studies of psychology and kindred matters by the men of culture and ideas the world over. It matters not that they do not accept it as spirit phenomena. It prepares the way for such acceptance and makes the laity acquainted with such

spirit phenomena. It prepares the way for such acceptance and makes the laity acquainted with such matters.

At the afternoon meeting Mr. Henry J. Nowton spoke of how our lives touch and affect other lives, not alone of our day and generation but through all time and eternity.

Mr. Howell parrated phenomenal experiences of his with Husk and Williams, the London mediums.

Mrs. Mrs. Williams gave an account of her remarkable sittings with the same mediums.

Mrs. Kane held her usual seance, the raps answering mental questions correctly.

Mrs. Henderson gave interesting and helpful tests. This worthy woman and good test medium should be visited by all who desire evidence of spirit return.

Evening.—Mr. Howell's anbject was "Spiritualism as an Aid to Human Progress." It was shown that skepticism of the rational type occupied a position of judge, hearing all claimants, and passing sentence according to its conclusions upon the evidence. In the realm of science it leads to improved methods of investigation and to new discoveries. In ethics it exposes errors and prepares the way for new ideals. In philosophy it makes deeper analyses and leads to a broader synthesis. In religious thought it destroys the mere fetish, undermines blind faith, and leads up to a clearer spiritual vision and an intolligent faith in the soui of religious principles.

Next Sunday evening Mr. Howell's subject will be "Is Consolence an Infailible Guide?"

R.

MEETINGS IN MASSACHUSETTS.

Haverhill and Bradford.—Last Sunday was made a day of phenomenal interest at Brittan Hall by the presence of Mr. Joseph D. Stiles, the veteran plat-

the presence of Mr. Joseph D. Stiles, the veteran plat-form test medium, who possesses rare powers of spirit description as they pass before his clairvoyant vision, and is able to communicate their messages as they are borne to his clairudient ear.

Of these about twenty five names were given in the atternoon, and in the evening over one hundred and twenty-five were presented, in clear manner and rapid succession. Nearly all of them met with recognition, and a very deep interest was indicated by the audi-ence.

ence.
Willard J. Hull of Buffalo, N. Y., will be the speaker next Sunday.
E. P. H.

Hubbardsten .- Dr. C. R. Bennett (of Worcester) writes that on the 16th he conducted a spiritual meeting here, with Mrs. K. R. Stiles (of Boston) as speaking here, with Mrs. K. R. Stiles (of Boston) as speaker; she was much liked by the people, who gathered from this town, Gardiner and vicinity. Much credit is due Mrs. Dr. A. B. Bishop and family of Hubbards ton, for their earnest efforts to advance the spiritual cause in their locality. Mrs. Stiles speaks there next Sunday in the Unitarian lecture room—of which that society has kindly granted the free use—and Miss Lizzie S. Ewer (of Portsmouth, N. H.) speaks at the same place Nov. 20th and 27th.

Lynn.-Mr. F. A. Wiggin of Salem spoke in Cadet Hall, 28 Market street, last Sunday, at 2:30 and 7:30. The afternoon subject, "Christianity and Spiritual-The afternoon subject, "Christianty and Spiritualism." He gave a clear, comprehensive and forcible
discourse, followed by a large number of tests and
communications which were all recognized as correct.
Evening, "God is With Men, and He Will Dwell
With Them." was the theme; the able lecture was
succeeded by tests; music by George N. Churchill.
Next Sunday Mrs. E. C. Kimball of Lawrence is our
speaker.

T. H. B. James.

Worcester .- Mrs. Juliettee Yeaw occupied our platform most acceptably on Sunday, Oct. 16th. E. J. Bowtell will address our society Oct. 23d.

Mr. Willard J. Hull spoke before the Woman's Auxiliary Oct. 14th—his lecture, "Smoke Stacks and Steeples," being most heartily endorsed.

The Woman's Auxiliary gave a supper Oct. 21st, at the residence of Mrs. J. J. Clark, 77 Park street. A circle will be held at 8 o'clock by local mediums.

GEORGIA D. FULLER, Cor. Sec'y.

Plymonth .- Oct. 16th, evening, Mrs. Nettie Holt-Harding occupied our platform. Her subject. " Progression and Spiritualism"; her excellent address closed with many recognized tests. We have Mrs. Harding with us again Nov. 22d.—Next Sunday we have P. C. Drisco of Lynn as speaker. NELLIE F. BURBECK, Sec'y.

Malden.-Dr. Roscoe of Providence, R. I., lectured to an appreciative audience at Malden, Mass., Sunday, Oct. 16th. The friends at the above named place

hope to hear from him again.

Mary E. Thompson, Secretary, states that on Oct.
23d Dr. Willis, lecturer, and Mrs. Prentiss, test medium, will occupy the platform.

Brockton -- Mrs. Emma Boomer Cooper informs us that the lecture season opened Oct. 2d, evening, with Mrs. E. C. Kimball (of Lawrence) who was well received. On the evening of Oct. 9th, Mrs. Kate R. Stiles (of Boston) proved intensely interesting as speaker and medium. [Will be again referred to.] Spiritual prospects good for the current season.

Chelsen.- The developing circle at 2:30 was well attended, and was very interesting. At the evening meeting at 7:30 the Chairman, Mr.

W. Anderson, Mrs. Logan, Mrs. Ricker, Mr. Franks, Mrs. W. Anderson participated in the exercises.

DAISY.

Lowell .- Will L. Lathrop of Boston lectured and gave tests for this society Oct. 15th. He is a good speaker, and ought to be kept busily engaged. Next Sunday Mr. Thomas Grimshaw, the English medium, E. PICKUP, Hon. Sec'u.

Lawrence.-Oct. 16th Mrs. E. C. Kimball of this city occupied the platform to the largest audience of this season.—Sunday, Oct. Dor. 1. E. Goss, Sec'y. this season.—Sunday, Oct. 23d, Mrs. Sarah A. Byrnes

Newburyport.—J. C. Cheney informs us that Dr. John P. Thorndyke of Haverhill opened the season for the Spiritualists at Fraternity Hall Sunday, Oct. 16th, and proved to be a brilliant trance speaker.

In cases where daudruff, scalp diseases, falling and grayness of the hair appear, do not neglect them, but apply a proper remedy and tonic like Hall's Hair Re-

RHODE ISLAND.

Providence. - The Spiritualist Association met in Columbia Hall. No. 248 Weybosset street, as usual. on the 15th, at 2:30 and 7:30 P. M. (Progressive School at 1 o'clock.) Mrs. Abby N. Burnham was the speaker; she gave us two excellent lectures, both of which were followed by tests. Miss 1da Burnham (her daughter) also gave readings. Mrs. Burnham will be here again in January.—Sunday, Oct. 23d, Dr. Geo. A. Fuller will speak.

SARAH D. C. AMES, Sec'y.

Eugen D'Albert to Wm. Kanbe & Co. APTER HIS CONCERT TOUR, 1892.

After having played two months continuously on the Knabe Planos, having used them exclusively on my concert tour just finished, it is a pleasure to me to be able to confirm my opinion expressed two years ago, declaring them the best instruments of America; the experience I now have had with these has ruments has only increased my admiration for them.

New York, 16th May, 1802. EUGEN D'ALBERT.

To Correspondents.

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

E. T., NEW YORK CITY .- "Zell's" Time Table states that when it is 12 M. in Washington, D. C., it is 13 minutes past 12 in New York, and 17 minutes past 5 in Paris. Calculations can be made from these data.

The necessity for a more rigid enforcement of existing laws and the establishment of some reasonable system of selection in admitting aliens to this country becomes palufully evident.

MARYLAND.

Halimore.—On Friday evening, Oct. 14th, W. J. Colville's subject at Wurizberger's Hall was "Ten-nyson." After reading from "In Memoriam" and The Higher Panthelsm," the lecturer took as a text the lines:

' How pure in heart and sound in head,
With what divine affections bold,
Should be the man whose thoughts would hold
An bour's communion with the dead."

Should be the man whose thoughts would hold An hour's communion with the dead."

There is, said the speaker, no mistake greater than to suppose pathological states favorable to orderly spiritual experiences. Still there are many occasions when overstrained nerves seem conducive to psychic effects. There are two reasons at least why illness seems conductive to the development of desirable mediumship. Pirst, we are all far too much occupied with material concerns to hear the soft whispers of spirit voices. A period of sickness is one of enforced cessation of common activities; our thoughts at such times turn upward and hiward, and we recognize much on the psychic plane which generally escapes our notice, because of our engrossment in worldly affairs. Second, few comprehend that sickness is a necessary effect of error; it is in reality a purgative discipline, and results from nature's determined efforts to cleanse the organism of impurities. While a work of purification is going on, extreme sensitiveness is induced, and this is a reason why, when apparently out of health, people are more conscious of spirit-life than at other times. The ideal state is often only reached through painful discipline. Tennyson's bereavement, his heartieft grief for his beloved friend, Arthur Hallam, drew from him the finest verse he penned, hundreds of lines of which are all summed up in the couplet so often quoted, and not infrequently misapplied:

"Tis better to have loved and lost
Than never to have loved at all."

This refers in no sense to desertion or infidelity, but exclusively to the elevating effect of a noble friend.

This refers in no sense to describo or infidelity, but exclusively to the elevating effect of a noble friendship whose object has been transferred to the immortal control of the control

This refers in no sense to desertion or infidelity, but exclusively to the elevating effect of a noble friendship whose object has been transferred to the immortal state.

There are many places in his works where England's poet laureate advocates the truest democracy, even in his address to the Queen.

As a popular inspired teacher he reached the literati and the muses equally; he gave little offense, yet he spoke truth boldly. In theology he was Christian, but in the widest sense, and in his view of the uitimate condition of humanity a Universalist, as also are Archdeacen Farrar of Westminster, and hundreds of the ablest clergymen in the English Church, even though her rubrics apparently teach a much harsher doctrine. It seems a little incongrous that the author of "Lady Clara Vere de Vere" should have occupied a seat in the House of Lords, but his peerage was granted to him in full accord with the sentiment, "'T is only noble to be good." He proved himself good before he was pronounced noble by his country. Tennyson's last hours in the earthly form were truly divine. No poet's death could have been more ideally perfect; and those who have pondered his last song must have seen how clearly he foresaw concerning his own transition. Whittier in America and Tennyson in England, passing on within a lew days of each other, must have met and rejoiced to find themselves brothers in the truest sense.

Sunday, Oct. 16th, Mr. Colville gave three lectures in the same hall, and will speak there again Friday, Oct. 21st, at 8 P. M., on "The Woman Who Dares," and also Sunday, Oct. 23d, at 11 A. M., on "Lessons from Many Bibles"; at 3 P. M., "Lesson in Spiritual Science," and at 8 P. M. on subjects chosen by the audience, closing with an improvised poen.

IOWA.

Dubuque.-Over the nom de plume "Student" a correspondent writes: "The event of the season to Spiritualists in this city was the dedication, in the

correspondent writes: "The event of the season to Spiritualists in this city was the dedication, in the Grand Opera House, on the evening of Sunday, Septizth, of one of its finest apartments, as Liberty Hall-It is seventy feet long, finely carpeted and furnished, and excellently adapted to the service to which it is to be devoted. Over the platform is an inscription "Eternal Progression," and elsewhere "We Live to Bless Humanity" and "Welcome." Portraits of promnent advocates of Spiritualism adorn the walls, and the platform on the occasion referred to was decorated with banks of flowers.

At the morning service Mrs. Anna Orvis of Chicago, under the inspiration of her spirit guides, spoke upon "The Development of Thought in Kelation to Spiritualism," and in evening cogently responded to the query, "What has Spiritualism Done to Bless Humanity?" Cailling for a subject for a poem, "Welcome" was given, upon which she improvised a poem of eight stanzas, welcoming the light from the spirit-world.

The evening after its dedication it was filled to overflowing by an audience attracted by the announcement that Edgar W. Emerson was to lecture, and give evidences of the presence of the spirit-friends of many of the company. Dr. Adams introduced the speaker in a felicitous manner. Mr. Emerson was warmly received, and proceeded in a clear and convincing way to demonstrate that the spirit manifestations of to day are the same as those spoken of in Scriptures. He accused the orthodox ministry of speaking of the Witch of Endor, when there was no witch, but a woman with mediumistic capabilities developed.

The tests at the close of the lecture were of a most satisfactory kind, and many who came from mere curiosity left with a firm determination to further pursue an investigation of what had suddenly become to them a subject of all-absorbing interest.

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The contents of this volume consist of a series of communications received by the compiler from several spirita through the mediumship of Mrs. Christiana Cawein, the chief dictator being Ben Haman, formerly a general in the Persian army, of whom a portrait is given from a picture by spirit artist Wella Anderson: a portrait of Mrs. Cawein also being given. The book is highly instructive on the themes above indicated, dealing chiefly with the importance of a harmonious and well-regulated maternity; and in that particular is eminently deserving of the studious reading and thoughtful consideration of all who desire the well-being of not only the present but all future generations.

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SPIRITUALIST MEETINGS. Chicago, Ill.—The First Society of Spiritualists meets at Washington Hall, Washington Boulevard, corner Ogden Avenue, every Sunday at 10% A. M. and 7% P. M. Speaker, Mrs. Cora L. V. Richmond.——The First South Side Spiritual Soci-ty meets at 77 Thirty-first street every Sunday at 12 P. M. Speaker, Mrs. Emma Nickerson. Warne. Oleveland, O.—The Oblidren's Progressive Lyceum meets regularly every Sunday, 1934 A. M., in Royal League Hall. Everybody welcome. Oharles Collier, Conductor; John W. Topping, Cor. Sec'y, 345 Superior street.

Buffalo, N. Y.—First Spiritualist Society meets Sun days in A. O. U. W. Hall, corner Court and Main streets, at 2½ and 7½ P. M. William F. Pfeifler, President, 2 Gelstin street; L. O. Beesing, Secretary, 86 Prospect Avenue. street; L. O. Beesing, Secretary, 846 Prospect Avenue.

Baltimore, Md. — The Religio-Philosophical Society
meets every Sunday at 11 A. M. and 8 P. M. at Wurtzburger's
Hall, North Excter street, near Gay. Chas. A. Zipp, Secretary, 1403 East Madison street.

Providence, R. I.—The Spiritualist Association holds
meetings every Sunday at Columbia Hall, Broad street, at
23/ and 73/ P. M. Progressive School at 1 P. M.

Pittsburgh, Pa.—First Church of Spiritualists, 6 Sixth street. Meetings Sunday, at 10% A. M. and 7% P. M.; Thurs-day, 7% P. M. Nicolaus Schenkel, President; J. H. Lohmey-er, Secretary. Grand Empids. Mich.—Progressive Spiritualists' Society, Elke Hall, Ionia street. Meetings Sundays, 10% A. M. and '8 P. M. Mrs. Eme). Josselyn, President.

Josselyn, President.

Dayton, O.—The Progressive Spiritualist Alliance holds meetings Sundays at 7½ P. M., at Knights of Honor Hall, 110 East 3d street. J. M. Clark, Pres.; W. E. E. Kates, See'y.

Colorado City, Col.—Meetings are held in Woodman Hall, Sundays, at 2 o'clock.

Springfield, Ill.—The Social Wheel of Progression, or First Spiritualistic Society, will hold public worship every Sunday at 2½ P. M. at 512 South 2th street. D. N. Lepper, President; Miss H. A. Thayer, Secretary.

Norwich, Conn.—First Spiritual Union holds services in Grand Army Hall every Sunday at 1½ and 7½ P. M. Children's Progressive Lycoum meets every Sunday at 11½ A. M. in the same hall. Mr. F. M. Marcy, Conductor.

New Orleans, La.—Association of Spiritualists meets every Sunday, 7½ P. M., at 128 hall, No. 59 Camp street. Geo.

P. Benson, Fresident.

Ban Francisco, Cul.—The Society of Progressive Spir-

P. Benson, President.

San Francisco, Onl.—The Society of Progressive Spiritualists meets every Sunday morning and evening in Washington Hall, 35 Eddy street. Also a Mediums' and Conference Meeting every Sunday at 2 r. x. Good mediums always present. S. B. Whitehead, Secretary. Oakland, Cal.—Mission Spiritualists meet every Sunday at 2 and 7% P. M. at Native Sons' Hall, 918 Washington Street.

MEETINGS IN BROOKLYN. The Progressive Spiritualists hold their weekly Conference at, Bradbury Hall, 280-282, Fulton street, every Saturday evening, at 8 o'clock, Good speakers and me-diums always present. Seats free. All cordially invited. Conservatory Hall, Bedford Avenue, corner of Fulton Street.—Sundays 11 A. M. and 7% P. M. W. J. Rand, Secretary.

Spiritual Meetings are held in Mrs. Dr. Blake's par-lors, 401 Franklin Avenue, near Lafayette Avenue, every Sunday evening at 8 o'clock. Sunday evening at 8 0 cacook.

Fraternity Rooms, corner Bedford Avenue and South Second Street.—Services held under the auspices of "Beacon Light Ladies' Aid." Meetings Sunday evenings, 7½ o'clock. Good speakers and nediums. Mrs. Kate Schröeder, President, 142 Union Avenue.

MEETINGS IN PHILADELPHIA. The First Association of Spiritualists, 810 Spring Garden street. President, Benj. P. Benner; Vice-President, James Marior; Secretary, Frank M. Morrill, 221 Chestrut street; Treasurer, James H. Marvin. Services at 10% A.M. and 7% P.M. Lyceum at 2% P.M.

Keystone Spiritual Conference every Sunday at 2% P. M., Southeast corner leth and Spring Garden streets. William Rowbottom, Chairman.