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NO. 8.

A SONG OF OCTOBER.

You come to a country rich with corn,
October!
The young birds pipe in the fields new shorn,
October!
Stooks of russet on every hand
Like pointed tents of the red men stand,
October!

The flail is heard on the farmer's floor, October;
Straw and chaff are thick at the door,
October.
The dusty sacks go over the hill,
And merrily, merrily whiris the mill,
October.

Your voice is a 'hrush's, a fawn's your tread, October;
A garland of wild flowers is round your head,
October.
Your cheek how bonny, your breath how sweet!
And the lamps of the forest light your feet,
October!

Shake your crisp locks to the life-giving sun, October! Drink of your presses, that laugh as they run,
October! For the Ice King lurks in the fields of snow,
To rifle your kingdom and lay you low,
October!
— Dorn Read Goodale, in Harper's Young People.

The Spiritual Rostrum.

NOT UNDERSTOOD.

One of a Series of Informal Addresses delivered in Washington, D. C., Sept. 1892, BY MRS. H. S. LAKE.

[Reported for the Banner of Light.]

The lecture was prefaced by the reading of the following selected poem:

' Not understood! we move along asunder: Our paths grow wider as the seasons creep Along the years; we marvel, and we wonder Why life is life, and then we fall asleep Not understood.

" Not understood! we gather false impressions, And hug them closer as the years go by, Till virtues often seem to be transgressions; And thus men rise and fall, and live and die. Not understood

" Not understood! poor souls, with stunted vision, Oft measure glants by their narrow gauge; The poisoned shafts of faischood and derision Are pointed oft 'gainst those who mold the age Not understood.

" Not understood! the secret springs of action, Which lie beneath the surface of the show, Are disregarded; with self satisfaction We judge our neighbors, and they often go Not understood.

"Not understood! how trifles often change us! A thoughtless sentence, or the fancted slight, Destroy long years of friendship and estrange us, And on our souls there falls a freezing blight-Not understood.

" Not understood! how many hearts are aching For lack of sympathy! Ah! day by day, low many cheerless, lonely hearts are bre How many noble spirits pass away Not understood.

"Oh, God! that men would see a little clearer! Or judge less harshly when they cannot see; Oh, God! that men would draw a little nearer To one another, they'd be nearer Thee, And understood."

Perhaps the author of this poem has stumbled upon as great a cause for human misery and disquiet as is known; for wherever we may be, under whatsoever circumstances placed, it is unquestionably true that the heart feels most acutely—if it be sensitized at all this state so aptly portrayed by the poem which I have tried to translate to you in the spirit of the writer.

I felt, as the words passed over my lips, and the sensation was communicated to my brain, that the author of that poem had been pursuing a course of experience which had brought him most painful associations; for I have learned, in my psychometric work and in my spiritual experiences, that it is possible to understand the lives, even to remote and particular details, of those who write for us, as well as of those who labor for us upon material things. So powerfully do the spoken and written words of men and women sometimes affect us that, without understanding it, we are instantly healed, or as quickly made very ill.

I had a most marked illustration of this not many years ago, perhaps three, when I was suffering with what is generally described as acute neuralgic headache-a thing which, by the way, was "transmitted," as they tell us, to me by my mother. Do not mistake me and think that, when I say "transmitted by my mother," I believe in the law of heredity as generally understood. I have no such belief. I do not for a moment entertain that idea, since I have received so many lessons from the Guides who have been my comrades for lo! these many years. I say I do not entertain the idea, for a moment, that any one of us can be untler the domination of inherited tendencies: for, if you will pardon the digression (and I will relate the incident a little later), many of | face. you have heard me say that, to all appearances, I was born with the inherited tendency of consumption, scrofula, cancer, and neuralgia; I often add, when I wish to be facetious, presbyterianism also. These things were, apparently, a part of my blood and bones; and, for the honor of heredity as a science, I ought still to be representing these tendencies; but unfortunately (or fortunately) I am not. I do not fear consumption, cancer, scrofula, or neuralgia. They have no effect upon me except relatively.

But at this time I had not sufficiently outworked my Karma; for I can remember when I was a being other than the one I now appear to be. This may seem an extravagant state-

terial being fall away from me, and the senses of the spirit rise in superiority over the senses of the flesh. Then I can remember other states of being and other persons, with whom I was then in contact and with whom I worked. Sometimes I can select these persons from my numerous acquaintances, and I can give them, under special conditions, something which might be termed "tests," which convey to them the idea that they were once associated with me, and upon the planets which I name. But to revert to my incident:

I was suffering with a development of spirit ual states which ultimated, in this body, in what is termed neuralgia, on the occasion to which I have made reference. I had frequently felt that there was an extraordinary power, not only in the spoken but in the written word, provided it came from certain beings who had a certain kind of unfoldment. That I might be more conscious of this fact, I presume, my Guides directed me on this especial occasion to a spiritual newspaper which lay in the room. My eyes were instantly attracted to an article upon the editorial page. You will remember that the Guide said to you, last Sunday evening, that there is a possibility of being so led by the forces of the spirit that you can not make a mistake; that you can be directed in the common concerns of every-day being in those ways essential to your needs. He said that there is such a law. Now, however much I may blunder, I am satisfied that the Guide has enunciated the truth. I do believe that however untrustworthy seem these expressions in relation to the facts of our lives, the statement is nevertheless entirely true; and I say, although I may blunder at times-for I blunder when in the senses material, just as any one else might-I did not blunder on this occasion, when I took up the paper and my eyes rested upon the article to which I have referred.

Following the line of this impulse, or that spiritual current, I read it down. It took me to read I was in the utmost agony, so blinded by the pain in my head (which I called neuralgia) that I could scarcely see. And, by the way, I want to say to those who are here, and who are accustomed to illnesses of this or other kinds, that there is a law of elimination. I know it. I am not telling you anything which is merely guess-work. For many, many years perform while here. I had suffered as I suffered at the time to which minutes-I was instantly relieved of the pain, can hear, under certain circumstances, as distinctly as I can hear any buman being) stated that this was the cause of the removal of the pain; and he furthermore said that this inci-

tle—it was that I might learn the laws. Guides are with us as instructors; as persons who have the power to communicate to us an intelligent conception of those spiritual laws with which they become acquainted. And what would we be without these teachers? It. would be simply the apprehension of your in terior self as to what may be true of that realm not cognizable by the physical faculties; for to demonstrate the existence of a realm spiritual, there must be spiritual inhabitants who come to us therefrom. We must be acquainted with them. There must be occurrences which fix

me at that time-for of this the Guides care lit-

their individuality in our minds. I have heard many mediums say, "I think I should have developed as a comparatively good instrument for spiritual work, but I have been quite unable to tell where the influence of my own individuality left off and that of another intelligence began." Now I say to such persons, whoever they may be, "Never mind; perhaps you have n't any marked individuality, so that the dividing line will be scarcely dis cernible." Frequently such make the very best instruments for intelligences excarnate, for it is very difficult to take a person who is extremely pronounced, and transfer his spiritual personality to some other region, that another-an excarnate intelligence-may take

possession of the organization. I know this to be the case by the difficulty which attended my own development. I was not perplexed, it is true, as to where my individuality left off and that of another began; and yet many of my listeners, who have been among my public audiences for years, have been unable to determine, or found it impossible to tell, when I am entranced and when I am in the condition in which I now am, unless they watch very closely the expression of my

There is an exalted spiritual state into which individuals may fall-or rise, perhaps that would be the better term-by a little dents, either in the mortal or the spiritual course of training, when you may lay aside, for the time being, all the material cares which so perplex you. Indeed, you may forget, in a large sense, that you are material. If you will excuse me for the simple little illus tration—and I will make it because it occurs to my mind-I have many and many a time been so entirely oblivious to my material self, though not entranced, that when I had on a very uncomfortable pair of shoes, which pinched a very much pained foot, I quite for got the circumstance, or was entirely obliv ious to the fact, when in the superior condiment, and I wish you to take it with some de | tion; but let me descend again into the bodily gree of allowance, because I cannot remember states, and immediately the twinges began to any way resembled it. I gazed upward, and, this except when in what is termed the "su- remind me that I had a foot, wearing a very as our eyes met, a singular thrill of costasy perior state"; when the conditions of my ma. tight pair of shoes-a very unwise thing for

any woman to do. But there are circumstances in which even mediums may buy the wrong size of shoes, for we are such sensitives; some of us-both men and women-that when we go into the psychologic spheres of merchants, bent upon getting rid of the goods which lie in their stores, we buy the very things we no not mean to purchase, and wear them with great pain. Mark! and note the law; and when you go into any establishment, even to purchase your household supplies for the table, make up your minds as to what you are going to buy, and see to it that you are not psychologized by the cannibalism that prevails to-day in commercial life.

I have learned many severe lessons, under the influence of my blessed Guides, in regard to these matters; and now they say to me: 'Never again use the term 'my blessed Speaking here to you in this informal and quite natural-spiritual way, I yet hear quite distinctly, though not in words, this little reprimand from the one who chose to address you last Sunday, both morning and even-

Blessed guides!" he says; "blessed means to be happy. I am not happy, and I am one of the most positive of influences pervading your life. The reason why I am not happy is because I transgressed the spiritual laws, which you are endeavoring to realize and interpret while in your mortal body now. Be grateful for the privilege which is yours, of being an instrument for intelligences excarnate. You sometimes grieve and sigh that you are a medium, and I have even known you to rebel, on certain occasions, when we desired to communicate something exceedingly distasteful to yourself. Nevertheless, be deeply grateful for the fact that you are so organized that you can be played upon by superior intelligences. Do you know," he says, "what you would miss were it not possible for you to hear the language of the inner spheres? Do you know how much darker than the deep darkness that perhaps three minutes to do so. When I began has gathered around you would be your life. were it not possible for the rays of spiritual sunshine sometimes to atrum in amid the midnight of your mortal life? But call us not blessed, for we are not happy, any of us, who are linked to the earth's atmosphere, and compelled to do through instrumentalities, chosen for that purpose, the work which we did not

"You have a term, and you often use it-you I refer. It was then spasmodic, coming less say earth-bound spirits; but when you speak frequently than in former years. Reading this of these, you immediately imagine, or carry in article-which took me, perhaps, as I say, three your minds, the images of malformed and diseased intelligences who have passed through which had been excessive. You say, "How do the tragedy called death. Now this is not coryou know that this act on your part eliminated | rect, for all spirits who work in the atmosphere the pain?" I know it only in this way: that of earth, or other material planets, do so bewhen I performed that act the Guide (whom I cause they are chained by a law which we will call the law of spiritual gravity. Whoever under any circumstances, finds himself working through a medium, is doing this because he has left undone something which he should dent had occurred not particularly to relieve have performed when he had a body of his own, and this is simply a way of duplicating experiences.

"There are many spirits on the supermundane plane who, using a mundane instrument, manifest their lack of energy in spiritual directions when last embodied. For myself," says this Guide, "I searched seriously, and continuously, to find happiness in material and intellectual pursuits; for you who have known my history, and have read my poems-and there are but few in this room, if any, who are not more or less familiar with the work which it was mine to do when in the earth-form-you will realize that I migrated from point to point, not only in bodily but in mental ways; that whenever I grasped what seemed to me an intellectual fact, I flung it from me almost instantly in some form of expression which seemed to me consistent with the idea which I had seized; but I went about it in a disorderly, I mean now spiritually disorderly manner. I did not classify and arrange my sensations according to known spiritual laws. Glimpses of those laws did throng my inner being at times, and there were times when I seemed to grasp a knowledge of the immortality of my being; but again it would fade away in the darkness of my material life, and I was left to flounder in

despair. "As Byron, the poet, I died in the utmost agony of mind which it is possible for any mortal being to sense; and for a season, which seemed to border upon that which I would denominate a period of ten years, I was so filled with blackness and misery that I imagined that even a devil, in the regions which you have named hell, would have felt pity for me. For this long period of time I struggled, and struggled, and struggled, to endure my state. To call on God I would not; to beg of mortals for assistance I could not; and how I escaped the situation in which I found myself seemed what here you would denominate an accident; but I know there are no such things as acci-

"I seemed to be walking, during the blackness of this period of time, down in the bottom of an abyss. I was pondering upon the situation which I had portrayed by my pen in 'Cain and Abel.: (I hope you have read it.) I was pondering on the situation of that imprisoned spirit, and I was seeing my doom in his fate. Suddenly a little light shone over the preci-pice that towered above me! I looked, and it was a woman's face growing out of 'this light. It was beautifully radiant. I had had dreams of such a countenance when in my earth embodiment, but I had never seen one that in

[Continued on eighth page.]

Literary.

Department.

LED.

Written Expressly for the Banner of Light.

BY MRS. EMMA MINER,

Author of "Bars and Thresholds."

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CHAPTER XV. A Tramp.

Through thick woods between Haskinsville and Blakesville two men were leisurely making their way, until they came to a place where, evidently, they felt secure from observation. Both were tall, dark, ugly-looking fellows, and

they seemed to be in a dejected mood. "All is, that game is up," said the man who appeared to be the elder of the two.

"Who would have thought we would have got fooled that way?"

"I'm sure I did n't," replied the other; "I guess it is the first time where a couple have laid out for a nice job like that, that the cashier or some other chap has got away with the boodle first!"

"It must have been done just before we got there. It's luck we didn't run into him, or them, whichever it was. There would have been a fine scene."

"I say, Jack," said the leader, "we are traving with empty pockets now. We have got to make a strike somehow. Any idea of what we shall do?"

"The only thing I can think of just now is to report at headquarters;" and Jack nodded his head significantly. "It won't do for you or me to make much of a move without him just

"That's a fact. Guess you are right. But he has gone to New York; took a sudden start.'

'New York! What's that for?' "Well, it's my opinion he has followed the

farm house woman. Jack stared in blank amazement for a moment, and then scowled.

"I tell you what it is, Jim, he has gone about far enough in that direction. I have got a little feeling left, and if he don't stop worrying

her I'll -"I do n't see what we can do just now," replied his companion. "It won't do to get into a fracas while we are in this situation."

said : "One of us must go to New York and find

Both were silent for a long time.

him." "You are right," said Jack, after a little re-

flection, "and it had better be you than me." "Very well; me it is then. But what will you do?" "Tramp it hereabouts, and keep my eye on

several things," replied Jack, gruffly. Upon comparing cash they found there was

but little more than would suffice to take Jim to New York. "I'd really like to know who got off with the bank funds that night," said Jack, as he rue-

fully surveyed the sum lying in his hands. "So would I," responded his companion. Anyhow, we didn't get the cash.'

For a moment Jack's conscience gave a twinge, and he felt he was glad of it.

"I'm sorry I dealt that poor fellow such a clip. I wonder if I killed him?" This time

his tone was anxious. "Guess not," said Jim. "I guess we should have heard something about it before now.

But if I am to travel I had better be about it. How shall I get any word to you?" "I guess I'll register under a new name,"

replied Jack, jokingly. "I'll hang to the Jack, for it is familiar, and I can't seem to get on without it; but Martin will do for the other. I don't know exactly what I shall do, but I will keep an eye on the post-office in that village," nodding his head toward Haskinsville.

"All right. Perhaps we had n't better be seen together, so I'll say good-by right here, and good luck to you, Jack---Martin!" "Same to yourself. But look here, tell the

captain he'd better ease off on her!" There was an implied threat in his tone.

"If I can bring it in during our little confab I will," and Jim left his companion alone in the wood, while he made his way to the Haskinsville hotel, hoping to be in time to catch

Left alone, Jack pondered as to what he must do. He finally retraced his steps to the village of Haskinsville, and by some irresistible influence was drawn to Mr. Haskins's door.

He inquired about the prospect for work, and while talking learned what had happened to Ned. His first impulse was to run. His second thought made him offer to work in Ned's place until he was able to resume his duties. Mrs. Haskins felt she must have somebody. He gave his name as Jack Martin. There was a hurried consultation in Mr. Haskins's bed-

"I do n't like his face, Rufus., It's full of all sorts of bad looks."

"Maybe he won't hurt us. Perhaps if we use him fair he will us. Fetch him in here, an' let me talk with him." Jack obeyed the summons, and shuffled into

"Looking for work, are ya?" Jack nodded in affirmation.

the room.

"We have got to have somebody a spell. Ever been in these parts before? Jack said "No," but flushed as he said it.

'Seeing it is as it is, I guess we can make a trade. I'll agree to your price, an' we will do the square thing by you, hoping you will do the same by us.'

Jack was shown to a comfortable room adioining Ned's.

"He has n't got the prettiest phiz that ever was," said Mr. Haskins to his wife, " but somehow it looks familiar," and as Jack made his

way to the barn to begin his duties, he added: Perhaps he will turn out all right if we treat him decent."

The new man seemed anxious to please, and worked faithfully. He was very respectful to all the family, and matters at the Haskins farm moved as smoothly as could be expected.

CHAPTER XVI. Misunderstood.

A change had come into Harvey's home. Eunice was pale, and indifferent to all about her. Harvey tried to interest her in various ways, but it seemed of no avail. Coming home to dinner a little late one day, he found her flushed and feverish. He felt alarmed at once.

"Do let me send for Dr. Macy. You look positively ill!" exclaimed Harvey.

'No-no-I am not! I have been shopping and got a little tired; that is all!"

Harvey watched her narrowly-saw the flush fade into paleness, and her nervous manner becoming almost hysterical. Without further argument he sent for Dr. Macy.

Then came questioning, Eunice all the while protesting she was not sick. A simple prescription for headache, advice to remain quietly at home for a few days, and Dr. Macy left her. In four days she seemed very much worse.

Harvey sent for Dr. Macy without consulting Eunice. He was at home when the doctor "I felt afraid of this when I saw you out

yesterday," said Dr. Macy reprovingly. "I warned you to remain at home, Mrs. Mayne." "Why Eunice! Did you venture out?" askod Harvey.

"Yes, for a little while-not far." Again Dr. Macy prescribed. Harvey fol-

lowed the doctor into the hall, in obedience to a little movement of his hand. "Mr. Mayne, I feel bound to tell you I find a

serious mental disturbance in Mrs. Mayne. She has something on her mind-is badly worried about something. When the cause is removed she will be free from this nervous pros-"I'm sure I don't know what it can be,"

said Harvey. "Very well. I have told you my opinion.

She cannot improve while it remains the case," and he bowed himself away. After a little reflection, Harvey decided to speak to Eunice about it. He returned to her

room, seated himself by her bedside, and took one of her hands. "Eunice, will you tell me if anything is troubling you? Surely you will not let that miserable affair at home follow you like this.

You know we agreed to let all that pass. But Dr. Macy says something is worrying you. Is it so? Can I do anything for you? Tell me,

"No-no; it's not that! I shall be well in a few days!" but she shivered nervously as she spoke.

"I cannot dispute you, but I don't know what to think. Eunice, remember this. If there is anything troubling you, the better way is to make a confident of me. You cannot have a better friend than myself. 1 shall not ask your confidence again," he said slowly, "If you don't feel willing to trust me, I can do nothing."

Eunice moved uneasily upon her pillow, but uttered no word. Harvey turned from her with a great sorrow upon him. He felt from that moment there was a barrier between them. He could not remove it, and Eunice would not. He left the house, and was soon. busily at work in his office.

Two hours after, a note from a brother merchant required personal attention. He started out to walk rapidly toward his place of business. He met some one who, though closely veiled, resembled Eunice, so much that he involuntarily stopped and looked after her. The lady hurried on without betraying that she felt herself observed.

Harvey went to the merchant's office and attended to the business; then wishing to satisfy himself in regard to Eunice, went directly

She was not in her room, and when he asked for her a servant said she had gone out. He did not permit the servant to see that he was annoyed. Instead of returning to his office, he went to her room and awaited her coming.

An hour passed, which to Harvey seemed

like six. Then Eunice entered, white, neryous, and breathing quickly as if she had hur-

Harvey looked straight into her eyes. He knew something must be wrong from her evident desire to conceal from him.

"Did you enjoy your walk?" he asked sarcastically.

Eunice had never heard him speak in that tone to her before. She gave him a quick, ag onized look, and fainted. He caught her and placed her upon the bed. When she had regained consciousness he returned to his office.

When the hour came for closing, he felt no disposition to go home. He locked the door, and sat for a time in deep thought. Suddenly a thought of Burton Chase flashed across his

Could it be that he was troubling her in any way? Could he possibly be in the city? Several such questions entered his mind. He attempted to put them aside, but found it impossible. He felt sure Burton Chase was the cause of all the trouble.

The next morning Harvey decided not to go to the office. As he left the breakfast-room he

said to a servant: "If any gentleman calls this morning, send

me word to go to the parlor." He retired to his own dressing room. Who or what he expected, he could hardly have told. In a couple of hours he heard the bell, and knew that Eunice had gone directly to the par-

lor. He did not wait for a servant to call him, but went there at once, where he found Mr. Chase in an excited conversation with Eunice. Mr. Chase seemed very angry about something, while Eunice was tearfully protesting. Harvey made a great effort to control himself.

'I think your conduct is most extraordinary. I demand an explanation. What can you have to say to Mrs. Mayne to cause her so much trouble?" There was an expression of baffled purpose

and chagrin upon Mr. Chase's face as he replied: "Mrs. Mayne is at liberty to make the desired

explanation if she thinks best!" There was an implied threat in the words

Mr. Chase uttered, as he bowed himself out. And again Eunice fell fainting.

CHAPTER XVII. Light on the Way.

During this time of trouble at the house of the Maynes, Mr. Jim Crane had been journeying to New York, and to the hotel where he knew Mr. Chase would be staying.

Mr. Chase was disagreeably surprised to find him waiting for him when he returned from the very unsatisfactory interview with Mr. and Mrs. Mayne.

He was instantly alarmed, for he knew there must be trouble. He waited for his unwelcome guest to speak.

'We had bad luck!" said Jim in a low tone. "You don't mean you failed to get anything?"

"Yes, we failed. We got at it fairly well, but somebody had been there before us and made a clean sweep of the whole pile!'

"I swear!" It was all Mr. Chase could say. "That's about what we did when we got off

at a safe distance," replied Jim. "You did n't leave any clue of having been

there, I suppose?" asked Mr. Chase anxiously. 'Guess not. To be sure, a chap came following us around just before we got in, and Jack gave him a click over the head that settled him for a while. Guess it did n't kill him, though. Do n't believe he would know us anywhere."

"I have read in the papers about the cashier getting away with the funds, and knowing what I did know, it seemed a kind of mixed up affair. Still I felt sure one of you would be around soon to tell me about it.'

'Well, it's a fact that the cashier had absconded with everything. There was n't enough left to buy a chew of tobacco."

"Where's Jack?" asked Mr. Chase. "On the tramp somewhere around there. I had just enough to take me here for a little advice, you know," and he nodded significantly as he tapped his empty pockets.

Mr. Chase flushed, but appeared to restrain himself with a strong effort.

"I see," he replied, with an attempt to be pleasant. "Here," and he handed him a roll

Jim counted them carefully. "That's all

right. Shall I divide with Jack?" "No, give this to him. I know I can rely on

"You just can. I may be the devil, but I never go back on a friend. Jack shall have it." He put the money away safely.

Now what is next on the docket?" inquired

"Don't know just yet," replied Mr. Chase. "I will communicate with you at the old place if I need you. Don't come around any more than you can help, Jim. You know why." "Certain. Every gentleman wants to choose

his own company as he likes," and with a familiar wink which made Mr. Chase writhe inwardly, Jim disappeared from Mr. Chase's room.

Far away in the old farm-house, with mingled feelings of fear and remorse, Jack Martin had begun his work. In spite of their suspi cions they were very good to him. It had been many a year since he had known any such kindness.

He had been there a few weeks, and it was now the close of a dull, rainy day. He was sitting in the kitchen, watching Mrs. Haskins and Millie as they prepared the supper. They placed some food on a tray, and Mille left the room to carry it to Ned.

Jack knew it was for the poor suffering fellow up stairs, knew that but for his cruel blow he would have been safe and well among them. He gave a smothered groan. Mrs. Haskins turned quickly.

'Did you speak?" she asked. "No, ma'am. I was only thinking." Then

he added: "Tell you what, Mrs. Haskins, if my mother had lived, and I had had any sort of a decent home, perhaps I should n't have come to be

the cuss I'am now!" Mrs. Haskins was struck by the earnestness of his words and the self-condemnation in his

"Of course I don't know anything about you, because you have n't told us. I don't suppose anybody can turn out well if they don't have a chance."

She looked into the oven to watch the biscuit as she spoke.

"Mother dead, did you say?"

"Yes, when I was a little chap, five years old."

"Was she a dark complexioned woman? Was her name Isadore?" asked Millie, who had entered the room in time to hear his last

"Yes, and yes! Why! how did you know? Who told you?" he naked, natonlahed.

"She told me so; she is right here herself. I have seen her before, only I didn't dare speak of it. I don't mean I felt afraid of her. but I thought you would be afraid, and go off and leave us."

"We are Spiritualists at this house—that is, more of that than anything else," said Mrs.

"Sho! You don't say!" and Jack stared at Millie in awe. "And you say you can see my mother?"

"Yes; she says she made you come here, but she had to try hard. She says she has tried to keep you from doing a great many things, but death of ignominy. The Jews to whom He the influences were too strong against her, preached and prophesied hoped for and ex-You wouldn't listen when you thought of pected an earthly kingdom; but he came her.

"That is true enough," said Jack. "I feel to blame for it."

"I will try to write a message from her," said Millie.

She took some paper and wrote as follows: 'Jack, my boy, mother sees you. How sorry I am for all your past! Stay where you are, if they will let you. I know all. I can help you if you will let me. Your crooked path shall be made straight if you will give up—you know what and who. MOTHER."

Jack knew well enough what "who" and what" meant. The words struck home to his soul, but he doubted the alleged source.

"Excuse me, miss; 'taint that I doubt your word, understand, but, somehow, I can't believe it is my mother," and Jack smoothed the paper out carefully on his knee. 'I don't wonder at it, or blame you in the

least," said Millie. "I didn't believe such things at first, but I had to at last. Things came so truthfully that I was obliged to believe it or willfully shut my eyes."

"Jack," said Mrs. Haskins, "if I were you I would ask your mother to write something special, that none of us would be likely to know, and see what you will get. If she expects to make you believe that she can come to you in spirit she must give you a square

"Well, if she is here now of course she has heard what has been said. Now let her go ahead, and prove it out to me, and I'll agree to accept of proof," said Jack.

Then Millie wrote slowly, "You shall have proof. The next time you hear from E. you will learn she has been in trouble. You must help her. There will be only one way. C. will prove an enemy, and betray both of you, and this inside of six weeks. The outcome of it all will be to bring you into a better and happier way. If this comes true I shall expect you to believe this comes from your mother.'

Jack read it, and turned pale. 'Do you know who 'E.' is?" asked Millie.

"Yes." "And 'C.'?"

" Yes."

"I'm glad you have n't long to wait for the fulfillment of the prophecy," said Mrs. Haskins. Millie took another small piece of paper, and wrote upon it a name. It was "Stearns."

When Jack saw that name he nearly tumbled off his chair in a faint.

What did you write that for?" he asked, in a frightened voice.

Your mother made me. I do n't know why. Do you know the name? "Yes. It belongs to the rest of it," admitted

Jack. They gathered about the table, for in those days and places "hired men" were supposed to belong to the family; and as Jack took pains to keep himself very nice, no one thought

of objecting. He was silent, and ate but little. Mrs. Has-

kins, noting this, said: "Do n't let it take away your appetite, Jack." of betrayal. How could he bear that? He perception is purely spiritual, and but for its felt inclined to run away that night, but some subtle working there would be no difference power seemed to prevent him from making a between a maddening jargon of sounds and plan to do so.

before him. It was his own lawful name. As to fall back on the dead-level of the interprehe looked first from Mrs. Haskins to Millie, he | tation of the senses. It seems, indeed, as if, felt sure that neither of them mistrusted the in some form or another, the spiritual realm half of his wretched, sinful life.

[To be continued.]

Miss Lottie Fowler. To the Editors of the Banner of Light:

I have written to you before concerning the wonderful merits of Miss Lottle Fowler's mediumship. Since my first experiences I have visited her again and again at her rooms, at No. 276 7th Avenue in this

Miss Florence Marryat's remarkable claims concerning this medium led me to make a most careful examination of Miss Fowler's qualities: I have never disclosed to her my name, my nationality, or a single piece of information which would guide her in passing indoment upon the past or future events of my life. I first consulted her upon the subject of business. Her telling hits in this direction could not have been surpassed if she had had a previous knowledge of my most intimate surroundings. She indicated where I had failed, and why. Every one of her predictions concerning the future has, so far as events have pro-

gressed, come to pass with remarkable correctness. In relation to spiritual matters I regard her as one of the wonders of the world. She has accurately described to me those who were near to me who have passed into the spiritual life with a vividness that would convince the most incredulous. This was particularly shown in the hidden story of my life which involved a most unfortunate marriage. The former wife, long ago passed into the spirit-life, returned through Miss Fowler and discussed past differences with a lack of passion and a clearness bespeaking the wonderful changes created in character in the beyond. She alluded to circumstances only known to us two, and if I had not been a believer before, such evidence must have convinced me.

It is a great pity that a medium of the high and pe culiarly sensitive character of Miss Fowler should have to depend upon the public. I can imagine no more noble task for some man of wealth, than the es tablishment of such a medium above petty cares, where her whole time could be given under most favorable conditions to the finding proofs for the mate rial world of the intense reality of spiritual life.

Why can there not be found some advanced thinker of means to found an institute for the protection and development of the divinely-gifted?

If Miss Fowler can give such wonderful results un der the burden of poverty and the worry from curiosity-callers, what might she not do for an ignorant world if she had proper surroundings and encourage INVESTIGATOR. ment? New York City.

> THE MODERN SHIP. Child of the dismal mine, Compact of chilly steel, Plowing the brine! Plowing the brine!
> Thou canst not, surely, feel
> That sense divine
> Which; urged by sail and oar,
> The good ship felt of yore,
> Constructed, deck to keel,
> Of Pontic pine,

Salt sheum is cured by Ayer's Sarsaparilla. Write J. C. Ayer & Co., Lowell, for evidence.

1.54 S. 1

Free Thought.

THE SUPREME POWER OF THE SPIRIT.

The kingdom of the spirit is the realm in which dwells the power. All agencies and effects are from thence, as their fountain and origin. This is the very doctrine taught by the Christ, and it was for this reason above all others that the materialistic and form-worshiping Jews refused to accept him as the Messiah, and hurried him away to an early teaching that the kingdom that was to come was a spiritual and invisible one, and that the Father is spirit, and Light and Life are in the realm of spirit. They could not understand him. Likewise the Mohammedan Paradise is pictured to the followers of the Prophet as a beautified earthly existence. All that relates to the supposed happiness of man while on earth is made a part of the kingdom of the future. And so, too, the literal kingdom of heaven of the Christian is not greatly more spiritual. We hear and read of the streets paved with gold, the walls fashioned of precious stones, and the material nature of the happiness which is to be enjoyed there. Is it true, we may ask, that the literal spirit-world of the Spiritualist is much more spiritual? Are not the physical senses the standard of

the future life, rather than regarded as only a necessary incident of mortal existence, to be dispensed with when the time comes for putting on immortality? How many are there who suppose that the spirit-life is a continuation of the earthly life in an earthly sense! that all the senses of our material nature are to be taken there? that in the realm of spirit there is refined substance, organized much as is earthly substance? Showing, as it plainly does, how addicted the human mind is to cling to the physical senses as the standard, instead of turning to the existence that was before the formation of matter and the organization of sense. But all this belongs to the material, is materialistic in the idea or conception. Christ certainly did not teach the doctrine of a material heaven. There is nothing in spiritual teachings to justify the holding of the material conceptions of many Spiritualists concerning the spirit-world. If the invisibles answer us that that world is as real as the present earthly existence, it is to be understood that all further particulars of such an answer are simply a correspondence between the spiritual state of the one making the answer and the comprehension of the one receiving it. In general, the interpretation is according to the state of the one seeking to know the spiritual through the material.

It is not to be disputed that a very large part of the enjoyment offered by spiritual truth is lost to Spiritualists and religionists generally, because of this mistaken material interpretation. The sooner they turn from the literal to the spiritual kingdom, the better for the right perception of what spiritual existence means. Such a discarding of the sensuous view by no means robs us of any human enjoyment or capacity, nor withholds us from the performance of any duty, nor blocks the way to the reception of any kind of knowledge through the senses. Even in sense-perception none are more active than those who are highly endowed spiritually. The interior illumination enables the eye of its possessor to see the most and the clearest. Who will say that the poet or the artist does not see more than the one who is nearer the standard of the animal? Sound is either music or discord, not so much in itself as in the discernment, which is in the Jack's thoughts were busy with the prophecy | perception rather than the hearing. That the sweetest concord of them that ever fell on Then the name "Stearns" kept coming up mortal ear. For all that, the habit of men is could not be accepted at all unless as a repro-

duction of the earthly state. But this is only making the shadow greater than the substance. It makes the light negative rather than positive. It is an inversion of the whole existence. Once really conceive and admit the superior potency of the spiritual kingdom, and the laws of the material universe as manifested in outward forms take their appropriate place and sustain their proper relations. Though we may be entirely unaware of it, the spiritual forces of the universe are all the while and everywhere active. Though unperceived, the kingdom of the spirit is all-powerful. It was not the discoveries in material science that created the laws governing matter; they did no more than perceive and report them. No man creates the powers of the spirit when he perceives and acknowledges them-but simply comes into harmonious relations with them, perceiving and enjoying that which has all the time been in existence.

Science has a convenient habit of referring all phenomena to natural law. It allows nothing to exist outside of this law. That is the realm to which it limits itself. Yet it is wholly incapable of fixing the boundaries of that realm, and declaring where it begins and where it ends. That is clearly and only because science does not know, and cannot know. The vast other portion of man's nature which is beyond the present cognizance of science. standing confessed to the world, science tries to deny.

It is as yet reluctant to acknowledge the fact that a perpetual life giving force constituting the spiritual potency of the universe is acting through those natural laws which it holds to be the governing ones. It refuses to acknowledge that but for this life-giving, everpresent power, the universe would neither set itself in motion nor continue to act. It recognizes no intelligence above and beyond the laws nizes no intelligence above and beyond the laws themselves. The universe of matter is but an expression. The atom forming its unit contains no force but what is derived from the spirit and control of Deity; and no number of atoms in combination can generate a force that is not perpetually supplied by Deity. This is the profound lesson continually taught and steadily learned by the human mind; to apply these spiritual potency to daily need: to comthat spiritual potency to daily need; to com-prehend that the realm of the spirit is the higher and more perfect realm; to turn to it as the ultimate source of life, and the ultimate authority.

This lesson is inculcated by the repeated

This lesson is inquicated by the deeting nature of material methods, by the absolute nature of the change called death, which, unless it leads to eternal life, leads to annihilation. The spiritual force of the universe is by no means limited in its expression to what science styles PALIMPBEST. natural law.

DR. H. D. STORER ONSET BAY.

From a somewhat lengthy poppi delivered by Spirit Kind PHILIP At Onset during the senson just closed—through the mediumship of Joseph D. Stilks—we make the following extracts:

> Stars of Love and Truth have lighted All the paths which you have trod; Grievous wrong your hands have righted Through your faith in heaven and God; Hearts by pain and trial saddened, And by sorrow and unrest. By your good words have been gladdened, Comforted and cheered and blest.

Left her 'neath the waves to sink, You an earnest power exerted, (Though you stood on Panger's brink,) From destruction strove to save her. 'Mid the flerceness of the blast, And your efforts best you gave her Till the dang'rous storm had passed. And you see her now well started For the broad and open sea:

When faint hearts the ship deserted,

What a triumph this for thee! What a pleasing satisfaction Does within your spirit dwell, That in work of word and action Ye stood up when others fell! Angel friends have blest and cheered you With sweet Inspiration's breath; Only Superstition feared you Error now is struck with death:

Oh! thou firm and faithful hearted,

Thank God! they are disappearing Into dark oblivion's night, And the signs indeed are cheering For the triumph of the right. As ye turn in retrospection To the mem'ries of the past, Oh! in joyful resurrection Crowd dear faces thick and fast; Faces of the old-time workers,

On the side of right arrayed: "Like yourself they were no shirkers-Duty called-and they obeyed!" And the poor foot-sore wayfarers, Breathing of the life above, Who have been and are the sharers Of your sympathy and love, Will your noble work remember. Teach the youth, the sire, and dame, To pronounce, with spirits thankful, Our good brother STORER's name.

ONSET BAY. God bless the glorious Natal Morn, When this fair place to life was born! God bless the bright, eventful day, When mortals turned their steps this way; And out of field and forest bro't To being this most lovely spot! God bless the happy, joyous day, When angel friends, in bright array, Joined in a union strong and fast, A union which is bound to last-A marriage which has come to stay-The Spirit World and Onset Bay! And thus we greet, with conscious pride, The happy bridegroom and his bride!

G. W. Kates and Wife in Ohio. To the Editors of the Banner of Light:

We have been actively engaged in Ohio since the latter part of July. The cause of spiritual truth seems to be advancing toward its reception by all the people. The interest is widespread, and zealous workers are active.

This can be said specially of northern Ohio, where we have labored. It is not the large cities that are achieving the greatest good, for permanency is the esprit of the suburban and village effort. Harmony of purpose and preferring each other characterize the yeomanry and villagers more than the urban dwellers. Contention and selfishness should be eliminated from our ranks. The period of cooperation is essentially now. There is more of this-and prospect of increase -in suburban Ohio than we have found elsewhere. If the nucleus can be properly developed, then the general growth will have a better foundation. The way to build is to build up. Local organization must come from individual integrity. State and national organization must come from local stability. All this eems to be approaching. That is a sober expression of the general tendency. The conservatism of twenty years has almost offset the previous fanalicism. From a desire to convert the people has come their evolution into Spiritualists. Whilst public workers may not now enjoy the profits they did one or two decades ago. yet the local Cause grows more stable upon the medial efforts of the home workers.

The organized cause of Spiritualism awaits its universality. Any selfish domination will only result in temporary life. When universal, organization will organize itself. The general need will find ways to supply. Isolated desire fights against public will, yet accomplishes the results of a pioneer. To open the way requires a giant of will; but to clear the debris and utilize the cleared spaces and build the structure, or make the ground fallow that good crops may be grown, requires skill. For posterity must we labor more than for ourselves. The selfish now does not unlock a humanitarian future. From the speculative effort of individuals or societies to propagate or present Spiritualism as a philosophy and a fact, we are at the dawn of a human era of love that impels self-devotion to propagating truth for the general good it will do. Too long the world has been ruled by selfish religions. Spiritualism is usurping the prerogatives of religious sects; we should soon eliminate the selfish purposes and results.

If we are looking toward a National or State organization, these words should be duly weighed. Ohio may become a pivot, but it must be oiled by the essence of love. Ohio can do much to send out a radiating influence to bind the spokes of the great wheel of progress found in New England, the South, the West and the entire nation. It makes no pretensions to this; but the tendency is here, as in other sections, to create harmonious cooperation. The effort to form auxiliary societies in Ohio, the East, the West and the South has been instituted in the past in a desultory and careless manner-but they are sure precedents to more thoughtful effort.

State associations attempting this should be zealous in achieving. Let any national organization await success in the separate States. And to the end that States may succeed, let local efforts be based upon earnest desire for useful perpetuity.

, To such ends have Mrs. Kates and self labored in various States.

The Ohio camps have the past season marked the turning into a new era in this section. The auxiliary societies, with general offices at Mantua, operating under a State charter, show lively prospect of growth. We have labored under these auspices, and find much to encourage. The camps at Mantua and Ashley are cooperative. And there will likely be others in Ohio and adjoining States. The camp and grove meetings are becoming great forces to achieve public result for growth and good. Local auxiliaries expect to form circuit work for speakers and mediums. It will be a great saver of time and money to the laborer, and as well the society. Lake Brady Camp stands upon an apparent capitalized basis that will make it an important camp. Ashley Camp is having munificent help. Its park is destined to be perpetuated to the help of Spiritualists and the advancement of Spirit-

ualism. At Defiance, O., we had much success during Sentember. We also held meetings in the Wentworth Grove, where we learned that progress had made the necessity for a hall where the people may hold spiritual meetings, and the farmers of that section are building it. In Geauga County we found the Ober Union Association, an interesting and zealous band of workers. Our meetings at Burton, Burton Station and Middlefield were largely attended. Our return to Mantua was marked by good meetings; and the campmembers' "Bee" to improve the grounds resulted in

much work that will help the place. Prof. Cadwell, the mesmerist, followed us at Man-

tun, and no doubt will in his way help the growing

ideas of the students of psychic force.
For the excellent kospitality extended us in Ohio, we return thanks without the numerous personal mention. We are to be in Colorado Oct. sist, and during the winter. From that new field of labor for us we hope to have much of interest to write.

Hoping all Spiritualists may arise to a harmonious search for and espousal of truth, I am, fraternally, G. W. KATES.

For the Banner of Light. ALONE.

A PASTORAL IN PROSE. BY EDITH WILLIS LINN.

I sit reading in the waning light of a November day. I am alone. Across my page falls a shadow that makes me raise a startled eye; and I hear soft musle, the snatch of a forgotten song. No one is near. and I continue my book.

Then close to my side comes a gentle footfall, distinct, yet so delicate it might be the memory of a tread. I put my finger between the pages of my book, and listen.

The squirrel busy in the butternut tree gives (me the only sign of life. He looks at hie with a nut in his cheek, and chatters saucily. Yes, surely I am alone. open my book, and continue my love tale. 'T is a pleasing story, which I have already finished to suit myself in my imagination, and now continue to see if the author's fancy is in harmony with mine. I have just found out the weak spot in the hero's character, which has hitherto seemed perfect, when suddenly, close to my side, I hear the rustle of a dress. and have the thrilling sense of a presence that

down my book, and rise. The wind treads upon the fallen leaves, and they rustle beneath its touch. A late leaf drops from a high bough, and comes ziz zagging down to me through the gloom. It falls at my feet, and lies there like a

smiles at me out of the gloaming. This time I throw

gleaming fewel. Foolish heart! why these thrills of expectancy? Has earth so many joys that hearts should stray from Paradise to tread its ways again? The dim light, the restless wind, the all-pervading sense of death which enfolds the earth, have made thee supersti-

tlous. Go seek thy young companions, and warm thy cold hands by the fire of driftwood in the open chimney. Throw over thy shoulders a crimson shawl, and dance a fandango to the memory of departed friends. So says my reason. But why, oh! why come these

Why do my thoughts rush back to thee, oh! friend of my girlhood, dead these many years? Why does thy silent grave in that far off New England burying-ground shine dimly at me across the miles that lie between? Hands long still, why do I remember their touch upon my hair? lips long cold, why does the memory of your kiss steal over me, as if again you expressed the love of a pure girl's heart?

Oh! sense of that which was borne into a present that is in nowise akin! Oh! touch of vanished hands upon the harpstrings of memory, how the notes vibrate through the chambers of the soul! I read no more. I weep.

The autumnal wind wails amid the bare boughs. The sense of close companionship is no more. I am indeed alone. The night falls with its shadows. A bat flaps against the trunk of my maple tree. The present rushes upon me again. I remember my friends within. I hear their merry voices ring through the open window. I will join them, and they shall not know but that I have always been

Glenora, Yates County, N. Y., Oct. 13th, 1892.

How He Was Reminded.—"Your opinions remind me of a hundred dollar bill." "Ah! valuable, I suppose?" "No; subject to change." Good Cooking

Is one of the chief blessings of everyhome. To always insure good custards, middings, sauces, etc. use Gali Borden "Eagle" Brand Condensed Mitk. Directions on the label. Sold by your grocer and druggist.

IN MEMORIAM.

IN MEMORIAM.

SUBMIT C. LOOMIS passed to higher life Oct 7th, 1892. She was the widow of Henry Loomis, and mother of Mrs. Henry F. Baker, Mrs. George J. Englehart, Mrs. L. J. Wing, Mrs. Briggs L. Ryder, Mrs. Silas P. Wheeler and Mrs. William Brewer.

Funeral services were held at her late residence, 421 West Fifty-seventh street, New York, Oct. 10th. The interment at Green wood Cemetery was private.

She was one of the earliest Spiritualists, and lived and preached its beautiful truths. She was an extensive traveler, a writer and poet of much ability, and an unusually fine elecutionist. At the hotel in the Catskills where she spent her summers, she often entertained the guests with her beautiful rectals, and in reply to their urgent encores she would laughingly say that even the most Orthodox of them enjoyed Spiritualism when called by some other name:

She was one of the eidest subscribers for the BANNER Or Light, having taken the paper since the first copy was issued; and not content with merely reading it herself, has re-mailed every copy to some less favored one, besides in ducing many to subscribe.

Every one who had the happiness of knowing this superior woman loved her; her tenderness, generosity and loving kindness illumined the dark places of life and caused the timid and sorrowing to cling to her for comfort and strength. The numerous telegrams and letters of condolence received by her children from every quarter attest the loving remembrance in which she was beld.

She was conscious to the last breath, and left her blessing and sweet messages for all her dear absent ones. Her brilliant mind was never for an instant clouded, and so gently she left her earthly temple that we hardly realized those loved lips had closed forever.

W. STANBBURY.—In this city, Oct, 4th, at 305 Scott street, of consumption. Dr. B. Slaughury, aged 46 years 7 months.

site fett her earthly temple that we hardly realized those loved lips had closed forever.

Stanshuhy.—In this city, Oct. 4th, at 305 Scott street, of consumption, Dr. D. J. Stansbury, agod 49 years 7 months and 4 days. Funeral services were held Friday, Oct. 7th, at 2 P. M., at the residence. Interment private.

The above notice speaks the fact that our friend, brother, and medium, is no longer an inhabitant of the mortal body. He has been constantly failing for a year; but about two months since it became evident he could not recover. His deaters gave up all hope about Sept. ist.

While he was constantly growing weaker every day he was ever cheerful, and always ready to talk of the life hereafter and his entry into it. He felt most confident of its reality, and was the first to check any sadness around his bediside, saying he was not sad, and did not wish any one cise to be. He held his consciousness up to the last moment, speaking of different matters all the forencon. He passed away at 140 P. M. Oct 4th. Putting up his hands and speaking, "Wife, I am going nowl good-by—good-by all." She held his hands; a slight tremor—and the chain was severed. I have never seen a sweeter passing away of a spirit in my life.

San Francisco, Oct. 9th, 1892. lfe. San Francisco, Oct. 9th, 1892.

Passed to Spirit-Life,

From Bildgewater, Vt., Aug. 7th (where she was visiting riends of her childhood), Miss Carrie L. Conant, daughter f E. E. Conant, and step-daughter of Clara Field Conant.

of E. Conant, and step-daughter of Clara Field Conant.
She was a beautiful girl; delicate and spiritual in her nature; pure and true in her life; sweet in disposition, she drew all who knew her by the charm of her presence to admire and love her.

She took a deep interest in the spiritual movement, and often wished that she might see her spirit-mother. Her wish was gratified on the day of her transition. She saw her mother and other spirit-friends several hours before she passed on, and fearlessly grasped the hands held out to her, teeling that she did not go into the shadowy valley alone.

Oh! the comfort of it to feel that the dear one held to the loving hands here, and "over there" too, and realized it, and in that bilasful knowledge closed her eyes on earth, knowledge she was not alone, and that she would wake no more in this sphere of life, but would surely wake in the

From Salem, Ore., July 7th, 1892, Mrs. Helen M. Epler, wife

From Salem, Oro., July 7th, 1892, Mrs. Helen M. Epler, wife of G. W. Epler, aged 38 years 3 months and 17 days.

She was one of the highest developed and purest minded mediums it was ever my lot to meet. Herself and husband being residents of this city, it was my fortune to see much of her mediumship. She was over reaching out and higher for truth; a personification of charity to all humanity. A terrible sufferer with heart trouble, I never heard her complain, save in March, just prior to their leaving for Salem, after a week's attack of soute suffering; she, looking up, asked, "Why?" but immediately remarked, "it is all right; my darling guides are ever near, and when my suffering is too severe they control and relieve me." I know it is better for her, but then I cannot help asking, "Why are out dnest developed mediums taken from us?".

San Francisco, Oct. 8th, 1892.

From North Brookfield, Mass., Oct. 10th, Mr. Joseph Snow,

Mr. Snow was very highly respected; an affectionate hus-band and father; a man of honor and probity; a skilled me-chanic, and a citizen whose influence was always on the side of justice and equality. His widow, son and daughter

side of justice and equality. This widow, son and daugates survive him.

Mr. Snow was a pronounced Spiritualist, and an annual visitor either to Lake Pleasant or Onset Camps, where he will be well remembered.

Dr. II. B. Storer of Boston conducted the funeral services at his late residence before a large company of sympathizing.

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

Penrls.

And quoted odes, and jowels five words long, That, on the stretched fore-flager of all time, Sparkle forever,"

Small service is a service while it lasts. Of friends, however humble, harm not one. The daisy, by the shadow that it casts, Protects the lingering dewdrop from the Sun.

Every moment you now lose is so much character and advantage lost; as, on the other hand, every mo-ment you now employ usefully is so much time wisely laid out, at prodigious interest .- Lord Chesterfield.

Easier to smite with Peter's sword Than watch one hour" in humbling prayer. Life's "great things," like the Syrian lord. Our hearts can do and dare. -[Whittier.

The nadir is, indeed, under each man's feet; but the zenith is also over each man's head.-Ivan Panin.

Nativity, once in the main of light, Crawls to maturity, wherewith being crowned, Crooked eclipses 'gainst his glory fight, And Time, that gave, doth now his gift confound. Time doth transfix the flourish set on youth, And delves the parallels in beauty's brow. Feeds on the rarities of nature's truth, And nothing stands but for his scythe to mow.

Talent is studied, considerate, logical, potential. Genius is born; the one is creative, the other an unknown quantity, whose results cannot be predicated Talent is a substantial, definite entity.

Run if you like, but try to keep your breath;

Work like a man; but do n't be worked to death. The great moral truths of the world have been thrown off from the heart at white heat.

"The Life Here and the Life Hereafter."

At Berkeley Hall, on the morning of Sunday, Oct. 10th, Mrs. R. S. Lillie, under inspiration of her guides, in reply to questions involving the above and other subjects, said, substan-

The life which now is has so much to consider that to take it in connection with the life to come the subject is boundless. The life life to come the subject is boundless. The life which now is is a part of that life to come, and should be lived as a part thereof. Many skeptics say if the doctrine you preach is true, why talk about it? we shall be just as well off, and all this preaching will avail nothing. We reply that the main thought of the multitude is to provide for the present, taking no thought for the morrow; but it becomes us also to know something of that life to which we are all tending. Looking upon life as it is, selfishness holds power and influence with so many minds that there are but few who rise above that plane and consider the spiritual condition of life. If we live too much in this selfish condiplane and consider the spiritual condition of life. If we live too much in this selfish condition, carrying out only its selfish demands, we shall find ourselves paupers when we enter the spiritual condition, not having laid up treasure by good deeds and by living in accordance with the demands of the spiritual.

The question arises how much are nations

with the demands of the spiritual.

The question arises, how much are nations accountable for the conditions of life? We know in reality that man is just attaining majority. A large part of the nations of earth are governed by a favored few. America may be an exception; being the home of the free and the oppressed of earth, we may be called God's people. In other countries tyranny and oppression have made it impossible for the poor to provide for their own spiritual welfare. Too many of the religious of these countries teach that famine and pestilence are visitations from God, and that prayer is the only remedy, not looking at the causes which lie all around us, and the country is responsible for the results. We should come into a knowledge of these We should come into a knowledge of these things, that we may be able to remove the cause of disease. God is not to be held responsible for that which man can remove by his own hands. Man can have dominion over all things in nathat which man can remove by his own hands. Man can have dominion over all things in nature, rather than to be mastered by any condition whatever. The life now and the life to come has a two fold meaning. Life may be entirely different in the future from what it is in the present. One great thing is involved in the word "Nationalism," a principle that is to relieve the great mind of the world until something shall be evolved that shall entirely revolutionize humanity. This life is so linked with the other that we should seek to agitate thought until we arrive at the truth.

As a spirit I say to you that kingdoms and monarchies are to pass away at a very early day, and the people are yet to decide the people's weal or woe by their popular vote. Mind will be victorious by-and-by, and the song of the millennium shall be realized. Never has there been an age when the human family has been looked upon as more as a unit.

How shall we remedy all the evils of life? First, study the nature of human life, look at every sinful appetite and sinful indulgence and say, I must conquer this sometime, why not do so now?

I want to look for a moment into the grand

say, I must conquer this sometime, why not do so now?

I want to look for a moment into the grand life beyond; what do I find there? I answer, The fulfillment of all the promises of this life. I do not understand why the main part of the mass of people rush through this life knowing so little of the future. We grope in the dust of materiality too much, but the light of spirit comes in now and then to raise us above selfishness and creeds, bringing spirituality and the higher light of the grander truth of immortality. Angel hands brush away the clouds, and we see faces from the beyond and hear the grand message that our friends still live, and that the same grand inheritance is ours, and no power whatever can take from us our heritage. Modern Spiritualism has brought to us the grand fact of a glorious life in the hereafter, as was more clearly evidenced to me by the return in spirit-form of Father Lillie, who stood before us tangible and real, and said, "You were right; go on and enlighten the people regarding this truth." Let us live the teachings of the spiritual world, and the life to come shall find us prepared to enter upon it without fear or misgiving.

On the evening of the same day Mrs. Lillie

On the evening of the same day Mrs. Lillie addressed a deeply interested audience upon 'The Utility of the Teaching of Spiritualism."

"The Utility of the Teaching of Spiritualism."
We are, she said, really expecting too much from the other side of life; so much having already been given, we are only satisfied with a constant repetition of the marvelous. There are two classes of investigators: one is satisfied with the philosophy of Spiritualism, the other can only be satisfied with its phenomena, and are continually seeking for "tests," and reciting what they receive to those who do not believe in it, and who think those who do are deluded. These unbelievers must see for themselves before they will believe. The day of miracles they believe has passed. But, after all, the phenomenal exhibitions of to-day are drawing people to investigate, and some of the wisest men and women of the age are becoming interested thereby. Spiritualism has come to be the grandest and most wonderful development of the nineteenth century, a century whose developments in science surpass every century that has preceded it. The victory of the spirit over death has been one of marked progress.

Spiritualism has led us out of the creeds of

Spiritualism has led us out of the creeds of Spiritualism has led us out of the creeds of the past, and given us demonstrations of the power of spirit over matter. Spirits have been able to tell us, regardless of all theologies, what is heaven, and what the occupations of its inhabitants. Heaven has been looked upon as afar off, to be entered only through faith in an only son of God, who was reported as having given his life for them; but thinking minds have been awakened, and new lines of thought have been presented to the world. The light of this century has opened the kingdom of heaven to us, allowed us to commune with our tially, others entirely. Why should not all the great churches, all the Spiritualists and all the power of spiritualists and all the power of clay, and that the real man has not the opportunity for good till he is dead, form a convention and discuss the whole matter?"

Kansas.

TOPEKA.—F. P. Baker writes, Oct. 17th: "We have meetings going on at three places on Sunday, all well attended and all by home talent. The First Society had J. Madison

dear friends who have passed on before, and shed light updriour pathway.

In the literature of Spiritualism we shall find some of the grandest men of the age giving attention to it, and securing messages from those who have passed the line called death. With these demonstrations we have had proof of the personality of our friends, and removed the fear of death from all who recognize its truth. Go into the room of any that are slok among the members of the different churches, where death is about to enter or where a friend has been removed by death, and the survivors will tell you that they believe the departed are saved because they accepted Christ as their Savior. The Christian religion has underrated good works, and made salvation the condition of faith. Creeds have been the curse of the world. The doctrine of the Golden Rule as taught by Christ, our elder brother, is the only creed by which man should be governed. The fact is, no creedist lives up to the teachings of the man of Nazareth. The time is coming when all these creeds shall have passed away.

Allen last week, but, when they have plenty of home talent to keep up their meetings. A few gentlemen hired Linvoln Post Hall for the sent son, and engaged Mrs. L. L. Wood, who fills that place every Sunday night, giving able lectures and good psychometric readings. The appearance yesterday and last evening of Mrs. Maud L. Drake, who gave two lectures which were replete with good things, and hat evening of Mrs. Maud L. Drake, who gave two lectures which were replete with good things, and hat evening of the people being skeptics and strangers—all of the tests she gave them."

Connecticut.

NEW LONDON.—"E. D. G." writes that the Spiritualists of New London have no regular place of meeting, or services, "but they enjoyed a rich treat Sunday, Oct. 16th, in having view in the proof of the proof of the proof of the deader, well known as a healing medium, who gives his services to rich and poor free of charge. He held a séance on the above-named evening for a large p

Banner Correspondence.

Massachusetts.

BOSTON.-Mrs. M. T. L. writes: "The Indian maiden Lulu, who controls Mrs. M. A. Brown so pleasingly, gave a reception to her Brown so pleasingly, gave a reception to her many friends at the residence of her medium, at 1098 Washington street, this city, on the evening of Oct. 11th. The occasion was to commemorate the seventeenth anniversary of Lulu's control of Mrs. Brown, and was made a most enjoyable one to all who participated in its festivities. The parlors, prettily decorated with floral gifts from friends, and adorned with autumnal colors, reëchoed to the sound of music and song, while the happy faces of old and young gave evidence of the esteem and friendship they expressed not only for the sprightly Indian maiden, but for her faithful medium as well.

The exercises were opened with a speech of

The exercises were opened with a speech of welcome by Lulu, after which the Spirit Intelligence, through the organism of Mrs. Brown, performed a beautiful christening ceremony over the infant niece of this lady, which for tender pathos and spiritual beauty could not have been surpassed; flowers being used in these rites with touching effect.

Following this impressive exercise came sterling remarks from J. B. Hatch, Sen., Dr. Blackden, Mrs. May Pierce of Lynn, and Mr. and Mrs. Loomis-Hall. A piano solo by Miss Annie Newell, a pleasing song sweetly rendered by Mrs. Mary A. Lovering, excellent readings by Willie Sheldon and Inez and Mabel Robbins, with a bone solo by Master George Robbins, added much to the enjoyment of the occasion. A new control was announced as having joined the spirit-band of Mrs. Brown, which promises to be an attractive and useful intelligence.

The exercises of the evening closed with the serving of a bountiful collation. Lulu was remembered with many pretty gifts from her numerous friends.

The public that in past years has known so well and favorably of Mrs. Brown's mediumistic work, will be pleased to learn that this lady has again entered the field, and that she will now give sittings and hold circles at her home."

BROCKTON.-Mrs. Emma Boomer Cooper writes that on Sunday evening, Oct. 9th, Mrs. Kate R. Stiles, of Boston, delivered an interesting lecture, followed by tests and descriptions "which were readily recognized and responded to. We consider Mrs. Stiles a medium of a high order, and a thoroughly refined and educated lady as well."

educated lady as well."

On Monday evening, Oct. 10th, says our correspondent, "Mrs. Stiles held a parlor scance at the residence of Mr. C. H. Cooper, which was largely attended; and the guides of the medium succeeded in both pleasing and convincing the friends of the near passence of the spirit-world. We hope we may have the pleasure of hearing her lecture again before the season is over.

season is over.
Our audiences are growing larger, and many new faces are seen at our meetings. sure our Cause is gaining ground."

Pennsylvania.

PARKLAND.-C. D. Ford, Sen., writes as follows respecting meetings now in progress on the beautiful camp-grounds at this place:

"A series of Sunday meetings was inaugurated Sept. 25th, and officers elected. Your correspondent gave the initial address, the subject of which was 'Spiritualism in Relation to Hygienics.' It was prefaced by an invocation and quotations from the message department of the BANNER OF LIGHT, the speaker remarking that thousands of these messages had been sent thousands of these messages lad been sent through that channel of communication with friends on earth, none of which had, to the knowledge of the speaker, been disproved, or traced to fraud or collusion. On the other hand very many had been verified as correct, bringing joy and content to those who had doubts in regard to the destiny of their departed. One instance among many known to the speaker was that of a sailor's widow who had lost her husband's discharge papers, and forgot the name of the U.S. ship he enlisted on, thus causing uncertainty in the application for her pension. These facts were embodied in a letter and placed before the medium of the message department of THE BANNER, with a request that the guide of the circle should make an effort to find the spirit husband, who could furnish the data so valuable to the poor widow. The result was the spirit was found, the name of the ship given, and the widow is now enjoying the fruits springing from the facilities or nor the said was the facilities or nor and the widow is now enjoying the fruits springing thousands of these messages had been sent

spirit was found, the name of the ship given, and the widow is now enjoying the fruits springing from the facilities opened between the two departments of life.

From these facts and others it was shown that Spiritualism is a natural and practical system, applicable to our interests here and there, and those who desire to become recipients of its benefit can do so only through the avenues of natural law; that the road leading to its ultima thule is accessible only to the alert student of nature's methods.

The lecture closed with a reference to the numerous natural methods of preserving health, the potency of will power directed through the nerve-force, and the value of spirit magnetism when received through healthy channels.

The meetings have been held every Sunday since their commencement, and the interest promises to continue."

Canada.

TORONTO.-Herbert A. Jones, M. A., says: 'The Feast of St. Michael and All Angels, which has just been held in all the churches of the Roman and Anglican Catholics, seems to be so inconsistent with the general view of Dissenters and ultra-Protestants that it may be worthy of note.
So far as the Christian world is concerned,

So far as the Christian world is concerned, the vast majority belong to the Church of Rome and the Church of England, or, in the States, the Protestant Episcopal. The fact that they have a feast to celebrate, 'St. Michael and All Angels,' shows conclusively that they believe in the existence of angels.

Angel, derived from the Greek word, aggellos, is nothing more nor less than messenger. Swedenborg says that all angels interested in our planet are the spiritual bodies of those who have died before the present generation. Each generation is producing its own angels, whether good or bad and if the faith of the universal Christian Church is true, it appears to me they are rather inconsistent in ignoring Spiritualism.

Dissenters, ultra-Protestants and unbelievers deny the existence of angels, some par-

bissenters, utilitar Protestants and unbellevers deny the existence of angels, some partially, others entirely. Why should not all the great churches, all the Spiritualists and all who believe that the man of to-day is only in a body of clay, and that the real man has not the opportunity for good till he is dead, form a convention and discuss the whole matter?"

place of meeting, or services, "but they enjoyed a rich treat Sunday, Oct. 16th, in having with them Mr. A. Hall, of 382 High street, Provdence, well known as a healing medium, who gives his services to rich and poor free of charge. He held a seance on the above-named evening for a large party, and it proved a success in every particular. A number of New London citizens who have passed out made their presence known, among them a gentleman whose name in earth-life was Charles Bishop, a lumber-dealer; William Benjamin, dry goods dealer; a Mr. Billings, who lived on Federal street, and a score of others, all of whom were recognized. Mr. Hall's time is well occupied, but as he has one or two Sundays in January not engaged, it is hoped he may be induced to return to us."

New York.

BROOKLYN.-Dr. John C. Wyman writes: In a recent issue of your paper I noticed that Mrs. Mary C. Morrell of New York has located in Boston, and I congratulate the Spiritualists in Boston, and I congratulate the Spiritualists of that city in having among them one so well worthy to represent our Cause in the best phases of her mediumship (medical, business and test), as well as in the elucidation of spiritual principles and instruction in the higher Spiritualism. She has been a noble worker for many years in advancing the spiritualistic movement in New York, and also nobly active in humanitarian reform.

I trust the Spiritualists of Boston will rally round her, and give her frequent opportunities to reveal the genuineness and helpfulness of her valuable mediumistic gifts to all who may avail themselves of them."

DUBUQUE. - A correspondent writes: "The Dubuque Association of Progressive Spiritualists has filed articles of incorporation with ists has filed articles of incorporation with County Recorder Kearns. The articles define the objects of the Association, among them (practically), to demonstrate the unbroken unity of the present and the future life.

President, O. G. W. Adams; Vice-Presidents, Mrs. F. C. Steinhart, J. C. Kaufmann; Secretary, P. S. George; Treasurer, George Ferris; Trustees, Rufus Rittenhouse, C. C. Kidder, Mrs. Clara Dixon and Henry Ferris.

The Society occupies Liberty Hall, in the Grand Opera House building."

A Verbal Terror.

Friends of the English language observe with grief a vicious practice which is rapidly becoming popular among certain American writers and speakers. In a recent letter a correspondent thus brings this practice to attention:

"I shall spend next Sunday at Omaha. Whenever I do this, the Omaha public learns through the newspapers that I 'Sundayed in our city.' I'll stump them sometime by arriving on a Wednesday."

The correspondent evidently understands that he cannot Wednesday or Thursday in a town. He can only Sunday there. And if he has some important Mondaying to do, no one will think of reporting the fact.—Chicago News-Record

NEW MUSIC.-We have received from White-Smith Music Pub. Co., 62 and 64 Stanhope street, Boston. Mass., the following: Vocal: "Hark! 'T is the Midnight Bell," (quartette, mixed volces) C. A. White; "More or Less," (song) words, "Nemo," music, Henry Pontek; "Song of the Anchor Chain," Eric Broad, ry Pontek; "Song of the Anchor Chain," Eric Broad, Camille Daubert; "Six Modern Beau Brummells, (song and dance) Geo. Schleiffarth; "Yellow Roses," (song) Michael Watson; "When Nuts are Brown," Joseph Despicht, Edmund Rogers; "To a Rose," Edma A. Foster, Robert Bruce, (song, sop, or ten.) (the same contraito or bar.); "Just as I Am," H. P. Danks. Instrumental: "Texas Patrol," (plano forte) Alex Herschfeld; "La Czarine," (Mazurka Russe) Louis Gaune; "Aladdin," (Chinese dance) Edward St. Quentin; "New American Barn Dance," Camille Daubert; "Les Gardes Municipaux!" (march) also "'Twixt Love and Duty," (waitz) by Pierre Duvernet; "To Thee, Love," (manzurka, banjo) Geo. C. Dobson; "Heart Song," (parlor organ) C. C. Stearns; "Auf Wiedersehen Waltzer," (mandolin and guitar) E. H. Bailey. E. H. Bailey.

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Facts and Details From a Correspondent.

Surprised Many But Does Not Surprise Us.

Mansfield, Ohio, is not a large place, but it has certainly experienced a great sensation.

The people are not done talking about it yet, and

indeed it will furnish the subject for conversation for a long time to come, as well as food for thought.
A correspondent, C. C. Coulter, who is a prominent

and influential citizen of Mansfield, and agent of the Rockford (Ill.) Silver Plate Co., has furnished us with the facts and details, which we are positive will prove most interesting to our readers:

"I have a brother, Harry E. Coulter, 21 years of age," writes Mr. Coulter, "who had never done a day's work in his life; never ran ten rods in his life-indeed, could not even walk fast.

"Heart disease was his trouble. Last fall he got the

Grip and went down, down, down. 'Two of our best physicians treated him.

"His tongue was coated badly, had backache, urine high-colored, brick-dust sediment-worst I ever saw. "His stomach was almost as hard as a board; in fact we gave up all hopes of his life.

"He quit the doctors and commenced using Dr. Greene's Nervura blood and nerve remedy, and noth ing else, and the third day was better. He is now bet ter than he ever was in his life, can run and do violent exercise and not suffer in the least.



"He says he never felt better in his life; in fact this

wonderful medicine, he tells me, saved his life. "He coaxed me to take this remedy, and I was troubled something as he had been, only my heart is all right. I had been doctoring since last fall to clear up my system, but without beneficial results. I have now only used two bottles of Dr. Greene's Nervura blood and nerve remedy and feel like a new man. In fact I am well, and I write this because I feel so grateful to the remedy for saving my brother's life and my health.

"This is the greatest medicine I ever heard of, and am sure that if you knew my brother's condition before he commenced the use of Dr. Greene's Nervura blood and nerve remedy, the cure would much sur-

We do not wonder that this remarkable restoration to health is looked upon as almost a miracle in Mansfield, where perhaps the marvelous virtues of this remedy were until now not known; but the cure does not surprise us in the least, for it is something which is taking place constantly in our vicinity; no day, scarcely an hour in fact, passing in which we do not learn of its curing some one who has been suffering from nervous weakness, blood disorder, kidney or liver complaints, insomnia, malaria or stomach trouble It is a fact that this wonderful medicine cures the sick, and it is perfectly harmless to use, being purely vegetable. Druggists keep it for \$1.

It is the discovery and prescription of Dr. Greene of 34 Temple Place, Boston, Mass., the famous specialist in curing nervous and chronic diseases, who has the largest practice among the sick of any physician in the United States, and who can be consulted free, personally or by letter.

S Persect HEALTH S

The Life of Thomas Paine,

With a History of his Literary, Political and Religious Career in America, France and England.

BY MONCURE DANIEL CONWAY To which is added a Sketch of Paine by WILLIAM COBBETT (Hitherto unpublished).

(Hitherto unpublished).

In the building of this monumental work, it is evident that Mr. Conway look great pleasure. Every page of it testifies to a patient hand and an honest purpose. He gives ample space to the subject of Paine's confilet with the theologians, and expresses himself clearly and strongly as to the sanity and humanity of Paine, and the absurdity and savageness of the great delst's relentless persecutors; he closely analyzes Paine's assaliment of established beliefs concerning God, Jesus, the Bible, and the destiny of man, but does not attempt to answer any particular one of his defamers; he attacks no one, and his defense of Paine's view of Christianity is based not so much on a vindication of the delst's maligned moral character, as on what the unorthodox author conceives now to be the embodiment of common sense and good-will. The political career of Paine, so potent, but so strangely obscured, is given unflagging consideration, and many of the events of his phenomenal life are here discussed upon documents which none but a bold and energetic hand could ever have unearthed.

The volumes are conspicuous for the presentation of important papers, inclusive of private correspondence, not heretofore known to be in existence, or, if known, evaded by timid biographers or ignored by adverse partisan historians.

Mr. Conway occasionally indulges in some fine satire at

by timid biographors or ignored.

Mr. Conway occasionally indulges in some fine satire at the expense of the sects and churches of to-day, but he is in no case abusive or bitter. He writes in the kindly spirit which is natural to him. He frequently reminds one of Em-In two volumes, nearly 900 pages. Price \$5.00, postage 35 cents.
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"Glad Tidings of Immortality."

Tinely executed lithographs bearing the above title have been received by us. The size is 22\(\) x28\(\). The principal figure is a female, evidently designed to represent a materialized spirit, crowned with a wreath of flowers, and bearing a long band of them in her left hand, while in her right is a scroll inscribed with the words "Message of Love." Over her head are three stars. The drapery on each side appears to be the curtains of a cabinet, between which she stands in an exceedingly graceful position, suggestive of the line, "A thing of beauty is a joy forever." From above a ray of light radiates over the entire form. Vignette likenesses of Mrs. Brigham, Mrs. Richmond, Mrs. Lillie and Mrs. Britten, and Messrs. Howell and Colville, are given, and excellent ones they are. The artist is Mr. Shobe, who, we are informed, has executed many beautiful drawings illustrative of the Spiritual Philosophy.

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Banner of **Light**.

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

From Earth to Heaven,

From Heaven to Earth;

An Experience of a Spirit:

A discourse delivered through the organism of Mrs. Cora L. V. Richmond at Chicago, Ill., Sunday, Sept. 11th, 1892, and specially reported for our columns, will appear in the next issue of the BANNER OF LIGHT.

Theological Heredity!

An inherited belief in everlasting penalties for wrong or mistaken conceptions of the future life unfits the judgment entirely for forming any estimate or opinion respecting the teachings of the bible, on the very face of it. It is notoriously the case of an interested witness, whose testimony is offered in a court of justice, that it is suspected evidence, not to be received without a large allowance for the bias of natural selfishness. The same way, too, with the one who has already prejudged the case through the operating force of an inherited belief, the unconscious adoption of a tradition, or the molding influence of early education. Such a one approaches the alleged teachings of the bible with his mind all made up to find this but not to see that, and to discard all criticism whatever that interferes with the blind, unreasoning belief to which he is wedded.

It is just as said in the Universalis: Monthly When personal interest, in the solemn belief of the witness, amounts to his own eternal torture or his everlasting joy, it is simply impossible-a psychological impossibility-that his reason or his critical abilities, however great, can serve him truly. It is psychologically impossible that any man-the most scholarly on earth-who believes in everlasting punishment for heresy, should critically weigh the gospels. No such criticism can be worth the paper it is written on." The foregoing statement, containing as it does its own sustaining argument, is absolutely impregnable. The thinking of such a person is, as asserted, as valueless as the testimony given under torture, when the witness knows that by giving a certain testimony he will be released and rewarded. The judgment of a man who already feels that his eternal welfare depends on believing this or that, on finding this or that teaching in the bible, on arriving at this or that conclusion when he studies, thinks, compares, investigates-that man's judgment is absolutely worthless.

In the very interiors of the human mind are imbedded those psychological principles whose essence and vitality are development, evolution. However individuals may digress, going backward or forward, the mass of mankind is constantly making a sure progression, sometimes visible, and sometimes not. The critical human faculty has satisfactorily discovered that the bible, as a collection of books running through six or seven centuries of a single nation's life, nowhere teaches the theological or ecclesiastical dogma of eternal punishment for human sins or shortcomings. That notion is derived wholly from pagan mythology, from rude and as yet uncivilized people or tribes who worshiped the elements, the terrifying forces of nature, and whose deepest fears were of a revengeful set of gods who regarded human torture or punishment as their sport and recreation.

It is from such sources that this subterranean belief in hell and its everlasting sufferings has been borrowed and engrafted on the mild teachings of the gospel by the sheer authority of ecclesiastical convocations and priestly courts. And it is simply the psychological effect of such imposed traditions and beliefs that totally unfits those who hold them by inheritance and education for coming to any interpretative study of the bible in a critical spirit that is bent only on the discovery of truth from the love of truth above dogma, tradition and human authority. If the bible has any special meaning, it is the vehicle of spiritual impulse and expe-

Our thanks are returned to Mrs. N. J. Willis, (Cambridgeport, Mass.,) and Mrs. D. G. Richardson, (Theress, N. Y.,) for flowers donated for use upon our Free Circle table.

Opening the World's Fair on Sunday

tensively reported in the Boston Herald of sotion. Monday, from which we make transcription, preacher's words to its many readers:

for six months, with one reservation, and that reservation we shall consider this morning.

First, now, let us ask, what is this Exposition to be? Doubtless on a greater scale than any before, an exposition of the science and the arts of the civilized vorld. It is, then, to be a school of civilization—a stimulus to every man competent to understand.

Now, a very large number of people will be deprived of the benefits of this Exposition, and these, mark you, are the ones who, perhaps, may be regarded as the ones most needing it—the day laborers of the world, who are tied to their work six days in the week, who have little chance to climb up into their manhood; these are the ones who specially need the stimulus of this great school which, by a series of object lessons, is to teach the world.

Why and how are they to be deprived? Why, of course, in the nature of the case, the only opportunity they have is on Sunday, and on Sunday the Fair is to be closed, unless the action already taken by Congress be repealed.

On Aug. 5th an act was passed making the donation of money conditional on the Fair being closed on Sunday. What influenced the members in this act? First, the narrowest and most ignorant part of the churches for it is to be said, in fairness, that a large number of the Christians and churches of the country are in favor of a rational use of the day. Next were some of the most truckling of the country's politicians; third, the saloons. A blessed trinity indeed, a blessed, holy

A word now as to this third member of the alliance. Of course, the saloons in Chicago are in favor of the closing. A gentleman not long ago circulated a petition for the opening of the Fair, and, with one exception, every saloon keeper was-in some cases violently-in favor of the closing.

There will be hundreds of thousands of strangers in Chicago every Sunday during this coming summer. They cannot all get into the churches; the Fair will be closed, but the saloons, the dives, the theatres will all be open. How much will the closing of the Fair, turning away their great tide of humanity, do toward the keeping of the Sabbath?

Why should one suppose the Fair ought to be closed, let us ask? The one only reason is, a supposed religious necessity. It is supposed God is going to be angry about it. That, in plain English, is the only

Now, what is this Sunday? It is as old as the oldest religious tradition, and we trace it back in one unbroken line to planet worship. The Acadians in the Euphrates valley had a Sabbath before ever Babylon was. There were supposed to be seven planets, and one day was given to each, and Saturday, the old Jewish Sabbath, was dedicated to the cruel Saturn. The first trace we find of keeping the Sabbath was, not that it was forbidden, but supposed to be unlucky to do anything on this day. Here is the origin of the

When we come to the Hebrews we find it a part of the law of Moses, of the Ten Commandments. In Exodus the reason for keeping the Sabbath is that God rested on that day. In Deuteronomy the reason given is the keeping of a memorial for the deliverance out of Egypt. Now, this fourth command forbids only laboring on that day. If you do not work on the Sabbath, no matter what else you do, you are obeying the fourth commandment.

Now, the managers of the Fair had no intention of having the work of the Fair go on; so, granting the authority of the fourth commandment, they would not break it if they opened.

In New Testament times, we find Jesus disregarding the Jewish tradition—not breaking the fourth commandment-and declaring that it is lawful to do things which are good on the Sabbath. In the early church we find the Jews who became Christians, continuing the keeping of the Mosaic ordinances. But they began to observe also the morning of the first day. The non-Jewish Christians did not keep the Mosaic Sabbath, but the first day of the week, Sunday.

Then the observance of the old Sabbath completely faded out, and nothing took its place. The church celebration of the Lord's supper, and then went about their work as on any other day.

For fifteen hundred years Christians went to church on Sunday morning, and then gave the rest of the day to rest or amusement of any kind, and they were directly in keeping with the teaching of the New Testament and the custom of the apostles.

It was in the sixteenth century, among the Puritans, that this Sunday which stands in the way of the World's Fair was born; it was never heard of in the world before that century. There is no law of God in any book that makes it wrong for any man to do right on the Sunday, whether he work or play.

Am I in favor of abolishing the difference between the Sunday and the other six days? Not in the least: but I do believe in telling the truth. I would guard jealously this first day of the week, for the very humane reason that we have drudgery enough on the six

I am not certain, but I wish to suggest whether this act is not unconstitutional as well as foolish. If 1 were a member of the Commission I think I should press it if I might, I mean the first amendment to the Constitution. Has Congress a right to say, on religious grounds, whether or not this great Fair shall be closed or open?

Now, friends, a great movement is to be made to try o have Congress repeal this act. I believe if it could be put to the people an immense majority would be in favor of having it open. I appeal to you, and to all, to help in bringing about an appeal from this unauthor-

Tennyson's death (ascension) occurred iust a month after Whittier's demise. John C. Bundy's exit took place just one month previous to the death of Stainton Moses of London. The first two were high-toned, exalted spirits. The latter two were professedly high-toned, but really another class of individuals—their self-esteem detracting from whatever merits they possessed. We have been in correspondence with these two individuals for years, and therefore know whereof we speak. With them it was "give and take" eulogistically. The poetic puff for Mr. Bundy in Light-since the latter's demise—was too much for wide-awake litera teurs, and the matter has just been exposed in its own columns. We simply made a brief im personal note of the plagiarism in a late issue of THE BANNER, knowing that the said poetry was reprinted in the book entitled "The Psalms of Life," by John S. Adams, in 1857 The worst feature of the imposition is, that the alleged Bundy poem was divested of its real author's caption and a very tame one substituted in its place. Glad that it has been set right-even in Light.

We have recently had a pleasant call from Mr. John H. McElroy, a prominent Spiritualist of Pittsburgh, Pa.:—Also one from Hon. Sidney Dean, late of Cincinnati, O., now of Boston. His present address is in care BAN-NER OF LIGHT.

G. W. Kates has a word on organization, etc., on our second page, which all should read.

Columbus a Medium!

While one side of the theological field claims Rev. M. J. Savage, at the Church of the Columbus as a "saint," and the other stamps Unity, Boston, on Sunday A. M. last, gave a him as a "pirate," it would be well to see number of cogent reasons for repealing the whether evidence does not exist that he was foolish provision regarding the Columbus Exhibition which has been passed by the United high altitudes of thought and inspiration, States Congress, and which directs a closing of | while mayhap at others he may have evinced its gates on that day. His remarks were ex- a subjection to a lower range of thought and

In THE BANNER'S files, under date of Aug. with the addition of a commendation of The 17th, 1889, and in the course of an article en-Herald's bold course in thus giving a brave titled, "A Chance for Natural Religion in Scotch Universities," A. E. Giles, Esq., of Next summer, said the preacher [Mr. Savage], the Hyde Park, Mass., a valued contributor, noted great Columbian Exposition will be open to the public an instance concerning the matter now under consideration which goes to show the clairaudient powers of the great discoverer.

Columbus, says Mr. Giles, relates circumstantially, in a letter to Ferdinand and Isabella, that on a certain night, when he was in great danger, trouble and affliction, while near the shores of a West Indian island, being then about sixty-eight years of age and very despondent, he heard a Voice reproaching him: Oh, fool! and slow to believe thy God, what did he more for Moses or for his servant David? From the time that thou wert born he has ever taken care of thee," etc. Amid its reproaches the Voice assured him of further protection; and it left him, he writes, full of consolation and courage.

"Draper's Intellectual Development of Europe" (p. 443) refers favorably to this report: and it is also endorsed by Irving and Lamar-

tine—so we are informed. To us it is evident that the "Voice" of which Columbus speaks in the above letter -and which he evidently ascribes to Deitywas that of his own invisible guide, or some excarnated spirit who was in sympathy with his project, and desired to arouse him to new zeal in its execution; and that he was influenced and guided by spirit intelligences to do work far beyond his own comprehension is also evident to the mind at all conversant with the mental phenomena of Spiritualism.

Materialization.

The fact that the so-called dead return in visible form is becoming recognized by many who have hitherto looked upon it as an event so incredible that it was useless for them to give it a moment's thought. But, as "a continual dropping will wear away a stone," so a continual repetition of this seemingly impossible phenomenon, and the testimony of scores of their reliable friends to its existence, have led these doubters to investigate for themselves, and this to a personal experience that has resulted in convincing them of its truth.

No more intelligent or appreciative persons are to be seen in any gathering than the attendants at séances held for this advanced form of spirit manifestation this season; and the phenomena are, if possible, more varied and convincing than ever before. That this is owing in great measure to the improved "conditions" afforded the workers on the "other side" cannot be questioned; and this improvement comes from the spiritual development of those to whom these workers come with their wonderful revelations of spirit-life and power. There is more harmony, more sympathy with the invisibles, more realization and appreciahave been ajar, so that the "departed" may return.

At the séances of Mrs. S. S. Martin, No. 55 Rutland street, under the supervision of Mr. Albro, very satisfactory results are the outcome of this better state of feeling. Friends of ours who have lately attended them are well satisfied with what they there witnessed, and aver that for variety and convincing features the manifestations have never in their experience been excelled.

Expression of Thanks.

We are in receipt of the following from the simply ceased observing the seventh day, and the Society for the Abolition of Compulsory Vacfirst day was taken up. On that day they had their cination, which is located at 99 St. James which is located Road, Brixton, London, S. W., Eng. We return thanks therefor, and heartily congratulate our English brethren on the promising aspect at present characterizing their practical and humanitarian movement in the British Isles and Empire:

DEAR SIR: I have the pleasure to send you the resolution passed by our Committee at their last

meeting:

Resolved, That this Committee tenders its most cordial thanks to the editor of the BANNER OF LIGHT, Boston, Mass., for his unfilnehing advocacy of medical freedom and of the cause which the Society is extablished to support; and also for his efforts to diffuse among the people of the United States a knowledge of the Vaccination Inquirer and other publications of the Society; and to constantly enlighten his readers concerning the failure of vaccination to prevent or modify smallpox; and also concerning the wrongs arising both from the administration of compulsory law and the evils and fatalities from the operation itself.

Belleve me, most truly yours.

Believe me, most truly yours, J. YOUNG, Sec'y. Oct. 10th, 1892.

New Manifestations !

Spirit Jesse B. Ferguson-who when in mortal life was prominently connected with the transatlantic and American seances of the "Davenport Boys,"—has a message on our sixth page in which he says that while the phases of manifestation we have now are to continue and do a grand work, yet by and through the efforts of scientific minds in spiritlife within two or three years at the most. Spiritualists and the world in general will be astonished through the power of a new phase of mediumship which is even now being developed not so much in the East as in the West and South, but principally in the West, that will, by the force of its evidence, give great satisfaction to mediums and to the spirit world. This phase is partly mental and partly physical in character, and it will give positive demonstration of the intelligence and presence of spirits outside of the mortal form.

Earth-Bound Spirits.

On our first page this week will be found the report of an address recently delivered in Washington, D. C., by Mrs. H. S. Lake.

While mainly agreeing with the views set forth, we take exceptions to the paragraph treating of "earth-bound" spirits, on the ground that it will be "not understood, we fear." by the public. Earth-bound spirits are generally considered impure, undeveloped spirits that are tethered to physical conditions. All spirits who return through medial agencies to accomplish humanitarian works are certainly not of the above class. They are not bound to earth; they come and go at will, and have a home in realms of light. They are not impure or undeveloped.

See notice of change of location of Dr. Nelke, on fifth page.

A Theory for Thought-Transference, etc.

An explanation (that will hold water) of some of the phenomena of hypnotism, mesmerism, thoughttransference, mind-reading, magnetic healing, mental control, etc., has for some time been the fond desire of many scientific men, aiming to furnish it en scientific principles. Such an attempt was publicly made, several months since, by Professor Houston, formerly of the Thompson-Houston Electric Light Company, before the Franklin Institute of Philadelphia, called the leading scientific concern of this country. We are in receipt of the full text of the article as printed in the Scientific American Supplement No. 864. His theory appears to be that of cerebral vibrations, or radiations, these radiations or waves being given off from every sentient or active brain, and passing into the space around the brain something like the waves that are imparted to the air around a resonant tuningfork, producing a sound that is responded to by another fork tuned so as to be able to vibrate in exact unison' with it. These cerebrations, he holds, are not so gross as those of sound, their wave lengths being almost certainly much shorter, and they are imparted to the universal ether.

The attempt of Prof. Houston is to correlate, to some extent, the phenomena of thought with grosser physical phenomena. Assuming the existence of the universal or luminiterous ether, and its passage easily through even the densest matter, it follows that the brain atoms or molecules assumed to be the cause of cerebration are completely surrounded by the ether. The ether being a highly elastic medium, cerebration, if attended by vibrations, must develop in the ether wave motions having the brain atoms or molecules for their centres. That is, the act of thought, or cerebration, necessitates an expenditure of energy, because it necessitates the setting in motion of these atomic or molecular brain particles. Energy thus expended in producing thought is dissipated by impart ing wave-motions to the surrounding ether; and such waves go out in all directions from the brain, possibly in greater amount or of greater amplitude from some of the brain openings, as, for example, from those of the eyes. There are no proofs absolutely of the existence of the atomic or molecular vibrations of the brain particles, but such a movement is held not to be improbable. These wave-motions presumably partake of the nature of transverse or torsional vibrations. The commonest character of such vibrations are those which are recognized as transmitting the phenomena of heat, light, and electric or magnetic

An active brain may be regarded, therefore, as molding the ether around it into thought-waves that are spreading outward from it in all directions; in this respect being not unlike a conductor through which an oscillatory discharge is passing, producing waves that resemble the vibrations that produce light. The transference of specific cerebral vibrations from an active brain to a passive or receptive one, is explained by the action of sympathetic vibrations, as the latter are known to science. In the case of a vibrating tuning fork, sending its sound waves across the space which separates it from a second tuning fork not in motion, but tuned so as to be able to vibrate in exact unison with it, the vibrations of one fork are gradually taken up by the other fork, so that the energy of the motion of the one is transferred, or carried across the space existing between them, by means of pulses or waves set up in the air which surrounds them. Such sympathetically excited vibrations can be produced in a fork situated at a considerable distance from the exciting fork.

Sympathetic vibrations are likewise excited by waves of light, the solar energy being radiated or transferred across the space existing between the sun and the earth by waves or oscillations in the luminiferous ether. The same, too, with electric waves. which transfer their oscillations to other circuits. It tion of what struggles they undergo to force is in view of these facts that Prof. Houston deems it wide open the gates that not until recently no improbability that a brain engaged in intense thought should act as a centre of cerebral radiations, nor that those radiations, proceeding outward in all directions, should affect other brains on which they fall -provided, of course, that such brains are tuned to vibrate in unison with them. In such cases, the absorption of energy by the recipient brain may be either a species of selective absorption, in which its train of thought is only modified; or it may be absolute, in which case the recipient brain has excited in it an exact reproduction of the thoughts of the exciting brain. This hypothesis being true, then these cerebral vibrations or radiations must travel through space with exactly the same velocity as light does. This equality of velocity is of course true only for free ether. In combined ether, so called, the velocity of wave propagation varies according to the particular character of the matter with which it is associated. passing through the materials of the skull and head. •••

Now if thought travels along waves in the ether similar to waves of light, then it can travel along any path by which rays of light can pass. Therefore it can travel along rays of light, that is, along paths in the ether through which rays of light are moving. Prof. Houston thinks it might be interesting, with a hypnotizer placed in such a position relative to the hypnotized that flashes of light falling on his eyes shall afterward fall on the eyes of the patient, to observe whether or not acts of suggestion are more readily perceived by the brain of the hypnotized along such rays of light than without the aid of such rays.

If, continues Prof. Houston, thought-radiations partake of the nature of ether waves, then there should presumably exist in these radiations phenomena cor responding to the various phenomens of thermal, luminous, electric or magnetic radiation; even the phenomena of reflection, refraction, and possibly even of dispersion of such waves would appear to be a possi bility. And in this connection it becomes interesting to imagine the analysis or separation of a complex wave of thought into its component or elementary waves, corresponding to the separation of a beam of light by means of a prism.

The Professor said he had often amused himself by picturing a possible thought-recording machine, where-by the thoughts of an active brain might be continuously and permanently recorded on a moving, sensitized film, the exposed surface of which was placed at the focus of a large lens arranged in front of any per son engaged in intense thought. If, like the cylinder or plate of a phonograph, such a record were after ward rotated at the same speed as that at which it received its impressions, under circumstances like to those in which light passing through it is molded into waves similar to those recorded on it, such waves when caused to act on a receptive brain, should, it would certainly seem; excite therein thoughts identical with those recorded on its record surface. And experiments might be tried in a similar manner in thought-transference by holding large lenses in front of the eyes of a hypnotizer, at such a distance as to converge the cerebral radiations on the eyes of the hypnotized. Such experiments might be tried along with light or independent of it. Yet he allows that the sheaths at the nerves may act as screens to prevent the reception by the brain of these thought-radi-

Prof. Tyndall alludes to the well known fact that when sympathetic vibrations are being excited by a sounding tuning fork in a body near it, the energy of the fork's motion is more rapidly expended than when it was not exciting such waves. And so, reasons Prof. Houston by analogy, in the case of the assumed thought transference, mental energy is presumably expended at a greater rate when it is exciting thought waves in this manner than when they are not being excited. As a teacher, he says he has often experienced a feeling of great exhaustion in taking charge of or watching a room, in which a number of bright students were undergoing an examination. The cause of this exhaustion may be explained as originating in the rapid dissipation of energy by the celebral radiations being absorbed by the receptive brains of the examinees. He is also informed that certain physi-

clans confess to a similar exhaustion in their treatment of certain cases.

Accepting as true the hypothesis he thus outlines, Prof. Houston asserts that there should be what he would term a kind of vital radiation going on and passing outward from the body of a healthy person, which may not improbably excite by sympathetic vibrations in the bodies of weaker persons around them vibrations of a normal or more healthy type than those present in the sick person. And if this be true, then the old belief in the efficacy of the laying on of hands, or of magnetic healing, may find some founds. tion in fact—he very generously allows!

This subject of "telepathy" or "thought-transference" has become one of very wide interest, and engages the attention of some of the finest minds. But Prof. Houston has theorized in so suggestive, if not instructive, a manner on cerebral radiations as the possible means of its satisfactory explanation, that the related subjects of magnetic healing, mesmerism, etc., most naturally are included in his speculations. How far his highly-ingenious theory may serve to explain the law of these subtle operations is best left for every one to decide for himself. That it is a law of spirit is not to be successfully denied at this stage of its development. And the acknowledgment of so plain and irresistible a truth leads directly to the acceptance of the great and grand inclusive truth of Spiritualism. It all rounds up in that noblest of all human convictions and beliefs at last. The notion of a boundless thought ocean all around us, and of a celestial tuning fork-transference of thought between the two worlds, is at least original, and fairly deserves the attention it will not fail to command.

Taking the ground assumed by the teachings of the Spiritual Philosophy, we might claim that the medium is the "attuned" fork on the mortal plane (which responds) and that the operating fork (which is responded to) is the excarnated spirit, sending out its impressions and inspirations upon and through its medium with a sympathetic, and also irresistible power!

Foreign Spiritualistic Exchanges.

There is published in Paris by the Paris Press Association, for the use of editors, publishers and newsdealers, a monthly bulletin containing the title, editor, place of publication, etc., of every newspaper and magazine known to be published in the world. These titles are classified according to the interests they represent. There is, consequently, in "Le Bulletin de la Presse française et étrangère" a list which, it is reasonable to suppose under the circumstances, is correct, of all the spiritual publications in the world. The number of the Bulletin from which this list is taken is as late as May 30th, 1892.

Those marked with a star are our own exchanges.

By this list it appears that there are 140 foreign publications devoted to Spiritualism and kindred subjects, of which THE BANNER exchanges with 48:

ENGLAND. Light, Medium and Daybreak, Two Worlds,* The Unseen Universe,* Lyceum Banner.* FRANCE. Paris: La Revue Spirite. La Lumière. Revue des Sciences Psychologiques, Le Messager de la Paix, L'Avenir de l'Humanité, Le Spiritisme, Light of Paris, Le Voile l'Isis, L'Initiation, Le Lotus Bleu, Journal du Magnétisme,* La Chaine Magnétique,* La Psyche, La Revue de l'Hypnotismé, Le Monde Invisible, L'Esprit, Revue Internationale du Magnétisme, La Science Libre, La Pensée Nouvelle, L'Aurore. Avignon: L'Etoile.* Hautes Pyrenées: L'Eclaireur. Reims: La Peusée des Morts, Le Journal Spirite de l'Est. Aisne: Le Devoir. Lyons: La Paix Universelle. Nantes: La Religion Laique, L'Antimaterialiste. Bou-

logne: La Salute. Yonne: L'Alouette. BELGIUM. Brussels: Le Moniteur Spirite et Magnétique, Les Sciences Mystérieuses. Liège: Le Messager, Revue Belge de Spiritisme. Jemeppe-sur-Meuse: Le Flambeau.

SPAIN. Barcelona: El Faro Espiritista, Los Desheredados, Fiat Lux. La Revista de Estudios Psicologicos.* Hojas de Propaganda,* Boletin de la Federacion Espiritista, El Espiritismo, Estudios Teosoficos. Madrid: La Nueva España, La Fraternidal Universal, La Irradiacion, Luz Espirita. Alicante: La Revélacion. Lerida: El Buen Sentido.* Gracia: La Luz del Porvenir. * Huesca: El Iris de Paz. Murcia: La Fraternidad. Gerona: La Solucion. Tenerife: La Caridad. Taragona: La Illustracion. Alcala al Réal: La Luz del Cristianismo. Seville: El Faro, La Lucha, El Spiritismo. El Guita de la Salud. Saragossa: Un Periodico Mas.

PORTUGAL. Lisbon: O Psychismo, O Spiritismo. GERMANY. Munich: Sphinx. Leipzig: Psychische Studien. Die Spiritische Rationalistische Zeitschriff. Berlin: Neue Spiritualistische Blätter.*

SWITZERLAND. Geneva: Journal du Magnétisme. AUSTRIA. Vienna: Licht des Jenseits. Budapest: Reformidende Bigtter.

HOLLAND. La Hague: Op de Grenzen. Amsterdam: Het Rozekrius.

TURKEY. Constantinople: L'Echo de l'Orient.

EGYPT. Alexandria: La Verité. ITALY. Rome: La Luz, La Sfinge, * La Pische, Il Milite dell' Umanità. Turin: Il Publico, Annali dello Spiritismo.* Vercelli: Il Vessillo Spiritista.* Naples: Bolletino del Circulo Partenopeo. Firenze: Magnetsmo ed Ipnotismo. Florence: L'Aurora.

Russia. St. Petersburg: Le Rebus. AUSTRALIA. Melbourne: Harbinger of Light.

CUBA. Santiago: Revista de Estudios Psicologicos. Sagua-la-Grande: La Alborado. Cienfuegos: La Nueva Allianza.* Havana: La Luz de los Espacios, Revista Espiritista de la Habana, La Verdad, La Evoucion. Santo Espiritu: La Buena Nueva.

PORTO RICO. Utuado: El Universo, El Peregrino. *Villa-de-Vega:* La Luz.*

JAMAICA. Kingston: El Deber.

MEXICO Mexico: La Illustracion Espirita,* El Buen Social. ** Orizaba: Boletin del Circulo Espiritisto. Ma zatlan: El Precursor, El Fenix. Zacatecas: El Hijo del Pueblo. Vera Cruz: La Nueva Era. Saltillo: La Luz Espirita. Merida: La Ley de Amor, La Tercer Revélacion. San Juan Bautistu: El Eco de la Verdad. Lumen, La Fé Razonada. ARGENTINE REPUBLIC. Buenos Aires: La Constan-

çia,* La Fraterdidad,* Revista Espirita.* Luz de l'Alma,* El Oriente. Mendoza: La Perseverancia.* Rosario: La Verité.* La Plata: Luz y Verdad.* U. S. OF COLOMBIA. Bogota: El Cosmos.

VENEZUELA. Caracas: Revista Espiritista, La Nueva Luz. REPUBLIC OF SALVADOR. Chalchuapa: El Espirit-

URUGUAY. Montevideo: Revista Espiritista.

PERU. Lima: El Sol. El Espiritismo CHILI. Santiago: El Espiritista, El Pan del Espiri-

BRAZIL. Rio Janeiro: O Reformador. Parana: A Luz. Relem: O Regenerador. Sao Paulo: Verdade e Luz.* Curityba: Revista Spirita. Paranagua: O Pharol.*

INDIA. Madras: The Theosophist.

The managers of The Better Waywhich calls itself on its letter imprint "the leading organ of Spiritualists" - have suspended its issue; and, in lieu thereof, that paper's corresponding secretary, Mr. C. C. Stowell, has informed us that "after seriously considering the matter, our board has decided to change the name from The Better Way to Light of Truth," under which title it will hereafter be published, with Mr. Stowell editor and manager.

A synoptical report of Mrs. Lillie's remarks at Berkeley Hall, Boston, Oct. 16th, regarding "The Life Here and the Life Hereafter," will be found on the third page.

Read what Dr. Wyman says, under "Banner Correspondence," concerning the mediumship of Mrs. Mary C. Morrell, now located at 81/2 Bosworth street,

Manifestations in a Well.

The latest form of what appear to be spirit-manifestations has been developed in Virginia, where on the estate of Col. J. Deyer, Kildare, Southampton Co., faces and objects of numerous kinds are seen reflected in the water of the well, twenty two feet below the surface of the ground.

The discovery of the peculiar properties of this well was made unexpectedly last May. Col. Deyer, according to a lengthy account in the New York Herald of Oct, oth, relates it as follows:

according to a longthy account in the New York Herald of Oct, 0th, relates it as follows:

"Our house servant, Susan, said to my daughter, Miss Lizzle, if you takes a looking glass on the first of May and goes to the well, and holds the mirror over the well, back down, the face of your future husband will appear on the surface of the water."

"That is an old superstition in Virginia, you know. Mrs. Deyer and Miss Lizzle laughed at the notion and dismissed it from their minds. The following day, Monday, however, Susan started to the well to draw a pall of water, when Miss Lizzle picked up a mirror and followed her. Laughing all the time at what she regarded the absurdity of the thing, she held the mirror in the position indicated, and Susan looked into the depths of the well at the same time. In an instant, she and her mother declare, they saw a i and wearing a diamond ring steal across the patch of shadow thrown on the surface of the water by the face of the mirror, and in alarm Miss Lizzle dropped the glass into the well. They fished the mirror out, and spent that afternoon holding the mirror over the well, and saw a number of things—faces of people, flowers, and a beautiful white casket, at the side of which was an old gentleman looking upon the form within it."

From that time to the present hundreds of faces

From that time to the present hundreds of faces and objects have been seen, and thousands of visitors have been to the well, attracted by the strange stories told of it. The mirror is held by any person, and all see something in the water. The article in The Herald is an illustrated one of two and one-half columns. The writer, upon closing, says: " As I drove away the owner of Virginia's sensation said, 'If you meet any skeptical people, send them along. I shall be only too glad to meet the person who will clear up the mystery.' "

We learn that since the publication of the account in The Herald referred to above, a representative of that paper has visited the well, and affirms the truth of all that has been said regarding it.

"Here's a State of Things!"

The Dover (Mass.) Association of Methodist minis ters has been paying attention to Sabbath desecration, Rev. Mr. Fisk of Hampton reading "a paper" to the meeting on the subject. Our space can be more profitably occupied than by yielding it to anything like a report. He advanced nothing new, and, indeed, had nothing to offer but the stale old plati tudes on the subject, warmed over in the ministerial oven. What this sort of tom-tom beaters mean by " a desecrated Sabbath" is not clear to the general mind. This particular ministey, for instance, argued that "to stay at home from church without a sufficient reason is desecrating the Sabbath." Would be kindly intimate which church is the one that it is so necessary to attend? But he feels encouraged to discover symptoms of a reaction, the main one being the "vote of Congress to close the Columbian Exhibition on the Sabbath," which he claims to be "a triumph for the lovers of God's holy day." Yet he quakes at the thought of the question being "reopened," and well he may. What can we do? he inquires. Only be still, and behave.

Gone Home:

Another old worker in the Spiritual Cause! So we learn from a telegram, dated New York City, Oct. 25th, signed by Mr. I. P. Britt. It states that Mrs. AMANDA M. SPENCE died on the 24th inst., after a painful illness, of heart disease. Mrs. Spence was a firm advocate of Modern Spiritualism, and for many years spoke upon the spiritual rostrum. She was a personal friend of ours, a lady we always highly es teemed-ontspoken and independent as she was in advocating the grand truths of the Spiritual Philosophy. Her recompense is sure.

Special for Boston Readers.

By urgent request of many friends, W. J. Colville will devote one day to lecturing in this city en route for the West. Thursday, Nov. 3d, at 3 P. M., he will speak on "The Woman Who Dares," at "The Copley," 18 Huntington Avenue; and at 8 P. M. lecture under the auspices of the Second Nationalist Club in Wm. Parkman Hall on "The Great New Peaceful Revolution, and How It Will Be Accomplished." Questions invited on both occasions.

"Born of Flame."

The book bearing the above name, by Mrs. Margaret B. Peeke, has appeared in a second edition, and the demand for it is on the increase among students coult subjects with which it deals in a calm dis passionate way, and upon a philosophic basis. Colby & Rich have it for sale.

Whittier Memorials .- An interesting memorial service was held by the Haverhill, Mass., Whittier Club on Oct. 7th. The exercises prepared for the occasion were held in the old kitchen, which, by removal of partitions and other changes, had been made of the same size and furnished as in Whittier's boyhood. This was done under the direction of Alfred Ordway, a member of the club, who, by frequent conversations with Mr. Whittier, had come to understand how it looked when it was the abiding-place of the Whittier family. The fireplace, with the old crane and andirons, old-fashioned utensils and furniture, the floor, the panel-work and plastering on the walls were the same as in the poet's youth. To crown all, above the mantel shelf over the fireplace hung a picture of Whittier's mother.

The little town of Hampton Falls, where the poet Whittier died, was to have a special service in his memory on Columbus Day. The line of march was announced as to Miss Gove's residence, where the poet breathed his last. A dirge dedicated to Whittier was to be played there.

Chicago is making an effort to secure the repeal of the act conditioning the national appropriation for the World's Fair on the Sunday closing of the exhibition. This the Mail and Express calls "Chica go's breach of faith." It is all right for the American Sabbath Union to petition and intimidate by threats of political boycott for the purpose of securing Sunday closing, but it is bad faith for anybody to oppose them and to simply exercise the right of petition in behalf of an'open Fair! Was there ever a more arrogant assumption?-American Sentinel.

W. J. Colville wishes to again inform many friends in Massachusetts that he is absolutely compelled to cancel all Eastern engagements during November and until Christmas, owing to important business demanding his personal attention in the West. He will speak in Grand Rapids, Mich., Sundays, Nov. 6th, 13th, 20th and 27th, and Dec. 4th, 11th and 18th. All communications for him may be addressed at present to 208 Dartmouth street. Boston.

Mr. J. W. Dennis, of Buffalo, N. Y., writes: "Having met Miss Maggie Gaule, of Baltimore, Md. at Lily Dale Camp, in August, 1892. I wish to say that she began to give me tests and names of departed friends within ten minutes from the time that I first came into her presence. She is the most wonderful psychic-or clairvoyant and clairaudient medium-I have ever met with."

"R." informs us that Mrs. Cornelia Gardner, of Rochester, N. Y., recently received a serious injury from a fall, occasioned by a misstep. Her hip was dislocated, and the shock to her system was very great. At the present writing she seems in'a fair wav of recovery. Mrs. Gardner is widely known as an active worker and lecturer in the cause of Spiritu-

Mrs. H. E. Beach of Saratoga, N. Y. writes. Oct. 23d; "Mrs. Roberts is to be here Friday evening to give a circle at Fulton Hall."

Mrs. H. B. Fay will resume her seances on Sunday evening, Nov. 6th, at 17 Appleton street,

MRS. M. A. BROWN'S (or "Lulu's") reception finds report on the third page.

MEETINGS IN BOSTON.

Honner of Light Hall, O Howorth Street.
Spiritual meeting are laid every Tuesday and Friday aftermon, Mrs. M. T. Longley occupying the platform; J. A.
spielhamer, Unairman. These interesting meetings are free
to the public.

o the public.

The Hoston Spiritual Temple, Berkeley Halt,
Herkeley Street.—Borvices 1014 A.M. and 714 P.M.
Mrs. R. B. Lillie speaker for October. Andrew L. Knight,
President

President.

The litiping lland to the Boston Spiritual Temple meets
every Wodnesday At 34 at 3 Boylston Place. Business
meeting at 30'clock; Supper at 8. Mrs. R. B. Lillie, President, Mrs. A. A. Eidridge, Treasurer; Ida M. Jacobs, Sco'y, dent; Mrs. A. A. Edwings, reasurer; ausm. accors, over First Spiritual Temple, corner Newbury and Exeter Streets.—Spiritual Fraternity Society: Lecture every Sunday at 24 P. M. School at II 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.

Jr., Beeretary, 171 State Street, Boston.

Children's Spiritual Lyceum meets every Sunday at 10% A. M. In Red Men's Hall, 814 Trement street, opposite Berkeley. J. A. Shehlamen, President.

The Ladder Aid Lyceum Association meets every Wednesday, Business meeting at 4 P. M. Supper served at 5. Entertainment in the evening, All are invited. Mirs. M. T. Longley, President.

Eagle Hall, 616 Washington Street.—Sundays at 1 A.M., 2% and 7% P.M.; also Wednesdays at 2 P.M. Ettile. Conductor.

Tuttle, Jönductor.

Vêteran Spiritunlists' Union.—Public meetings will be held; she first. Tucsday of every month in the Banner of Light Free Circle-Room, No. 3½ Bosworth street, at 7½ F. M. Dr. H. B. Storer, Fresident; Moses T. Dole, Treasurer; Wm. H. Banks, Clerk, No. 17 State street, Boston; Mrs. M. T. Longley, Corresponding Secretary. All individuals interested in the objects of the Union are invited to attend.

Rathbone Hall, 694 Washington Street, corner of Enceland.—Spiritual meetings every Sunday at 11 A. M., 25 and 75 F. M. (75 F. M. meeting in Commercial Hall) Thursday at 25 F. M. N. F. Smith, Chairman. cial Hall) Thursday at 24 P. M. N. P. Smith, Chairman.

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

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

First Spiritualist Laddes. Aid Society, 1081

Washington Street.—(Organized 1837. Incorporated
1882.) Husliness meetings Fridays, at 4 P. M. Tea served at 4
P. M. Public meeting at 7½ P. M., with music, tests, addresses, etc. Mrs. A. E. Barnes, President, Mrs. A. L. Woodbury,
Secretary, 63 Marcella street, Roxbury.

The Laddes' Industrial Society meets weekly Thurs-

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. Qushman, Secretary.

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

Templar Hall, Summer Street. Somerville.—Sun-days at 11 A. M., 2½ and 7½ P. M. Mrs. S. E. Buck, Conduct-or, assisted by Dr. T. Perrin.

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

First Spiritual Temple.-Last Sunday afternoon, Oct. 23d, after the singing of a solo very sweetly by Miss Minnie Sears, Mrs. H. S. Lake read a poem from the late John Boyle O'Reilly, entitled, "The Cry of the Dreamer," after which she delivered a lecture upon "Human Relationships and their Spiritual Significance. [An abstract report of this lecture, also "Gleanings" from Mrs. Lake's discourse of Oct 9th, will appear in next week's Banner.—Eds.] Next Sunday, the lecture being the closing one of the month, Mrs. Lake will make it in the main a review of the work of the Fraternity Society from the time she entered upon it to the present date—a "local lecture" of special interest to members and those interested in the Temple movement.

School for children each Sunday forencon at eleven o'clock; meeting every Wednesday evening for conference and social purposes. All persons are cordially invited to any of these services. Reporter.

The Temple Fraternity School opened with the reading of "Woman's Temple," by Miss Hattle M. Dodge, by Miss Minnie Sears, Mrs. H. S. Lake read a poem

ing of "Woman's Temple," by Miss Hattle M. Dodge.

A pleasing feature of the session was the reading of

A pleasing feature of the session was the reading of gems of thought gathered from various sources by Mr. Danforth.

The lesson was from "The Sower." Subject, "Man and Spirit." The recitation was followed by an interesting and profitable discussion of various points suggested by members of the school.

The subject of "Charity" was considered in its broadest and truest sense by the various speakers. A short essay by Miss Lizzle M. Nolen showed thought, and gave evidence of spiritual and mental development. Miss Gracle Melvin read very acceptably "Mr. Somebody." Mr. Packard's selection was interesting and appropriate.

and appropriate.

Mrs. L. C. Bill presided at the organ, and the singing by the school was under the direction of Miss Hattle M. Dodge, who makes a very successful mu-

Hattle M. Douge, who makes a sical director.

No special subject was chosen for discussion next Sunday. There will be a lesson from the "Temple Educator," with instruction from the various teachers in regard to any portion that may not be readily comprehended. A cordial welcome is extended to all who M. H. C. ish to meet with us. M. H. C.

Berkeley Hall .- Last Sunday's morning service opened with a song by Miss Davis and an invocation by Mrs. R. S. Lillie. The following questions were read by Mr. Knight: "Does Eternal Justice Reign Eventually?" "The Present Relation of Capital to Labor and its Solution," and "Evolution." (Abstract reports of this and the evening lecture will appear

reports of this and the evening section of this and the evening section of the Russell Mrs. Lillie gave in closing an inspirational poem in reply to the question, "Is Selfishness the Ruling Power?" accompanied by the words "Recompense" and "Home," answering emphatically that goodness shall rule and we be fully recompensed. The thanks of the President and society were given for the beautiful flowers furnished by Mr. and Mrs. King of Quintiful flowers furnished by Mr. and Mrs. King of Quintiful flowers furnished by Mr. and Mrs. King of Quintiful flowers furnished by Mr. and Mrs. King of Quintiful flowers furnished by Mr. and Mrs. King of Quintiful flowers furnished by Mr. and Mrs. King of Quintiful flowers furnished by Mr. and Mrs. King of Quintiful flowers furnished by Mr. and Mrs. King of Quintiful flowers furnished by Mr. and Mrs. King of Quintiful flowers furnished by Mr. and Mrs. King of Quintiful flowers furnished by Mrs. and Mrs. King of Quintiful flowers furnished by Mrs. and Mrs. King of Quintiful flowers furnished by Mrs. and Mrs. King of Quintiful flowers furnished by Mrs. and Mrs. King of Quintiful flowers furnished by Mrs. and Mrs. King of Quintiful flowers furnished by Mrs. and Mrs. King of Quintiful flowers furnished by Mrs. and Mrs. King of Quintiful flowers furnished by Mrs. and Mrs. King of Quintiful flowers furnished by Mrs. and Mrs. King of Quintiful flowers furnished by Mrs. and Mrs. King of Quintiful flowers furnished by Mrs. and Mrs. King of Quintiful flowers furnished by Mrs. All flowers furnished by Mrs. All flowers furnished by Mrs. and Mrs. All flowers furnished by Mrs. All flowers flow

of the President and society were given for the beautiful flowers furnished by Mr. and Mrs. King of Quincy, Willard J. Hull (sent from Connecticut) and Mr. Hayward of Braintree.

Evening.—The service opened with a song by Miss Davis, after which Mrs. Lillie announced as her subject: "Our knowledge of the way those have gone who have passed on; some of the means employed to establish proof of this knowledge." The lecture was listened to with close interest; the inspiring intelligence speaking "as one having authority," intensifying a belief in the truth of what was said. At the close she improvised a poem upon "Divine Revelation." The hall was well filled, and a deep interest manifested throughout the entire services. Heath.

The Children's Progressive Lyceum held its usual session on Sunday last, with a large attendance of members and visitors. The exercises, of a high orof members and visitors. The exercises, of a high order, were calculated to draw out the best thought of all who participated. The singing by the School, selections by the orchestra and the two marches were executed with skill and taste. Mrs. Longley reviewed the lessons of the last three Sundays, and drew practical filustrations from the same. Acting Conductor J. B. Hatch, Jr., and Mrs. W. S. Butler, each made impressive remarks. Mr. Steadman sang a fine selection in his usually finished manner. Mr. Schaller executed a violin solo with exquisite taste. Eddie Hill sang most acceptably, as did also Maude Bourne and Lottie Thompkins. Mrs. M. A. Brown gave an appropriate reading, and Willie Sheldon and Carl Leo Root gave pretty recitations. Prof. Milligan and Miss Genle Bowen served as accompanists during the morning.

morning.

The Lyceum is in a flourishing condition, and its sessions well worth attending. All are invited. Seats Lyceum meets every Sunday at 10:45 A. M. at 514 Tremont street, Boston.

Eagle Hall .- Wednesday afternoon, Oct. 19th, services opened by Chairman with remarks, readings and tests, followed in the same vein by Mrs. W. H. Burt, Dr. Thomas, Dr. Coombs, Mrs. Wood and Dr.

Saunders.

Sunday, Oct. 23d.—Healing and developing circle at 11 A. M. largely attended and of unusual interest.

Afternoon.—The exercises opened with remarks by the Chairman, and continued with remarks, tests and readings by Mrs. Chandler-Balley, Dr. Toothaker, Mrs. W. H. Burt, Mrs. J. E. Woods, Mrs. J. K. D. Conant. and the Chairman.

Evening.—Mrs. I. E. Downing opened with invocation, followed by remarks and tests; readings and tests by Mrs. Chandler-Balley, Mrs. A. Wilkins, Mrs. Lesile and the Chairman.

Mrs. S. W. Sawtelle appeared before the public for the last time previous to her departure this week for her Western home. The appreciation and best wishes of all go with her, and were expressed most feelingly by the song, "God he with you till we meet again," sung by Mrs. A. Sterling.

T. H. E. Saunders.

The Helping Hand to the Boston Spiritual Temple held its business meeting Oct. 12th, at 3 Boylston Place, at 3 o'clock. Supper at 6.

Place, at 3 o'clock. Supper at 6.

Evening session opened with a song by Miss Sadie Lamb, it being her first appearance as the engaged vocalist of the Society. Mrs. Pratt, Vice-President, occupied the chair; Mrs. R. S. Lillle made a short ad dress, and was followed by a song by Mr. King; Mr. Jacob Edson, Mr. G. W. Morrill (a former New York City missionary) and Dr. S. H. Nelke participated with interesting remarks—the latter also giving recognized tests.

Dr. Taliman followed, remarking that he was glad he had taken up public mediumship, against which he fought so many years, but now was sorry that he had not gone into this field long ago, as he was happy in his new vocation.

The members of the Society were requested by the chair to visit a sick medium—a Mrs. Lamb, 227 West Canton street; Drs. Taliman and Nelke responded to the call, and promised to visit her. Meeting largely attended, and many applications for membership.

attended, and many applications for membership.

IDA M. JACOBS, Sec'y.

Ladies' Aid Parlors.-Last Sunday morning developing circle. Vocal and instrumental music, Mrs. Mary F. Lovering; invocation, Mr. A. D. Haynes; re- know it.

marks and tests, Mrs. R. A. Collier (Charlestown), Miss L. E. Bmith, Mrs. C. Loomis-Hall and Mrs. Jean-ette Morrison (Kast Hoston).

Afternoon.—Song service by choir; invocation, Mrs. Nelite E. Burbeck (Plymouti); duet, Miss Bade B. Lamb and, Dr. S. H. Nelke; tests and delineations, Miss G. M. Hughes, Mrs. A. Wilkins, Dr. Will L. Lathrop, Dr. B. H. Nelke, and Mrs. Nelie F. Burbeck; trio by Mrs. M. F. Lovering, Mrs. A. W. Staples, Mr. L. W. Baxter.

Eventing.—Trio, Mrs. Lovering, Mrs. O. H. Clark, and Mrs. A. W. Staples; invocation, Mr. A. D. Havnes; song, Miss Sadie B. Lamb; recitation, Mrs. M. A. Brown; psychometric readings and delineations, Dr. Will L. Lathrop, Miss L. E. Smith, Dr. S. H. Nelke, Mrs. M. A. Brown; and Mrs. Mary C. Morrell (of Brooklyn).

The Banner of Light is for sale at each service.

J. E. Hall, Conductor.

Rathbone Hall.-At 2:30 P. M. Mrs. M. A. Ricker opened the afternoon services; Mrs. J. K. D. Conant gave readings; Dr. H. B. Storer and Rev. E. A. Titus made interesting addresses; Mr. C. D. Fuller and Miss Josephine Webster gave tests and impersona-

Miss Josephine Webster gave town and the tions.
7:30 P. M.—Mrs. M. A. Ricker. Mrs. F. A. Stratton, Mrs. M. A. Chase, Rev. E. A. Titus, Mrs. J. A. Woods and the Chairman participated in remarks and readings; Mrs. Nellie Carleton and Mrs. Minnle Smith sang acceptably; Prof. Rimbach in cornet solos.

Hereafter the services will be held in the evening in Commercial Hall, on the same floor.

A. J. Webster.

The Ladies' Industrial Society met at 1125 Washington street, corner Dover, Thursday, Oct. 20th, afternoon and evening. Circle at four o'clock. Supatternoon and evening. Circle at four o'clock. Supper served at six. The President, Mrs. Whitlook, being absent, Mrs. Logan officiated, also made a few remarks; Mrs. Shirley, Mrs. Wilkins and Mr. Whitlock spoke and gave tests during the evening. Friends are reminded of the circle at four, also are requested to donate books for the Library, which can be sent to the hall on Thursday or left with the janitor.

MRS. H. W. CUSHMAN, Sec'y.

Templar Hall. (Somerville.) - Meetings were held through the day: mediums taking part: Mr. Wil-

lis Edwards (Lynn), Mr. Wilkens (Fitchburg), Mr. Stiles (Charlestown), Miss Williams, Dr. Perrin and others. In the evening the music was led by Mr. Pierce. The sessions were very interesting.

MRS. S. E. Buck, Cond.

A New Society. To the Editors of the Banner of Light:

A new organization has been established in Boston as an auxiliary of the Children's Lyceum, which is to

A new organization has been established in Boston as an auxiliary of the Children's Lyceum, which is to be known as the "Ladies' Lyceum Aid Association." This organization is to be conducted and managed by ladies, and has for its objects the promotion of social harmony, the inculcation of spiritual ethics, the extension of substantial aid to the Lyceum as a body, and the care of such personal cases of need in that school as may arise.

The initial meeting of this Association was held at the residence of Mrs. W. S. Butler, Monday evening, Oct. 10th, when the following board of officers was elected: Pres., Mrs. Mrs. C. L. Hatch; Sec., Mrs. Dr. Root; Directors, Mrs. M. S. Hatch, Mrs. Frost, Mrs. Jordan, Mrs. Sheldon and Mrs. Turner.

On Wednesday evening, Oct. 19th, the first regular meeting occurred at the Lyceum Hall, 514 Tremont street, at 4 r. M., at which time a constitution and by laws were adopted and other business transacted. Supper was served at six o'clock in the banquet hall, of which excellent repast eighty individuals partook. In the evening a grand entertainment, presided over by Mrs. Longley, was presented to the manifested approval of a large and interested audience.

Brief but eloquent addresses were made by Mrs. Longley, Mrs. Butler, J. B. Hatch, Sr., Mr. Chas. Woods and J. B. Hatch, Jr. A fine recitation from Willie Sheldon elicited a spirited recall, as did also the well-chosen and rendered selection of Carl Leo Root. Eddle Hill sang so sweetly that he was twice encored. Miss Grace Small rendered a vocal selection with a like result. A harmonica solo from Mr. Mason received its merited praise, and Mr. Coolidge Garland sang a pleasing song.

Mr. Miles gave several character impersonations to the amusement of all, and Elolse Morgan executed a plano solo with spirited touch.

"Pequo," the charming spirite messenger of Mrs. Corey, the well-known test nedium, made eloquent remarks, and gave a fine descriptive test which was fully recognized. Mrs. M. A. Brown, under the control of "Lovis Golden Chai SCRIBE.

[Notices under this heading, to insure insertion the same

E. J. Bowtell lectured in Worcester, Mass., Oct. 23d; he speaks in Lowell, Oct. 30th; in Pawtucket, R. I., Nov. 6th; the 13th of Nov. in Plymouth; 11th of Dec., Malden, Mass. Address 223 Shawmut Avenue, Boston Malden, Mass. Address 223 Shawmut Avenue, Boston.
J. Frank Baxter is having grand success weekly on
Sunday evenings this month in Cleveland, O. During
the weeks he is speaking in vicinity towns. On his return he will lecture the Sundays of November, respectively, in Providence, R 1., Brockton, Lawrence and
Hayerhill. On Monday evening, the 7th of November,
he will lecture in Pawiucket, R. 1., and Friday evening, the 11th, in Worcester. In North Brockfield,
Northboro', and other places, probably, if dates can
be adjusted. Due notice will be given. The Sundays
of December, '92, and January, '93, he will be in Cincinnati, O.

Mrs. Chandler Balley, 41 Falmouth street. Boston.

Mrs. Chandler Bailey. 41 Falmouth street, Boston will accept engagements on the platform. Willard J. Hull speaks in Haverhill Oct. 30th. He will occupy the rostrum at Berkeley Hall. Boston, the Sundays of November. Address 52 Rutland Square, Boston.

Abbie N. Burnham spoke in Willimantic, Ct., Sept. 18th-25th; Providence. R. I., Oct. 2d; Pawtucket, Oct. 9th; Providence, Oct. 16th. She will speak in Saratoga, N. Y., Oct. 23d-30th. Address Station "A,"

Mrs. H. S. Lake, who returned to the First Spiritual Temple, Boston, and inaugurated the season's work Oct. 2d, will speak again next Sunday, after which she goes to Albany, N. Y., for a two months' engagement. Bhe may be addressed there (General Delivery) for that time. Week evening lectures arranged for at reasonable distance.

Dr. F. H. Roscoe (Providence, R. I.) is to lecture afternoon and evening on Sunday, Oct. 30th, for the First Spiritual Society of Lawrence, Mass. He has a few open dates for the remainder of the season.

The last census shows that while 33,163 lawyers re ceived \$35,000,000 every year in fees, 37,000 ministers got only \$6,000,000.

Wedding Presents

In rich Porcelain and Cut Glass.

In Sets or rich Pieces.

In morocco satin-lined boxes or separate i. Choice novelties being opened every week rom now until Christmas.

Nous newer or better found on this conti-

Many of the above are not to be duplicated.

Jones, McDuffee & Stratton China, Glass and Lamp Merchants, Wholesale and Retail, 120 Franklin Street, Boston.

N. B. In our Dinner Set Department will be seen an extensive stock of the best specimens of Foreign and Domestic Potteries. One price, in plain figures, and we are not undersold if we

NEWSY NOTES AND PITHY POINTS.

By the death of Maurier and Renan, the French Academy has two places vacant, and Emil Zola is said to be making for one of them.

It is stated that within the past eleven years the world of letters has lost Carlyle, 1881; George Bilot, 1881; Longfellow, 1882; Emerson, 1882; Matthew Ar nold, 1888; Browning, 1888; Kinglake, 1801; Lowell, 1801; Walt Whitman, 1802; George W. Curtis, 1802; Whittier, 1802, and Tennyson, 1802.

The mines of New Zealand have alone produced \$250,000,000 worth of gold.

The dog-catcher has excellent taste in catching dogs. He wants to get the best. No one will offer money for the release of a tramp cur. The valuable dog knows his redeemer liveth.—N. O. (La.) Picayuns.

The Bishop of London says that the sending of children for beer is the first step toward forming the drinking habit. The bishop has evidently inquired into the practice known as "rushing the growler."

Anent the shocking use bestowed on horseflesh in the late military race, it is said that the prize for the next ride from Berlin to Vienna will not be given to the swiftest rider, but to the first officer who arrives with his horse in perfect condition. This is some what more sensible.

WARRING ELEMENTS.-Hundreds of lives were

lost and much property destroyed by the floods in Sardinia, Oct. 20th and 21st. Five villages were demolished and many lives lost by earthquakes in Asiatic Russia, according to Odessa dispatches of the 23d. Oct. 12th a terrific hurricane caused great loss of life and destruction of property on the coast of Spanish

Rev. Stone says Spiritualism should be "snuffed out." We wish success in his attempt, for the more he snuffs the candle the brighter it will burn. If he could snuff it out he would destroy the very ground under his own feet, for if there is no Spiritualism there is no evidence of immortality.—The Two Worlds, Manchester, Eng.

"China's Soriow," or the Yellow River, has overflowed again, after a three years' rest. It is estimated that the flooded district is 150 miles long by 30 miles wide, that over 50,000 people have been drowned, and that fully 1,000,000 will starve to death unless the Chinese government furnishes them food from now till

The poet says: "Columbus to Castile and Leon gave a new world." It just shows how generous he was at the time. To the new world Castile gave soap.

—N. O. Picayune.

And the New World gives soap (much needed) to immigrants.

Bishop Potter's recent utterance on the subject of "Sunday and the Columbian Exposition" has been widely quoted. He has written an article on "Some Exposition Uses of Sunday," to appear in the November Century, in which he not only advocates keeping the Fair open on Sunday, but makes some practical suggestions which, if they are carried out, will make the Exposition do its highest educational and other work on that day.

After an extended illness, Mrs. Harrison, wife of the President of the United States, passed to higher life, from the White House, Washington, D. C., on the early morning of Tuesday, Oct. 25th.

A bronze statue of Starr King was recently unveiled in Golden Gate Park in San Francisco. It was designed by Daniel O. French, stands eleven feet high, and cost \$18,000. The great preacher and anti-slavery orator is represented as he stood on the platform.

Alluding to the great success characterizing "Fair week" at the city, a crude punster remarked: " Chicago put her best foot forward, and it was a big one of course."

The Cambridge (Mass.) Tribune rightly complains hat a petition recently sent to the city government was addressed: "Mayor and Aldermen, Court House," etc.—this arguing a great want of knowledge or courtesy on the part of the "University Boys." But we suggest The Tribune can solace itself with the reflection that perhaps the gay students know more of the "Court House" than they do of the City Hall.

We observe from the BANNER OF LIGHT that Mr. John Lamont of Liverpool, who was with us in Melbourne early in the year, was attending the campmeetings in America, and spoke at Lake Compounce meeting in June last. Mr. Lamont has since reached England, whence he writes, desiring to be remembered to friends here.—Harbinger of Light, Australia.

Hints on House Furnishing.

Messrs. John H. Pray, Sons & Company, of Boston, Mass., issue a neat little book, entitled "Hints on House Furnishing," which they are very glad indeed

o send to any one who may ask for it. The little book contains a splendid treatise on harmony of color in relation to carpets and wall paper, and in addition gives some facts about carpets, including items about moths, buifalo bugs, sweeping and cleansing carpets, as well as to their storing and the laying, and how to clean oil cloths.

Mann's Bone-Cutters. Green cut bone has been demonstrated to be the best egg-producing food known. A machine with many improvements has been made by F. W. Mann, Milford, Mass., which he claims will cut bones, gristle or meat with neatness and dispatch. At all events it is worth while investigating, and we suggest the read-

Horsford's Acid Phosphate.

There are no substances that play a more important part in animal economy than the phosphates. Every mental exertion induces an augmented waste of the phosphates. Wherever there are functions that seem to be suspended, we may be almost sure to find it occasioned by want of phosphates. Horsford's Acid Phosphate supplies that waste, and imparts new energy to the brain, gives the feeling and sense of increased intellectual power, and tones and braces up the whole system. the whole system.

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.

1892 November. 1892 Su. | Mo. | Tu. | We. | Th. | Fri. | Sat. 3 4 9 | 10 | 11 | 12 13 | 14 | 15 | 16 | 17 | 18 | 19 20 | 21 | 22 | 23 | 24 | 25 | 26 27 | 28 | 29 | 30 |

SPECIAL NOTICES.

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

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

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

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

To Correspondents.

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

WM. H. S., SOUTH WRYNOUTH, MASS,-The control says that he has answered the former question according to his opinion; but he cannot enter into a lengthy discussion of the subject at this time.

ADVERTISEMENTS.

ALE AND BEEF

INVALIDS, For CONVALESCENTS, NURSING MOTHERS.

Supplies complete nutrition. Agreeable to the most delicate palate. The only liquid pre-digested Food Tonic on the market.

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Published This Day: NUMBER 101, THE OLD FARMERS' ALMANACK

1893.

WILLIAM WARE & CO., Publishers, Boston. Oct. 29. 1 w Mrs. W. P. Thaxter,

ROBERT B. THOMAS.

Of No. 3 Berwick Park, Boston, At the earnest solicitation of her numerous friends, will give Two Sittings

week.

Diseases diagnosed, with advice. Also Spirit Communications given. 7teowis Oct. 1. SPECIAL ANNOUNCEMENT,

(By appointment only) Tuesday and Thursday of each

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

its and our behalf. COLBY & RICH, Publishers. MECHANICS' FAIR,

Mechanics' Building, Boston. Oct. 5 to Dec. 3. Daily, 9 A. M. to 10 P. M. Six acres of displays, comprising an exhibit of the latest and best specimens in all lines of our New England indus-tries.

ADMISSION 25 CENTS.

Mrs. M. T. Longley, UNDER the influence of her Spirit-Band, will answer questions and give advice upon the development and care of mediumship, matters of spiritual interest, health, and business prospects. Will diagnose and prescribe for disease. Send leading symptom of patient. Fee Si.00. By mail only. Address 34 Sydney street, Dorchester District, Boston, Mass. 1stf Oct. 1.

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

Electro-Magnetic Healer and Medium, 1185 Washington Street, Boston, Hours 9 A. M. till 5 P. M. Oct. 28,

Dr. and Mrs. W. A. Towne,

MAGNETIO, Mind and Massage Treatments, also r. m. dies furnished. Now located at Hotel Aldrich, 98 Bu. active street, Boston. Hours 10 to 7. DR. ANNIE LEDYARD, Magnetic, Massage and Electric Treatments. Rheumatism, Kidney, Liver and Nervous Disorders a specialty. 311 Columbus Av., Boston Oct. 29.

SPIRITUALIST Societies in towns of cities on ar Boston can secure the services of MRS. E. M. SHIRLEY by sending to her address, 13 Dover st., Boston Terms reasonable.

reasonable. Oct. 28:

A STROLOGY. Send time of birth, Sex.

A 10 cts. and stamp for Prospects coming year, with character. PROF. HENRY, 62 Washington street, Lynn, Mass.
Oct. 29.

Message Department.

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

At these Scances the spiritual guides of Mus. M. T. Long-Lay 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 omice by mail, or handed to the Ohairman, will be presented to the presiding spirit for con-sideration. Besides, excarnated individuals anxious to send messages to their relatives and friends in the earth-life will have an opportunity to do so.

hossages to their felatives and friends in the carterine was an opportunity to do so.

It should be distinctly understood that the Messages published in this Department indicate that spirits carry with them to the life beyond the characteristics of their 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 sak the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no more.

It is our earnest desire that those who recognise the messages of their spirit friends will verify them by informing the publishers of the fact for publication. EN 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 oderings. Letters of inquiry in regard to this Department must be addressed to COLBY & RICH.

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

Report of Public Scance held Sept. 16th, 1892. [Continued from last week.]

James Lockett.

[To the Chairman:] Good afternoon, sir. I would like totell my friends in various quarters of New York, that I have returned, not from that bourne from which no traveler returns, for know nothing of such a place, but from the spirit realm, whence, as far as I can see, scores of people are returning day after day, and even hour after hour—scores, I say? Yes; I might say thousands, and then put the number at a low rate.

I am not much accustomed to this, and you will pardon me if I do not succeed in my first attempt to make use of your medium. I have been studying up a little concerning this thing, and watching with interest many other spirits coming back and manipulating the brains of coming back and manipulating the brains of mediums in order to make themselves known. I thought that perhaps I could accomplish something in this line, and so I am here to speak to my friends, and to tell them I am not dead—oh! no. I never felt so much alive as I do at the present time; I never felt so full of energy, and there have been many times in my life when I felt a positive, energetic power that caused me to act in practical business ways; but to day I feel just as strong, if not stronger, than in the healthiest hours of my physical life. So I am not dead, but return from the world that is spiritually alive in every essential part. that is spiritually alive in every essential part, that is peopled with human beings who are thoroughly in earnest and full of activities, and

I am glad that I can make this report.

I was identified with the dry goods business, as well as earlier in life with other lines of practical employment; but I am not specially concerned with these at the present time, though I take an interest in all that is going on upon the side of life which ever had any interest for this side of life which ever had any interest for me or which holds any interest for my dear ones and many friends on this side at the pres-

ones and many friends on this side at the present time.

If it were possible I would like to communicate with Benjamin, and have some private talk with him through a channel which is not before the public. I do not know as he would care to arrange an interview, or that he can do so, but it certainly would be very gratifying to me. I would be pleased to communicate with any friend who desires to hear from me quietly, and I will do all I can to respond to any invitation on the part of such a one. Give my warm tion on the part of such a one. Give my warm regards and love, Mr. Chairman, to all those who have been near to me, who have any desire to know I am a living man, and who do not want to put me away with the dead and musty things of the past.

I am James Lockett.

Robert Stott.

[To the Chairman:] Have you room for one of the old guard? [You are very welcome.] Well, I feel that I am a favored man in coming here to day when I see so many standing apart waiting for a chance to slip in. I have noticed that those who do the most crowding, and are edging along on the sly to steal in in the place of some one else who has the first right, generally are put aside and perhaps have to go to the foot of the line. I think this is all right, and I have been very careful not to do much pushing, because I do not want to be mustered out entirely Well, sir, I thought this would out entirely. Well, sir, I thought this would be a good time to come if I could, and I just said so to the kind spirit who has charge of this place. He said, yes, he would do all he could to assist me, and so I am here.

I would like to say to the boys of Story Post that I am going on a tramp; I am going to Washington next Tuesday, not to be seen by mortal ever but prelim would felt among

mortal eyes, but making myself felt as many of the comrades will do who have been musof the contraces will do who have been mus-tered out of the service on earth into the ranks of immortal life. We shall join the comrades of earth in fraternal love and sympathy, and trust that the reunion will be a grand one for all concerned, because it will bring hearts into closer concord, and perhaps bring an influence all around that will be helpful to spirits, and mortals too.

I wish to give my greeting and regards to my friends. I was of Portsmouth, N. H., and I have a good many friends there, I believe; anyhow, I like to flatter myself that I had. I was an old comrade, and I was also a brother of the Order that brought its members into close association together. I know something more of the red men than I did when I was here, for we have the chance to come into direct contact with large numbers of the red men that are with large numbers of the red men that are the real thing, and I think they are pretty good sort of fellows after all.

I am not on the police force now; I am not doing duty in that line. I think I have had all the experience I need of that kind, and I am the experience I need of that kind, and I am taking up other lines of employment in the spirit-world: If my friends have curiosity enough to want to know about it and to give me a chance to come and talk to them quietly, I will tell them what I am doing on the spirit-side; but I am not going to volunteer the information because I want to see how much interest they here to be seen to see how much interest they have to hear from me directly.

[To the Chairman:] I hope you will not take
it unkindly of me coming in this way, but I
thought it would be such a good chance I could
not let it slip. You may call me Robert Stott.

[To the Chairman:] I suppose you have no objection to an old man coming in and looking at you? [Not at all.] Well, that's very kind. I like to go around and see what is going on;

at your [Not at all.] Well, that's very sind. I like to go around and see what is going on; it does me a good deal of good.

I had a busy life on this side, and I'm glad of it. I'm glad I didn't sit down in the corner and let all the world get ahead and leave me far behind, for you see it would have been hard work to catch up about this time; but now I feel as if I'd been busy and done my part in the affairs of life, and so I can be contented in going over into the other country and taking a new road there.

Well, sir, I was pretty well known, I think, in Dover, N. H.—I'm bound to say so, any-how—and I have had friends along the road a good many times in different places. I would like to send my love and greeting to the good folks in Dover, in Wolfboro, and along in other places, and I hope they will accept them and hold out the hand of friendship to me. I'm no ghost: I'm not dead; I'm a wide-awake man. There never was anything ghostly about me, and there isn't now. I don't want any of my folks to think I come back as a ghost, for I come back to think I come back as a glost, for I come back just as a living man—full of thought, full of activity and ready to go a ghost, for I come back just as a living man-full of thought, full of activity and ready to go ahead over the roads wherever they lead and

do my part of the work.

Well, I suppose once I was connected with hotel life, after a fashion; but my particular line of life or business was that of running an express, and I would just like to take hold of this kind of an express line that runs from this world to the other, and help some of the

this world to the other, and help some of the passengers get along over the road, or send their dispatches for them. It would make me feel young and full of life again.

I heard the other people that have come to you this afternoon saying they would like to reach their friends privately. So would I. I would like very much to have a good, sound, solid talk with them. I will do so if I get the chance and have the power, but I am year.

solid talk with them. I will do so if I get the chance and have the power; but I am very happy to think I have got this opening to-day, and I am making the most of it because I may not get another opportunity.

My name is David Lawrence. If my old friends will believe it is I, and say, "Old Dave has got back," it will do me lots of good, because I shall understand it; I shall get it over there, for the good man's remarks about spirits reading the minds of their friends on earth are there, for the good man's remarks about spirits reading the minds of their friends on earth are true. We know when our friends think good of us, and when they think bad of us; when they want us around, and when they wish us to keep away. So, if my friends will be glad to have me come, I will do my best to respond.

[To the Chairman:] I will not bother you any longer, but will thank you for your goodness and help.

Maud Ryder.

[To the Chairman:] How do you do, sir? I I am Maud Ryder, and I have a sister Tillie that I would like to send a few words to. I that I would like to send a few words to. I think she is in Buffalo; she was there the last time I could come near her. She has not been surrounded by conditions that have been very encouraging to her, or helpful to me in trying to reach her, but I have hopes that these things will pass away soon, and life be more pleasant.

Mother is with me in the spirit-world, and the tea has been arrivers to reach Tillia and

Mother is with me in the spirit-world, and she, too, has been anxious to reach Tillie, and to send her her love, and so she has been trying to do all she could to help along in these things of earth that need to be righted. I think we will have more power some day, so that we can really have an effect on these affairs, and if my sister does learn of my return I hope she will feel encouraged and hopeful, and think there are dear friends loving her, trying to help her, and bringing all they can of the influences of peace and comfort from the spirit-world.

peace and comfort from the spirit-world.

I hope my sister will feel that it is for the best that her little boy passed as he did from earth-life. I know she mourned him very sad-ly, and felt that she could not bear the burden; but she knows that conditions on this side were not for his good, and that perhaps it were better he should be taken away. I think, and all her friends on the spirit-side think, it is for the best, for the little one is surrounded by loving care and conditions which will help him to develop the best that is in him, and she will find him safe and strong and whole when she comes him safe and strong and whole when she comes to the spirit world. He often comes from the other life to visit his mother, and to bring her his influence, which I think she sometimes feels, but does not understand, and so if she can only believe that the dear ones live, and can return to strengthen or to give her com-fort, I am sure her own life will be happier and

Report of Public Séance held Sept. 20th, 1892.

Spirit Invocation.

Oh! thou Ever-living and Omnipotent Spirit, thou eternal source of life and love, thou whom we may approach in ght that thou art our Divine Parent, nearer than al else in life, from whom humanity may draw all that it con tains, and within whose presence thy human children may abide forever, we offer to thee our thanksgiving and praise for we feel that we are privileged to live in this day and generation to take part in the advancements of the present age, and to be a part of all the great, moving, vibrating pulsating life. Oh! we cannot express the thanks that well up in our souls for this beautiful existence which is ours We feel thy smile and behold thy majesty in the glorious sunshine that streams upon us this day. We know that thou art living in all things, even in the heart of humanity, and we sense thy vibrating presence and realize that we are

Oh! may we receive from the realms of exalted life where high ministering spirits dwell such influences and benedic tions as will inspire our minds and imbue our hearts with a new sense of being. May we receive from these beautiful sences who approach earth from other worlds the ministrations that shall bless, instruct and inspire our natures anew, and may we cultivate within our lives that which is pure and holy and that which is sweet and uplifting, that we may extend to our angel visitants something that shall be helpful unto them. May we come into sympathy with each other here as well as aspire to come into harmony with beings from another world, so that an atmosphere of con-cord shall be generated around us that will be felt by the angels who come, and be received by them as something sweet and uplifting.

We give welcome unto all spirits who approach. We ask that they may have the opportunity of reaching friends on earth, and that we of mortal life and they of spirit may be united in the bonds of fellowship for mutual help and in struction this hour.

QUESTIONS AND ANSWERS.

CONTROLLING SPIRIT.—We will now listen to your questions, Mr. Chairman. QUES.—[By Dr. M. A. Blackly, Saratoga, Wyoming.] Is there any animal beside man that is possessed of a spirit or soul? or is there any future existence allotted to any other being be-

side man ?

it unkindly of me coming in this way, but I thought it would be such a good chance I could not let it slip. You may call me Robert Stott:

Mary Feeney.

I would like to reach my friends in Monticello, lll., that is in Platt County; and why I want to come to them is to tell them how good it is to find myself alive in the other world. We may have a vague notion of some kind of a change after all, and see friends waiting to give us welcome as we would find here if we went away from one town to another where we had friends, it seems almost too good to be true, and it takes a little while to get used to it. I am getting used to all these things now, and it is pleasant to me.

I thought I would like to come back and tell the people here that I am doing well, and I do not want to come back into the earth-life to live; I am just as well satisfied to be where I am. I want to remember all who are here, and that for them, and that I would like to help them in some way, I will be satisfied.

It is strange how we do get into the other world. Some have to go through long slokness, and others go out quickly; some kave to go through fire and smoke, but nothing of that kind is with us on the other side. We get out as good as new, it seems to me, all ready for another start, and that is what I feel is so good to be true, but this is the first time, and I do better, but this is the first time, and I do better, but this is the first time, and I do better, but this is the first time, and I do better, but this is the first time, and I do better, but this is the first time, and I do better, but this is the first time, and I do better, but this is the first time, and I do better, but this is the first time, and I do better, but this is the first time, and I do better, but this is the first time, and I do be the first time and life, of active, animated existences beside in unan beings, and we repeat the assertion to the mark of t

rot know very well what to do. I am Mary forney.

The Chairman I I suppose you have no interest in the spirit of the Chairman I I suppose you have no earth and that it loved, or the animal that was no earth and that it loved, or the animal that was no earth and that it loved, or the animal that was no earth and that it loved, or the animal that was no earth and that it loved, or the animal that was no earth and that it loved, or the animal that was no earth and that it loved, or the animal that was no earth and that it loved, or the animal that was no earth and that it loved. so dear to it, for those forms of life still have an active existence in the other world.

Q.—[By the same.] In what way is modern "Christian Science" related to Spirtualism, V at all?

"Christian Science" related to Spiritualism, if at all?

A.—Modern "Christian Science," or the science of mental healing, is related to Spiritualism in one sense, and we have no objection to those who can understand the operations of that mental, silent force which is imparted by one human being to another, believing, if they can, that this scientific, mental force is the outgrowth of the study and the faith of a mind imbued with Christianity rather than believing that it is the result of magnetic forces intelligently applied by intelligent spirits incarnated or excarnated. We do not object to the so-called religious mind adopting the practices and principles which Spiritualism claims for itself in benefiting humanity if we can do a good work in this direction, for, to our mind, the result of any method is what should prove the good or the evil thereof. If good is accomplished by individuals who have no desire to be identified with Spiritualism, but who recognize that they have an inherent power and force which, when actively employed and directed toward other individuals, results in beneficent works, then we say there is no objection to the individual recognizing and claiming this power as coming from the Most High, the highest source of intelligent force.

We Spiritualists claim that you are spirits linked to mortal flesh, and that you are spirits possess possibilities and powers which may be unfolded into active expression; that not only you have certain powers and forces of your own, but that you may attract to yourselves

you have certain powers and forces of your own, but that you may attract to yourselves individuals from the unseen world who are scientific by nature, who possess strong, magnetic forces, and understand how to apply them for beneficent results in external life; and that these intelligences attracted to you may utilize your organism and magnetic nowmay utilize your organism and magnetic powers, assimilate their own with them, and direct these forces through such channels and in such ways as will make them of practical good to humanity. The Christian Scientist denies the attend-

The Christian Scientist denies the attendance and nearness of intelligent spirits from the other world. The Christian Scientist claims that he receives his power, mental and magnetic, from the highest source of all—the Deity itself, he will say. We claim also that all spirits, in this world and in all other worlds, derive power, force and intelligence from the highest of all intelligence are written to take derive power, force and intelligence from the highest of all intelligences, so we will not take issue with our Christian Science friends on that ground; but we do claim that this potential force is directed through channels, through instrumentalities, which are human intelligences, and reaching the earth through such avenues as adapt it to human life it can be received and assimilated by those mortals who are in need of it. That is where we differ from the Christian Scientist. We recognize the agencies and the instrumentalities of nize from the Christian Scientist. We recognize the agencies and the instrumentalities of the great Supreme Spirit, while our friend claims that this power is derived direct from that great Supreme, and that no intermediate agent or intelligence is used in the transmission of magnetic power.

Q.—[By the same.] At what age does a spirit attain sufficient strength so that it cannot be reincarnated?

A.—This is a question that we do not feel prepared to answer to the fullest extent. We do not know the possibilities or the impossibilities of life upon this planet or upon other planets in the spirit-world. We have not so far advanced as to be able to grasp the entire method and law of germ-life, and to understand how far it may proceed; but we do believe that life is infinite—that life, intelligent life, is eternal, by which we mean endless—and that there is no limit to time or to human progression. Therelimit to time or to human progression. Therefore if any individualized life requires certain experiences or needs to pass through certain grades of unfoldment and to come into contact with external conditions more than once upon this or any other planet in order to assist that individual entity in rounding out its completeness, we know that there will be ample time and opportunity for it to receive all of this discipline that its necessities demand, because, as we have said, we believe there is no limit to time; it stretches on from age to age, and won to won; and when we begin to compute figures and think of time not only by cycles but by the millions of cycles and millions of ages that may come to an intelligent, active spirit, the mind is lost in wonderment and we spirit, the mind is lost in wonderment and we cannot proceed in our calculations. If we believe that every moment is given us in which to gain something to our advantage, and that the ages are rolling on through which we shall be given opportunity and time to gather all that is necessary by way of knowledge and a conception of truth for our own unfoldment, then surely we may feel that the Infinite mind that the Infinite mind the spiral we may feel that the Infinite mind the spiral we may feel that the Infinite mind to gather all the spiral we may feel that the Infinite mind to gather all the spiral we may feel that the Infinite mind to gather all the spiral we may feel that the Infinite mind to gather all the spiral we may feel that the Infinite mind to gather all the spiral we may feel that the Infinite mind to gather all the way seems smooth, so that I have less difficulty in approaching.

I wish principally to waft a word of love and an influence of sympathy to my friend Thoms and I have friends that think of me as dead—gone out. I went out, but I came any carrier, the way seems smooth, so that I have less difficulty in approaching.

I wish principally to waft a word of love and an influence of sympathy to my friend Thoms and that section of the State I have friends that think of me as dead—gone out. I went out, but I came any carrier, the way seems smooth, so that I have less difficulty in approaching.

I wish principally to waft a word of love and an influence of sympathy to my friend Thoms and that section of the State I have friends that think of me as dead—gone out. I went out, but I came any carrier, the way seems smooth, so that I have less difficulty in approaching.

I wish principally to waft a word of love and that the way seems smooth, so that I have friends an influence of sympathy to my friend Thoms and influence of sy great eternal now.

INDIVIDUAL MESSAGES.

Jesse B. Ferguson.

Good afternoon, Mr. Chairman. Possibly I may be taking the time that some other good spirit needs more than I do; I trust that I am not, for I feel as if I must come here to-day, partly to answer the decided and anxious call of a friend of mine in the West who has been fixing his mind upon me in the spirit world fixing his mind upon me in the spirit-world and mentally requesting for some months that I would come here and speak in your Circle-

inxing his mind upon me in the spirit-world and mentally requesting for some months that I would come here and speax in your Circle-Room.

This is not my first visit to your platform, and I shall not take up much time. I only respond to my friend in these words: I have known of your intense desire. The fixity of your thought has been directed to me and impressed upon my mind so that I have at times been made uneasy because I could not reply directly to your wish. I do see the workings and tendeholes of your affairs, and I believe that you will be guided by your spirit-band out into the clear-light, so that you will early in the new year feel that the time has come to make a move and change your conditions.

I think my friend will understand what I say. He is an old man now, and yet he knows that there is work for him to do before he passes from the body. So there is, work of a magnetic kind, work of a spiritual healing character which is needed, and which he is called upon to perform. Certain conditions and circumstances have been depressing him for about a year, and he has felt to call on his spirit-friends for advice and for a helpful influence. So, at my earliest opportunity, I come here to answer my friend's call and to say, it is just as has been told you through your own mediumship. Your friends are working for you to the best of their ability, and you will see before many months that what they have counselled is for the best.

I bring my greeting and love to that friend and other friends in the Spiritual Cause. Tell them that I am not idle, nor have I at any moment lost heart and courage in regard to the great movement and the mission of mediumship. I feel that mediumship is to do a great work yet; its mission is by no means fulfilled, and although it seems to me that there will be a cessation in many places of that phenomenal phase which, in the early days of our Cause, was so essential in calling attention to Spirit ualism, and so effective in its work of demonstration of the intelligences of a new pla

I speak of this because I have been concerned somewhat and interested in the development of such a phase of mediumship. I know that it is coming into use, and I believe that in two or three years it will be generally known in this country at least. So I feel encouraged in the progress of Spiritualism; not but what the phases we have now are to continue and do a grand work, but scientific minds in the spiritworld are working all the time to bring still greater evidence of immortal power; and I tell you, friend, the result will be seen, for those who think that Spiritualism is losing its power and going backward in its work were never more mistaken in their lives, as they will soon learn.

I have a few words to say to my friends in Lowell. I come to bring them my love, and to tell them I am happy in the spiritworld, as I wish to tell my friend in this city that I have been with her as she has thought a good many times, and I have succeeded sometimes in impressing her thoughts so that she has known what to do in regard to some of her affairs. I say to her to-day: Hattle, I think in a little while it will be time for you to make some of my friends are interested in Spiritualism, but the members of my family do not believe in spirit traturn. I do not know as they in spirit traturn, I do not know as they in the find the result.

My filend reads The Banner, and she will

I have a few words to say to my friends in Lowell. I come to bring them my love, and to tell them I am happy in the spirit-world, as I ever have been since I passed away.

My name is Nellie Fletcher. My sister Mary is with me. She joins me in expressions of love to our friends here, and we hope to be received. Some of my friends are interested in Spiritualism, but the members of my family do not believe in spirit-return. I do not know as they will be pleased to have one of those who has passed away announced here, but I felt I must come, and May said, "Yes, we will go, and whichever succeeds in making herself known will have the courage of her conviction to say that Spiritualism is true, and ask the dear friends to give us an opportunity of proving it." friends to give us an opportunity of proving it."
We do not ask them to believe it by what we say here, but we ask them to go to some place where spirits claim to communicate, and give us the chance to speak or to write to them, that they may know we are not dead.

E. B. Smith.

[To the Chairman:] I hope I do not intrude, sir. [Not at all. You are very welcome.] I thank you.

The year is rounding itself out into full com-pleteness, and I felt that before an anniversary pleteness, and I felt that before an anniversary should dawn I ought to come and speak, if possible, through some such channel as this, to acquaint my relatives and friends with the fact that I am a living being, not cold in death, not silent and pulseless, though the clay is gone to decay, but in spirit, in all that makes of me, or of any one, an intelligent man, I am alive, and full of thought and effort in the interests of humanity.

manity.

I had an extended experience on earth, and I came in contact with many of my kind. My business energies were drawn out into practical expression, but I am not now concerned in the manufacture of silk, or of any other com-modity that is utilized on earth. I am, how-ever, concerned in the interests of humanity here and in the other world, and whatever may

ever, concerned in the interests of humanity here and in the other world, and whatever may tend to increase the prosperity or the happiness of my fellow-creatures claims my attention, and I direct my thought toward it.

I feel that I am but as a child in my understanding and learning of spiritual things. I hardly seem qualified to speak of that which belongs to the great living world of spirit, and yet I find myself identified with it, taking part in its affairs, moving about here and there, forming new associations, and becoming reunited with old friends. This is very agreeable to me, and I should be recreant to my duty did I not return and express myself in regard to it to my friends on earth.

I give greeting to dear ones in Tolland County, Connecticut. I have friends in Mansfield, I have friends and acquaintances in Stafford, and other places, and I extend my hand in a fraternal grasp of friendship to all. As I return here, and take up the threads of life and experience belonging to the mortal plane, my thought turns to Albany, N. Y., and I feel that I have what you would call a magnetic link there which draws me in mind to that city, and interests me in its concerns. And then, sir, my thought goes out to one, indeed to more

there which draws me in mind to that city, and interests me in its concerns. And then, sir, my thought goes out to one, indeed to more than one, dear friend in the city of Philadelphia, and I send a loving greeting and memory there. I would have them know that I am not dead, but, as a living man, I return to assure them that the loved ones who have gone before are safe and well, and united in tender association in the spirit world where there is much ation in the spirit-world, where there is much to see and much to do for the advancing soul. E. B. Smith.

William Hutchins.

[To the Chairman:] I came here last week, ir, to both your sessions, but I could n't get n. I was determined to stick, though, and to come to every one of your meetings, unless the door was closed on me, until I did get a chance to speak. To day it seems a little easier for me

of the State I have friends that think of me as dead—gone out. I went out, but I came back again. I tried to reach those I had left here, but they could n't understand anything about a dead man coming back into life and nearness to earthly things, so I've been roaming about the country, here and there, for awhile, to see what I could do.

I knew nothing of Spiritualism. I had no idea that those who went from the body could come back again, but I have learned of this since I went away: and when I was told of

since I went away; and when I was told of such places as this, I said, "That is just the place for me." So I've been here, trying to reach out into the thought of that which is on this side of life.

Now, sir, if you will tell the folks of Mont-gomery, Ala., that Will has come back and has

Now, sir, if you will tell the folks of Montgomery, Ala., that Will has come back and has been trying to do a good many things that he left undone when he went away, I will do what I can for you in return.

I was a young man. I had no family, but I had relatives on this side. I have found life to be very different from what I expected in the spirit-world. I didn't want to go out, but I didn't have much time to make up my mind about it. I was n't slok a long 'time', I went out in rather a hurry. I don't know as I can tell just how long I ve been gone, but it's quite a while, for I ve been counting up some of the years since I went away, and I find that II would have been about in middle life, or pretty near it, if I was on this side. I feel about the same as I did when here, only a little more grown in mind and purpose than I was before I went away.

I hope to get the chance to come again sometime, and if I do, I'll try to give something stronger.

stronger.

Kate Lawrence.

I have been telling one of my friends in the spirit-world who did not know much about this, of your circle and its work, and she said to me, "Kate, take me to that place sometime, and let me see how spirits manage in coming back to their friends, then perhaps after a while I can come to my own." So I have

your rest judgment, I think there is no doubt of the result.

My friend reads THE BANNER, and she will know what I mean. I bring my love to all my friends, and tell them I am very happy at this opportunity of giving them a word.

Kate Lawrence.

Robert Davidson.

[To the Chairman:] I am very well, and I hope you are. Some of those that knew me here will say, "The old man was just queer enough to come back in this way, just queer enough to do something unexpected and out of the line of ordinary things," while others will say, "It is the last thing that we should have thought of—his coming back in a public way—because he hid himself among the tombs, and did not mingle with the great outside life very much."

So you see there will very likely be a divis-

very much."

So you see there will very likely be a division of opinion, but I thought I would come back and see about this thing, and then let them know the old sexton of Westminster is not dead and buried, but that he has got a little life left yet. Some of them will tell you, perhaps, that I found more congenial company among the tombs than I did on the face of the earth. Well, that is true, that is very true, my young man; and I have found a great company in the other life of those that I remembered and helped to lay away on this side. They are not dead and mouldering to dust, nor am I, thought the outside covering is.

Things are very strange, and different from what I thought they would be. There is a great world of spirits that are full of life and cheerfulness, and at first I was almost blinded by the sight. I did not understand it at all; but I am getting quite accustomed to all these things in the spirit would, and I do not know as I would have them any different, because I suppose the great Creator knows what he is about, and he has fashioned life to suit himself.

Well, sir, I do not know as I shall get any good by coming back, and I do not know as I shall do any good either; but I thought I would get a little by way of experience for myself, and I might make some stir and create some surprise in the outside world, because they think I am dead and gone. Some one will ask me if I have met the poet Poe, and I say, Yes, I have seen his bonny face. It is bright and cheerful in the spirit-world, there is no death there, and it shines with the light of life. I have seen him and listened to his voice, and it has done my old heart good.

Well, I do not know as I will say any more to-day. I went out from Baltimore. I was

has done my old heart good.
Well, I do not know as I will say any more
to-day. I went out from Baltimore. I was
known there as the old sexton of Westminster. You may call me Robert Davidson.

Col. A. B. Meacham.

They all come, Mr. Chairman, just as rapidly They all come, Mr. Chairman, just as rapidly as circumstances will permit—the eccentric and the ordinary, the man of marked characteristics, of original genius, and he of mediocre ability; and as I watch the great procession sometimes wending its way earthward, and note the varying expressions of those composing it, I think what a vast array of accumulative facts in regard to Spiritualism your Cause has to present to the world! It does me good to feel that this is so, and that whether man will or will not pause to consider the subject. will or will not pause to consider the subject, he is bound to receive an impression from it somewhere and somehow, because all this array of facts makes its impress on the world, and sends its influence abroad.

Like others, Mr. Chairman, who have come to day, I felt that this was a moment for me to

express a thought, and your good Spirit President kindly gives me a few minutes before he closes your seance.

I wish principally to waft a word of love and an influence of sympathy to my friend Thomas, and to tell him that there is no day in his experience or mine during which I do not find myself not only in harmony with him and his that he receives an impression from me, and I am sure that I receive an impression from him. To him, his companion and his compeers I send my greeting and assurances of cooperation in their work. I will do as I have done—all that I can to hasten the time when they will re-ceive and see something more of appreciation and recognition in their labors than they have

heretofore.

I would also say a few words in general, Mr. Chairman, to the thinking world, to liberal minds, to those who are directing their thought to the betterment of humanity. I wish to ask each one to be faithful, to continue in well-doing, and not to weary in sending out a personal influence in all directions for the benefit of the oppressed, and those who are in need of

of the oppressed, and those who are in need of a helping hand.

This is a week of excitement and of joyful recognition in the city of Washington, where much of my interest lies. This is a week when the veterans of the Army of the Potomac meet and exchange congratulations and reminiscences. It is a time when all those who are concerned in the history of the rebellion are directing their thought to the District of Columbia. I am interested in the movements of the hour and in the retinion of comrades and lumbla. I am interested in the movements of the hour and in the reunion of comrades and congenial souls; but I would say to those in authority, or to those, who have any influence whatsoever, that while you are giving your thought and attention to the yeterans who have wen your regard, while you are recurring in thought to the four million human souls who were released from bondage through the grand efforts of these same comrades, do not forget our red brothers upon the plains, do not forget that we now have human souls, thousands of them, that are in need of attention, sympathy and regard just as much as we had in the old days of the civil war. See to it, my friends and brothers, that justice is meted out to-day just as much to the red man as it was the intention of the government to mete it out to [Continued on seventh page.] [Continued on seventh page.]

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[Continued from sixth page.]
he black man in the generation past and up to the present time. Justice is all that we ask for our Indian friends, and I am as much in earnest this hour in regard to the rights, privileges and just deserts of our red brothers and sisters as I was through any hour of my service on earth, and just as warmly in sympathy with these strong and noble human beings whom civilized man calls savages as I ever was. From my own experience with them on the plains, as well as in the spirit world, I can say that I have always found them warm-hearted, faithful and kind, and I never knew them to commit a wrong unless they had been goaded on to it by injustice and cruelty. This has been my experience, Mr. Chairman, and I speak of what I know.

Give my regards to all my good friends. Col. A. B. Meacham.

INDIVIDUAL SPIRIT MESSAGES TO BE PUBLISHED NEXT WEEK.

Sepi. 23.—Joseph Wood; James Fisher; Rear-Admiral Charles Steedman; Belle F. Pratt; J. B. Faulkner; Samuel S. Marshall; Julia Black. Sepi. 71.—Estelle G. Scattergood; Frank Helleberg; Josiah Herrick; Elizabeth Parker; Mervin R. Pitman; Nancy Wil-liams; John I. Brown.

Messages here noticed as having been given will appear in due course according to routine date. Oct. II.—A. S. Hayward; Margaret O. Nutter; Catherine Sullivan; Albert Warner; Clara Boutelle; A. D. Wesson; Utilie Bowen.
Oct. I8.—Paschal Strong; Oliver D. Reed; Mary Fenn; Dr. Edward Malone; Henry Phelps; Genevieve Anderson: Samuel Kent.

Spirit of the Press.

Steam and Heat as a Motive Power. -A new system of motive power, applicable to steam engines, is being introduced in English factories. Edward Field accidentally discovered during some experiments with steam that if steam and heated air are mixed in certain proportions in place of steam alone, the result is not only that there is nearly sixty per cent. saved in the quantity of water used, but that there is a corresponding saving in fuel. It is stated that the use of heated air with steam in the cylinder of an engine produces far greater results than the use of nurs steam alone—in the cylinder of an engine produces far greater results than the use of pure steam alone—in fact, that one volume of steam combined with eight volumes of heated air is capable of producing more power than ten volumes of steam. The heated air required can be produced by the waste heat from the furnaces.

The Names among the Unitarians which give the Unitarian denomination its glory are

give the Unitarian denomination its glory are the names of men and women who were and the names of men and women who were and are more in sympathy with the spirit of freethought than with the spirit of Christianity. William Ellery Channing, Theodore Parker, Ralph Waldo Emerson, Minot J. Savage, Henry D. Thoreau, John Weiss, Thomas W. Higginson, Peter Cooper, O. B. Frothingham, Lydia Maria Child, Maria Mitchell, Lucretia Mott and Margaret Fuller are claimed by the Unitarians as belonging to them; but these men and women were and are broader than any religious denomination, and belong to the world more than to any church.

New Orleans ought to hold Capt. James B. Eads in grateful and perpetual remembrance. When that famous engineer built his jetties and opened the Mississippi to the larger class and opened the Mississippi to the larger class of ocean steamships, he made the city one of the great seaports of the world. Of late years the increase of the cotton-carrying trade out of New Orleans has been enormous. In the six months ending March 1st more cotton was shipped than in any previous twelve months in the city's history. It reached the enormous aggregate of 2,141,788 bales. The heaviest previous receipts were in 1861, when New Orleans handled 2,139,425 bales in twelve months.

Salt Water for Cholera.-Great interest has been aroused at Hamburg (and elsewhere) by the simple but seemingly effectual treatment recommended by Prof. Northnagel and Prof. Kahler. It may be that the decrease in the fearful mortality can be ascribed to this treatment, which is nothing but giving the patients enemas of warm salt water. It is claimed by those who have followed this course of treatment that its result is marvelous. In some cases, where the patients were in such a state of collapse that it was impossible to discern the pulse, recovery has followed the application of the enemas. The claim is made that the death rate of the city has been reduced fully fifty per cent. through this efficacious method of fighting the disease. where) by the simple but seemingly effectual

Tennyson Tennyson.—The name of for a generation been linked to us with the names of our Bryant, Longfellow, Lowell, Whittier and Holmes. America, ever ready to acknowledge genius, has given him in the hearts of a larger public than his native land the warm welcome so deservedly won by those the warm welcome so deservedly won by those melodious strains that for more than fifty years have floated to us from across the sea. Lord Tennyson was a self-made man. In his earliest work he embodied the principles that make a man his own master. With thoughts his own, he worked out his profession, and enriched our language as but few have done.—

Roston Dailu Nens. Boston Daily News.

The Bible.—The bible nowhere asks to be regarded or used as an authority supreme to reason and conscience. In fact, the bible conreason and conscience. In fact, the bible contains no description of itself; no claim of supernatural origin, of infallible character, or superhuman authority. There is no claim whatever made in behalf of these writings as a whole. No biblical writer pretends to have a monopoly of truth. In fact, a large majority of these writers imply nothing whatever but a literary or historical purpose. They seem utterly unconscious of any superior wisdom or divine direction. They are unaware that they are making a revelation.—Cor. Universalist Monthly.

October Magazines.

OUR ANIMAL FRIENDS leads its humanitarian contents with a sensible showing of the wrong involved in hunting, and like pursuits, solely for sport. New York: 10 East 22d street.

Notes and Queries.—Its contents include: "The Mount of Footprints," "Saturn and Its Satellites," "The Logical Alphabet," etc. Manchester, N. H.: S. C. & L. M. Gould. For sale by Colby & Rich.

COTTAGE HEARTH .- A touching story, "The Vagabonds," by Will Allen Dromgoole, a sketch and portrait of the author (a Southern woman); and a profusion of other reading, entertaining and instructive. Boston: 25 Bromfield street.

JENNESS-MILLER MONTHLY. - Contents adapted to the wants of women, and in advocacy of dress reform. New York: 1145th Avenue.

SOCIAL ECONOMIST .- "Rights of Employers," "Is Personal Liberty Desirable?" "The Hub of Social Evolution," etc. New York: 34 Union Square.

THE HOUSEKEEPER.—Contents relating to Domes-

tic Economy. Minneapolis, Minn. THE HUMANITARIAN .- "Hypnotic Suggestion and Education." "The Humanitarian Platform;" that adopted by the recent convention that nominated Vic-

toria Woodhull Martin as a presidential candidate. New York: 142 West 70th street. UNIVERSITY EXTENSION.—Philadelphia: 15th and

The Sultan, better known as Maharajah of Johore, will attend the opening of the Chicago Exhibition in person. His display of diamonds, lately augmented in number by the death of his wife and the acquisition of her enormous estates, consisting of half the city of Singapore, will be unrivalled in the world's records of jeweled splendor. Merchants of the Straits settlement and native States will exhibit a quantity of tin, gamboge, pepper, dyestuffs, India rubber, rattan, and other Straits produce.— $E\infty$.

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J. K. D. Conant,
Trance and Business Psychometrist.
SITTINGS daily from 10 A.M. to 4 P.M. Séances every
Sunday evening at 7:30; also Friday afternoons at 2:30.
No. 11 Union Park, Boston, Mass., between Shawmut Avo.
and Tremont street. Will hold Public or Private Séances.
Oct. 29.

Astrologist.

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

Bept. 24.

DR. JAMES R. COCKE,

24 Worcester Street, Boston, Mass.

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

Mrs. Chandler Bailey, NATURAL Physician and Medium, 41 Falmouth street near Mechanics' muliding. Sittings daily. Circles Thursday evening and Friday afternoon at 2:30. Oct. 29.

Oct. 29.

TREE MEDICAL EXAMINATION through the "Occult Telegraph." Send lock of patient's hair, age, sex, leading symptom, and fil for medicine. Patients received from 1 to 7 r. M. daily. Sundays 9 A. M. to 1 r. M. DR. OARPENTER, 80 Berkeloy Street, Boston, Mass. Oct. 29.

Mrs. Fannie A. Dodd, MAGNETIC PHYSICIAN and Test Medium, No. 233 Tromont street, corner of Ellot street, Boston.

Mary C. Morrell, OF New York, Business, Prophetic and Medical Medium and Seer, 8% Bosworth street, Room 6, Boston, Mass.

Mrs. A. Forrester, TRANCE, Test and Business Medium. Also Magnetic and Electric Treatments, from 10 A. M. to 5 P. M. 181 Shawmut Avenue, one flight, Boston. 4w° Oct. 22.

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

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Mrs. M. E. Johnson, BUSINESS and Test Medium. Hours 10 A. M. to 9 P. Circles Thursday and Sunday evenings, 8 o'clock. Winter street, Room 6, Boston. Oct. 29

Mrs. Hattie A. Young,

TRANCE, Business and Doveloping Medium. Sittings daily. Ladies 25c., 59c. and 51. Gentlemen 50c. and 51. 22 Winter street, Room 16, Boston. 4w Oct. 15. Dr. J. L. Wyman,

224 Tremont street, Boston Miss Grant, TRANCE MEDIUM, 81/2 Bosworth street, Boston. Oct. i.

Written Communications IVEN by a Psychic. Address MRS. STODDARD, 201 West Newton street, Boston. 6w* Oct. 1.

Miss Helen A. Sloan, MAGNETIO Physician. Vapor Baths. No. 178 Tremo Sept. 24.

Dr. Fred Crockett,

Magnetist and Clairvoyant, 1064 Washington street, Boston Oct. 22. DSYCHOMETRIC and Business Reading, or six questions answered, 50 cents and two stamps.

MARGUERITE BURTON, 1472 Washington street, Boston. Oct. 29.

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

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MRS, K. E. FISHER, M. D.; also Massage and Electric. Chairvoyant Examinations. 41 Winter Street, Room 6.

MRS. LIZZIE NEWELL, Business, Medical and Tranco Medium; Magnetic Physician. 7 Tremont Oct. 18.

MISS KNOX, Trance Medium. Sittings daily, except Mondays and Saturdays. 128 W. Brookline st., Suite I, Boston. 128 W. Brookline st., Suite II W. Brookline st., Suite II

MRS. J. C. EWELL, Inspirational and Medical Physician, 542 Tremont street, cor. Hanson, Boston. DR. JULIA M. CARPENTER, 303 Warren Apr. 16.

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Oct. 22.

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to receive astonishing communications from their departed friends.

Capt. D. B. Edwards, Orient, N. Y., writes: "I had communications (by the Psychograph) from many friends. They have been highly satisfactory, and proved to me that Spiritualism is indeed true, and the communications have given my heart the greatest comfort in the severe loss I have had of son, daughter and their mother."

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Anne writing Planchette.

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Pneumonia Ointment.

Positive Gure for PNEUMONIA and all Local inflammations.

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MER by a reliable Chemist. This Ointment contains all the essential properties of my La Grippe Specific, and is warranted to accomplish all it claims with the patient if faithfully used according to directions, which, with indicated diseases, and list of testimonials, accompany each box. By being reduced to this available form, I can sell my Pneumonia Specific at 25 cents per hox, postage free.

Also enough ingredients will be sent by mail to make free or six bottles, sufficient for one month's treatment, on receipt of \$7.00 per package, for the following diseases: Dyspepsia, Liver and Kidney Trouble, Diabetes, Liver Complaint, Stoneand Gravel, and all Nervous and Lung Troubles. Also Spring Bitters. Positive Cure for PNEUMONIA and all Local Inflammations.

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May 2.—† S. Mosworth Street, Boston, Mass.

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

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Nativities written at prices proportionate to the detail demanded. Address OLIVEE AMES GOULD Box 1684, Boxton, Mass.

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DHILOSOPHIC IDEAS; or, The Spiritual
Aspect Nature Presents to J. Wilmshurst:
Paper, 151 pages. Price 35 cents, postage 4 cents.
For sale by COLBY & RICH.

[Continued from first page.] pervaded my whole nature, and I said: 'That

is not God, but it is the personification of what I would denominate human love'; and I stretched a hand-and yet, friends, it was not a real, material hand. I suppose I prayed. the term in its spiritual sense-are those that I never had prayed when in the body of that you require. I care not where you go, under death I wore in mortal being; but then and there I offered such a prayer that the words, which were not words, linger in my memory still. She gazed at me, and her whole being seemed suffused with sympathy. I said: 'Who or that quality of being, which the person has is this beatific one who has been borne to me to impart, and it makes its impression upon by a law that I do not understand?' and she answered: 'No one whom you have ever known upon the earth. I come from a planet known, in your planetary system, as Jupiter, and I am she whom you knew there many embodiments or incarnations remote from this. I pledged you then that, if you sought the atmosphere of earth and became embodied, I would watch over the efforts which you made to learn the law of love while there. I have done so. You have blundered, but I have not smiled. I have only prayed, as you pray now, and I have come at this time to help you cast up your spiritual accounts.'

"I bowed my head in silence, for I seemed to feel her sphere encompass me. I know not how, for I have not yet been able to interpret the law. I rose upon the sympathy which she extended, very much as a bird uses its pinions in the air. I found myself by her side, and taking one of her hands in mine, I said, 'Show me the book-not the one I wrote in life, but the one I lived,' and opening a massive volume, she said, 'Read down the pages of your And I read, day after day, and night after night, as it were; I seemed employed in that way. And do you know, friends, what I found? It was this: I had not lived my poems, I had only written them. They were my intellectual being; they were not my soul. I was as prosy in my spirit as any historian who has ever written the narrative of your country's life; and I grew to hate myself; and by turns I despised the image which I wore. I cannot tell you how I felt, and only at times can I pour upon the consciousness of this instrument some of the sensations that were mine. As they have been poured upon her, she has interpreted them.

"I said, not long ago, in this very room: You

cannot judge an instrument as you would judge those who are not amenable to this sensitizing process. I mean it; for there are persons whose business in your material world is to act as sounding boards for spirits; and their lives will sound in accordance with the necessities of the beings who surround them. Such a one is she who now interprets the thought which I am trying to reveal. It is imperfectly given, for, although trained from childhood, mediums are more or less magnetized by environment. Especially is this true if they be termed what are called sensitive psychometrists. The food they eat, the garments which have been made for them, the beds upon which they sleep, the articles of furniture with which they come in contact, the magnetic spheres of individuals, all leave their impressions, not alone upon the medium, but upon the intelligences who go among the instruments for special purposes. I have, therefore, said oftentimes to my instrument—as frequently to be disobeyed -'Do not come in contact with persons immediately before I find it necessary to speak through your organization, for you simply confuse my work, and in some ways you oftentimes distort the sentences that I would utter. I ask you as a special favor, however unpleasant it may be (for you have largely developed social instincts)-I ask you to refrain from coming in contact, prior to an occasion of this or like kind, with those with whom you would like to converse, because immediately the atmosphere becomes confused.' I wish you were all clairvoyant, and could see the mingling of magnetisms. I would like to portray for you sometime-and shall do so when the opportunity presents-this commingling in bodies outward, physical, material, and in bodies spiritual, excarnate.

"Sometimes there are individuals so charged by realms remote from the earth plane that they can magnetize amid the most harrowing conditions which you call disease, disaster, or even death, without seeming to gather upon themselves one single element of the environment which is about them; then, again, that same individual cannot go into any locality, or into the atmosphere of any individual, house, street, carriage, what-not, without being so affected by the situation that he will fall into a state of great suffering, or may lie apparently entranced. This often happens. Sometimes we entrance in order that the person may escape these magnetic conditions; for I want to say to you this evening that, all other things being equal, when an individual is entranced, he is largely impervious to material influences. I need not specially affirm this with particular emphasis, because you have seen the subjects of mesmeric operators. You have seen instruments of torture placed in the flesh, even to the bone, and they have not winced; you have seen them many times in positions which would seem to impair the circulation of the blood, and there was apparently no suffering. I repeat: the law is that of magnetic spiritual influence. It is not the operator, materially, who produces this condition in the subject. It is the spirit of the operator, intensified by the intelligences who augment his force; for there is not a single mesmerist, as you term him or her, who to day is executing his will upon the inhabitants of earth, who has not about him a very powerful band of spirits who understand the law of what is termed material and spiritual magnetism.

'You have spoken, many of you, of animal magnetism, but there is not any such thing. You have said there are women-particularly women-who have been magnetized by the animal forces of some individual who has these elements powerfully developed in his organization. This is a misstatement. All the effects that are produced upon any individual, under any circumstances, are spiritual effects. If your body had no spirit in it, it could not magnetize any one. The body is only the instrument through which the spirit executes its will; and the will of all magnet ists is exceedingly pronounced; and, therefore, when the body is sufficiently vitat to convey the idea so clearly presented to the mind of the operator, it immediately charges the subject with a current and fluid-I use both terms, with a current and fluid-which are taken up and absorbed by, the body, because the body needs it.

"Now there are persons who say, 'I can place my will against the operator and he cannot magnetize me. That person who cannot be magnetized is not the one who exerts his will, but the person whose bodily organization does not appropriate, because it does not need, the

elements which the operator throws off. That is all there is in regard to individuals who cannot be mesmerized by special operators.

"You are mesmerized, every one of you, by those whose magnetic states-mind, now, I use whatsoever circumstances placed, whenever there is an individual who possesses that which you require, you are magnetized by that individual; that is, you appropriate that element, you and directs you largely, more or less.

'You would be astonished if you could see from the spiritual side, as we see, how you are directed by each other, when you think you are acting independently. You would be surprised to see how the different currents, coming from different individuals, remote and near, are crossing and re-crossing each other as they play over and through your form. When you are powerfully affected magnetically there will be a sickening sensation here [pointing to the region of the stomach]; when you are only remotely affected, there will be a singular sensation in the brain. You will seem to feel, perhaps, a little dizzy or bewildered. You do not know how it comes sometimes. You will feel that way when you are passing a street corner, or oftentimes in an assemblage. You say that the air is bad, you think you had better open a window. Sometimes you will say, 'Possibly I may have eaten something which disagrees with me.' You are searching in the various physical directions for the explanation of this phenomenon, and it may be simply a magnetic current which has become so powerfully operative in your organization that it affects you in the manner I have described. Sometimes it passes quickly away; sometimes it is of long duration.'

Thus is the interdependence of mortals and spirits continually demonstrated; and the great School of the Future, founded for furthering the soul-development of the race will gladly receive into its ranks such teachers, from supermundane spheres, as may be able to convey information which mortals will continually verify.

I can see no reason why the effects of the transgression of moral laws may not sometime be systematically demonstrated and classified, even as many of the so called physical laws

And I hail the day, now dawning upon the earth, when the great lessons, which are being imparted through so many instruments, shall sink deeply into the consciousness of mankind.

MEETINGS IN NEW YORK.

The First Society of Spiritualists holds its meetings in a new and spacious hall in the Carnegie Music Hall Building, between 66th and 57th streets, on Seventh Avenue; entrance on 57th street. Services Sundays, 10% A.M. and 7% P.M. Henry J. Newton, President.

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

Adelphi Hall, 52d Street and Broadway.— Lectures and clairvoyant tests every Sunday at 3 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 14th street, every Wednesday evening, 80'clock. Good
speaker* and mediums always present. Persons interested
in mental and spiritual philosophy and phenomena invited.
J. F. Snipes, President, 26 Broadway.

Carnegie Hall .- Last Sunday our President, Henry J. Newton, was missed from his accustomed place, and Vice President L. O. Robertson presided.

Many questions from the audience were considered. Some of the speaker's words impressed me favorably; for example: "The punishment of wrong is not from without, because of the wrong, but is in the wrong it; self. The reward of doing right is in the doing it; and it ourlit to be reward enough for any one to know that what he does is right. Our spiritual inheritance is the outgrowth of our own unfoldment, and our surroundings in the spiritual spheres are the externalizing of our own interior being. As the wool or hair, the clothing of the animal, is the outgrowth of its own inherent and interior life, so we shall in that future existence be clothed according to the life within."

Every seat was occupied at the Psychical Experience Meeting in the afternoon, and it was a most satisfactory one. Mr. Robertson read Emma Hardinge Britten's reviewal of the Mediumship of Edward Fowler, and extracts from Judge Edmonds's account of some remarkable phenomena experienced by him; Mr. Howell recited his experience with Mr. Duguid of Glasgow, in the production of a spirit painting of a landscape; a 'olo was sung by Mr. Ward, who is always appreciated and welcomed.

Mrs. Etta Roberts, the remarkable materializing medium, who has under test conditions been taken place, and Vice President L. O. Robertson presided.

Glasgow, in the production of a spirit painting of a landscape; a 'olo was sung by Mr. Ward, who is always appreciated and welcomed.

Mrs. Etta Roberts, the remarkable materializing medium, who has under test conditions been taken out of and put back into a double-locked wire cage, gave a slate-writing séance upon the platform, which was excellent. Three new plates that had never been used were tied together and placed upon a covered table, at which were seated two ladies and three gentlemen from the audience, and within a few minutes the slates, which at no time were out of touch of the sitters, were untied, and one side of each slate was found covered with a clear and well-written communication, and a short message on the other side of one of the slates. One of these messages was to Mr. Ward, our solost, and signed by his father, and in his handwriting, which he recognized. The large audience was intensely interested.

Mrs. Henderson gave several excellent tests, Mrs. Maggle Fox-Kane was also present, and gave a multitude of prompt answers by raps, distinctly heard in the remotest part of the hall. Written messages were given through her hand. We never had a more eager and appreciative audience present.

Evening lecture was "Is the Voice of Conscience an Infallible Guide?" and was very interesting aud forcible. It was shown very clearly that the voice of conscience is to a large extent the result of our surroundings and teachings, and the customs of the people with whom our lot is cast.

We were favored with a duet by Mr. Ward and Mrs. Morrison, our worthy organist, Mrs. Ward playing the accompaniment. Mr. Howell's discourse next Sunday evening will be "The Need of a Moral Inspiration." This will close his present engagement with the First Society of New York.

Adelphi Hall.—The large audience in attend-

Adelphi Hall .- The large audience in attendance was well rewarded on Sunday afternoon by Mr. Fletcher's lecture upon "How Shall we Insure a

Fletcher's lecture upon "How Shall we Insure a Fuller Communication Between the Two Worlds?" It is first necessary to establish that there are two worlds. Science declares that no to morrow ever follows the night of death. Theology makes another world dependent upon Divine Will, while the Spiritual Philosophy teaches that the spirit life was before the enth-life, and continues on after death the same, the physical life being only one phase of existence, whereby growth and development are attained. The present methods of communication are crude in the extreme, for the attitude assumed toward the truth is such as to invite mainly those manifectations that will satisfy curlosity or console the afflicted with a complete disregard for the scientific and intellectual value thereof. A rap on the table is a meaningless thing; a whispered word, a loving touch, simple in their way, but when they are the methods employed by the so-called dead to demonstrate continued life, they are at once lifted into the very highest importance.

ance.

The effort to prove immortality by outside means will always be futile: man must feel that from within, rather than apprehend it from without, before it becomes a living truth to his soul. Therefore, individual spiritual development is the first step toward estab lishing a closer relationship between the two worlds. A time should be set apart by every one in each day and called the "spirits' hour," where, with the mind in a placid state, impressions from the higher life could mere readily be received. Mediums of strong power should study their own requirements, and, as far as possible, make conditions whereby still greater results can be attained.

esults can be attained. The lecture was listened to with great attention. A large number of remarkable tests were given and rec-

gnized in every particular.
In the evening Mr. Fletcher favored a still larger udlence with some of his mediumistic experiences, peaking in a normal state, and closing with another ways. speaking in a normal state, and closing seance.

Next Sunday's afternoon subject is: "The Spirit-World and its Inhabitants," and in the evening, "Scientific Investigation." Each lecture followed by tests.

A. E. WILLIS, Sec'y.

268 W. 43d street, New York City.

MEETINGS IN MASSACHUSETTS.

E.ymm.—The meeting at Farragut Hall, Sunday, Oct. 23d, was largely attended. Fine tests and readings by Mrs. E. M. Shirley (Worcester), Dr. O.L. Willis (Joston), Mrs. Atherton (Saugus) and Mrs. Prentiss (Jynn). The singing was excellent—given by Mrs. J. P. Hayes (Haverhill) and Miss Gertie Butterworth (Jynn). Mrs. Prentiss Cond. [Mrs. Shirley is now at 13 Dover street, Buston]

The Children's Progressive Lycoum opened the fall term in Exchange Hall, Market street, at 12 M., Oct. 23d, Mr. T. J. Troye Conductor. Exercises consisted 23d, Mr. T. J. Troyo Conductor. Exercises consisted in singing by the school, invocation by Assistant Conductor. Mrs. M. A. Adams; recitations by Winnie Atherton, Herbert Watts, Amy Adams, Charles Ames, Eliza Garland, Eddle Dran, Gracie Hines, George Garland, Blauche Atherton, Mr. Milliken, Julia Atherton, Mr. Chase; an original poem by Mrs. E. B. Merrill; song, "Marguerite," finely reudered by the Conductor, T. J. Troye; remarks by Mr. Nathan Emerson and others. After the March, and removal of badges, closed with singing, to meet every Sunday at 12 m. Music by Mrs. Hayes. S. S. Collyer, Sec'y. Cadet Hall.—Mrs. E. C. Kimball (Lawrence) spoke

Cadet Hall.-Mrs. E. C. Kimball (Lawrence) spoke in this hall afternoon and evening Oct. 23d. She was greeted by a large and attentive audience. Subject, 'Spiritualism Proven by the Bible.' Both afternoon and evening good tests were given by her.—Next Bunday Kate R. Stiles will occupy the platform at 2:30 and 7:30.

T. H. B. JAMES.

and 7:30.
88 South Common street.

Haverbill and Bradford .- Willard J. Hull spoke last Sunday to large audiences in Brittan Hall. His themes were, "The Democracy of Death," and

"Smoke Stacks and Steeples," both of which were attended with fresh and terse lilustrations, and were listened to with close attention.

He is to speak here apain next Sunday, when his themes will be "Constructive Immortality" and "The Race After Happiness," Mr. Hull is a foreible speaker, and approaches his subjects in a manner to awaken thought.

E. P. H.

Worcester .- E. J. Bowtell gave us a fine spirit ual discourse Sunday afternoon, and one highly inter esting in the evening.

Our speaker for Oct. 30th will be Mrs. Sarah A Nov. 11th Mr. J. Frank Baxter will appear before the Woman's Auxiliary.

GEORGIA D. FULLER, Cor. Sec'y.

5 Houghton street.

Hubbardsten.-Mrs. Dr. A. B. Bishop informs us that Mrs. Kate R. Stiles (Boston) spoke in this place in the Church Hall, Oct. 23d. In the afternoon her

theme was "From Doubting to Knowing, or Why I Am a Spiritualist?" The topic for the evening dis-course was chosen by her guides. Her remarks were well received by large audiences, comprising nearly all orders of belief. Lowell.-Oct. 23d Mr. Thomas Grimshaw of Eng land lectured in the afternoon on "Sin and Salva-tion," and in the evening on the following subjects

from the audience: "Origin of Man," "Remearnation," and "Eternal Progress."—Next Sunday Mr. E. J. Bowtell is to speak here.
E. Pickup, Hon. Sec'y. Plymouth.-Sunday evening, Oct. 23d, Dr. P. C.

Drisko (Lynn) delivered an instructive and forcible lecture, which was listened to with the closest attention.—Next Sunday Mrs. Webster (Lynn) will be NELLIE F. BURBECK, Sec'y. Brockton .- Sunday evening, Oct. 16th, J. Willard

Hull addressed the Ladies' Aid Society. His subject was, "Evolution versus Reincarnation." It is need less to say it was handled in a masterly manner. Seldom are we privileged to listen to a lecture of such force and depth. A large audience was present.

EMMA BOOMER COOPER.

Chelsen .- "D. A." writes that an interesting and well attended developing circle was held at 2:30, Music by Mr. and Mrs. Anderson. The evening meeting at 7:30 was participated in by Mrs. Vornbrock, Mrs. W. Anderson, Messrs. W. Franks, Osgood F. Stiles, and the Chairman W. Anderson.

Lawrence.-Mrs. Sarah A. Byrnes (Dorchester) gave us very interesting lectures afternoon and evening Oct. 23d, at Pythian Hall .- Dr. F. H. Roscoe of Providence will be our next speaker. L. E. Goss, Sec'y.

Newburyport.-Mrs. J. E. Davis (Cambridgeport) ectured and gave tests for the Spiritualists of this city on the 23d. We would recommend her to those who desire to employ a good medium. J. C. CHENEY.

Fitchburg.-In the course of a letter which we shall print next week, Miss R. P. Lyon, President. savs: " Mrs. Julia Davis will be with us next Sunday (Oct. 30th), to be followed by Mr. F. A. Wiggin."

OHIO.

Cleveland .- On Sunday evening, Oct. 16th, another large and representative audience convened in the new Army and Navy Hall, to listen to Mr. J. Frank Baxter in Gould's Independent Lecture Course. This was Mr. Baxter's third discourse, and was given by

was Mr. Baxter's third discourse, and was given by request, it having been some time since given in the city. The subject was "Spiritualism: What It Is, What One's Duty Toward it Should Be, and What Practical Good Has it Ever Done?" It was eloquent and interesting, and enlisted the close attention of all, frequently eliciting applause. At its close a generous approval of the presentation was demonstrated.

Following the lecture an unusually entertaining and forceful séance was given, in which were numerous tests and proofs of spirit intercourse. At a certain time in the evening a spirit was described, characteristics portrayed, several names of the family still in the form called, and regret expressed that they were not present to receive the message. To prove that the spirit was cognizant of their whereabout, and what they were doing, the control described the home, the family, and said that one daughter, giving name, was standing by the plano, and urging her sister, called by name, to sing a certain hymn. Later the latter was described as singing, even repeating the words sing, and the former as listening, and their mother, giving name, to know that he heard and enjoyed the music, as he ever did when in mortal form. Several of the audience noted the time, sought the place and family, and found that at that time the daughters named did enact that scene, the one singing and playing that song, while the other listened, having requested it. They testified that Mr. Baxter and never met.

Mr. Baxter lectured last Sunday evening, and will

they were entire strangers to each other, and nad nover met.

Mr. Baxter lectured last Sunday evening, and will next, supplementing the same with a séance. He lectured the week ending Oct. 22d in Willoughby, and by urgent request Friday evening the 28th.

Mr. Baxter has aroused much interest in Spiritualism in Cleveland among people who have never before been reached.

Rev. Minot. J. Sayage, who will follow Mr. Baxter, will be welcomed by a large audience, as many are anxious to hear what he knows and thinks of modern spirit manifestations. It is that they want to hear, expect to hear, and will be disappointed not to hear, his subject being "Immortality and Modern Thought."

Dr J. C. Street is in the city to give class lessuis in "Essteric Theosophy," and Mr. Wim. A. Mansfield for the winter to give "independent slate writing."

MARYLAND.

Baltimore.-W. J. Colville's Columbus lectures called out large audiences, and elicited generous applause. On Sunday, Oct. 16th, a consideration of the life of the great navigator served as a background for the presentation of great ethical truths of value to all generations.

the presentation of great ethical truths of value to all generations.

A Genoese by birth, finding no encouragement from the authorities of his native Italy; rebuffed, discredited or theightlessly dismissed by Portugal, France and England, he at length succeeded in inducing Ferdinand, and especially Isabella, of Spain, to furnish him with a ship and money for his perlicuts voyage across the mighty Atlantic. The frailty of the craft, the muthy of the crew, and the numberless difficulties encountered at overy turn, have been rehearsed by millions of lips from that day-to this. Columbus was not a perfect man, nor was Isabella by any means a model woman; the extravagant praises of their vaunted plety may be largely undeserved, but it took, as it always takes, the combined influence of man and woman to make the success of the projected under, taking possible. History is always instructive, though we are far too ant to worship heroes, and in the fervor of personal adulation to miss the great lesson of the event we are reviewing.

Two elements in the character of Columbus are conspicuous, viz., the will to accomplish and the resolution not to become discouraged. These two elements are essential to greatness; clays are usually unavoidable, and the greaters an enterprise the longer it takes to carry it out. The school children of to-day should be led by their teachers to intelligently discound the columbus never dreamed of the vastness of his own discovery; he found a few islands, and imagined ter. Columbus never dreamed of the vastness of his own discovery; he found a few islands, and imagined

they skirted Asia; he knew there was land beyond the sea, and he found fragments of a vact hemisphere. The human mind, when inspired by prophelic imagination, never knows a tenth of the greatness of its own prescience; something is foreseen, but only the smallest portion of the reality. All discoverers prove the truth of a genuine ideal philosophy; all retute the falincles of materialism by strongest inference. Spiritualism is willing to allow that all that is blessed in prevailing views of man's conscious hereafter is true, but its mission is to prove wider truth, and add continually to present hope and knowledge.

On Friday, Oct. 21st, though the gorweous procession which paralled from 8 till 11:30 P. M. through the entire city kept many usual attendants away. Mr. Colville was greeted with a large and highly appreciative audience on the evening of that day. Though patriotic songs were sung and a fine poem was improvised on "Columbia's Natal Day," the larger part of the time was spent in a discourse on "Psychometry," followed by striking and convincing demonstrations of the psychometric faculty. At least twelve people received proof positive from personal experience that the theories of Denton, Buchanan and many other distinguished scientists have a base of fact on which to rest.

Bunday, Oct. 22d, Mr. Colville gave three lectures (report hereafter). That upon the morning topic.

to rest.

Sunday, Oct. 23d, Mr. Colville gave three lectures (report hereafter). That upon the morning topic, "The Woman Who Dares," was pronounced a masterly effort and most timely by all who heard it.

His closure lectures in Baltimone will be given next. terly effort and most timely by nil who heard it. His closing lectures in Baltimore will be given next Sunday, Oct. 30th, in Wurtzberger's Hall, No. Exeter street, near Gay, at 11 A. M., 3 and 8 P. M. He will then take the night train for New York, and fill a brief engagement there and in Brooklyn: In New York at 117 W. 42d street, Monday, Oct. 31st, and Wednesday, Nov. 2d, at 10:30 A. M. In Brooklyn, at Kingston Hall, Oct. 31st, Nov. 1st and 2d, 3 P. M., are the places and times.

PENNSYLVANIA.

Philadelphia .- For over two months the Camp-Meeting Association at Parkland and the First Association of Spiritualists of Philadelphia have had the good fortune to listen to the uplifting inspiration of Mrs. Helen Stuart-Richings.

Mrs. Helen Stuart-Richings.

The writer has heard her speak before many different audiences, in many different places, and the universal expression everywhere of the good she is doing, and the comfort and strength brought through her ministrations to souls uncertain as to the hereafter, or weary with the constant struggles in life, must in a measure, it seems to me, repay her for all the hardships or discomforts that must necessarily come into the life of a public worker.

The attendance during the past month at the hall, 810 Spring Garden street, has been remarkably good for the beginning of the season, the evening meetings being unusually large.

Mrs. Richings answers questions, or speaks upon subjects given by the audience, the power and force shown in the treatment of such subjects being a convincing proof of direct inspiration. As a psychometrist she is truly wonderful. I have never known of her making a mistake. I would, as an earnest wisher for the growth and increase of knowledge in things spiritual among Spiritualists, urge all who can do so, to have this good and charming woman among them.

The writer has been a reader of the grand BANNER of Light for many years, and has wondered at seeing so little mention made of the labors of this earnest worker. Weekly reports should be sent in to the spiritual papers.

RHODE ISLAND,

Providence.-Sunday, Oct. 23d, the Spiritualist Association met in Columbia Hall, No. 248 Weybosset street. (Progressive School at 1 o'clock.) Dr. George street. (Progressive School at 10 clock.) Dr. George
A. Fuller (Worcester, Mass.) was the speaker. Subject in the afternoon: "Religion as I See It." Evening, "Spiritualism." His lectures were both eloquent
and instructive. Large attendance.
Sunday, Oct. 30th, Mrs. C. Fannie Allyn will be the
speaker.

SARAH D. C. AMES, See y.

The Decomption of the Large Allyn Religious states.

speaker. SARAH D. C. AMES, Sec'y, states that this society met at Columbia Hall, Wednesday, Oct. 19th. Supper at six o'clock, followed with an entertainment and dance that was greatly enjoyed. The following took part: Misses Mabel Smill, Lois Whipple, Julia Chapman, Alice and Lillie Manning, Ethel Reynolds, Miss Bryton, Mr. Howard King, Mr. H. B. Chapman, Mr. Proctor.

Pawtucket.-Mrs. Abbie N. Burnham gave us. Oct. 9th, a fine address, followed by tests; Oct. 16th Mr. J. S. Scarlett of Providence was our speaker; we Mr. J. S. Scarlett of Providence was our speaker; we also had Prof. Sweet from Taunton. We would recommend Mr. Scarlett to societies wishing to hear grand spiritual truths; Oct. 23d Nettle Holt Harding; a favorite with our people, gave an address, with tests. Next Sunday we have Mrs. N. S. Gorton of Providence.

MRS. C. W. CLOUGH, Secty.

CONNECTICUT.

Norwich.-Sunday, Oct. 23d, Mrs. Carrie F. Loring of East Braintree, Mass., commenced a four weeks' engagement with the Spiritual Union of this city. Interesting services were held afternoon and evening, and fine audiences were in attendance at

each session.

Mrs. Loring speaks inspirationally, supplementing each address with spirit delineations and messages, which are very convincing, each one given being recognized as correct in every detail.

Mrs. J. A. Chapman, Sec'y.

MAINE.

Lewiston -- We hold three sessions each Sunday. Mediums' meeting in the morning; speaking and readings afternoon and evening.

Sundays, Oct. 9th and 16th, Mrs. Chandler-Balley of Boston gave excellent satisfaction to good audiences here.

Test mediums who can feel to come here and assist our meetings—baving all their expenses paid for a Sunday—will kindly notify me.

316 Main street. Dr. E. H. MATHEWS, Director.

Newport, R. I., is to have a monument to William Ellery Channing.

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those minor ailments that, if not checked in time, will rob them of health and beauty. At the first symptom of vital weakness, use Lydia E. Pinkham's Vegetable Compound.

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SPIRITUALIST MEETINGS.

Chicago, Mi.—The First Society of Spiritualists meets at Washington Hall, Washington Boulevard, corner Ogden Avenue, every Sunday at 163 A. M. and TN P. N. Speaker, Mrs. Cora L. V. Richmond.—The First South Side Spiritual Society meets at 77 Thirty-first street every Sunday at 3 P. M. Speaker, Mrs. Emma Nickerson-Warne. Cleveland, O.—The Children's Progressive Lyceum meets regularly every Bunday, 1934 A. M., in Royal League Hall. Everybody welcome. Charles Collier, Conductor; John W. Topping, Oor. Sec'y, 145 Superior street.

John W. Topping, Oor. See'y, 445 Superior street.

Baffalo, N. Y.—First Spiritualist Society meets Sundays in A. O. U. W. Hall, corner Court and Main streets, at 2½ and 7½ P.M. William F. Pfeiffer, President, 2 Gelstin street; I. O. Beesing, Secretary, 846 Prospect Avenue.

Baltimore, Md.—The Religio-Philosophical Society meets every Sunday at 11 A. M. and 3 P. M. at Wurtzburger's Hall, North Exeter street, near Gay. Chas. A. Zipp, Secretary, 1403 East Madison street.

Providence, E. I.—The Spiritualist Association holds meetings every Sunday at Columbia Hall, Broad street, at 2½ and 7½ P. M. Progressive School at 1 P. M.

Pittäburgh, Pa.—First Chirich of Spiritualists, 8 Sixth street. Meetings Sunday, at 10M A. M. and 7½ P. M.; Thursday, 7½ P. M. Nicolaus Schenkel, President; J. H. Lohneyer, Secretary.

Grand Rapids, Mich.—Progressive Spiritualists' Society, Elka' Hall, Ionia street. Meetings Sundays, 10% A.M. and 18 P.M. Mrs. Emile F. 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. Kntes, Sec'y.

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

Spiringfield, III.—The Sociat Wheel of Progression, or Fir t Spiritualistic Society, will hold public worship every Sunday at 2½ P. M., at 512 South 4th attect. 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. Chilingil's Progressive Lycoum meets every Sunday at 1½ A. M. in the same hall. Mr. J. M. Marcy, Conductor.

Now Orleans, Las.—Association of Spiritualists meets

Now Orleans, La. -- Association of Spiritualists meets every Sunday, 74 P. M., at its half, No. 59 Camp street. Goo. P. Benson, President.

P. Benson, President.

San Francisco, Cal.—The Society of Progressive Spiritualists meets every Sunday morning and evening in Washington Hall, 35 Edd street. Also a Mediums' and Conference Meeting every Sunday at 2 P. M. Good mediums always present. S. B. Whitehead, Secretary. · Onkland, Cal.—Mission Spiritualists meet every Sunday at 2 and 7½ r. M. at Native Sons Hall, 918 Washington street.

MEETINGS IN BROOKLYN.

The Progressive Spiritualists hold their weekly Conference at Bradbury Hall, 290-292 Fulton street, every Saturday evening, at 8 o'clock, Good speakers and mediums always present. Seats free. All cordially invited. Conservatory Hall, Bedford Avenue, corner of Fulton Street.—Sundays II A. M. and 7% P.M. W. J. Rand, Secretary. Spiritual Meetings are held in Mrs. Dr. Blake's par-lors, 451 Franklin Avenue, near Lafayette Avenue, every Sunday evening at 8 o'clock.

Sumday evening at 8 o'clook.

Fraternity Hooms, corner Bedford Avenue and
South Second Street, Services held under the auspices
of "Beacon Light Ladies' Aid." Meetings Sunday evenings,
716 o'clock. Good speakers and mediums. Mrs. Kate Schroeder, President, 142 Union Avenue.

MEETINGS IN PHILADELPHIA.

The First Association of Spiritualists, 810 Spring Garden street. President, Hent. P. Benner: Vice-President, James Marior; Secretary, Frank H. Morrill, 221 Chestant street; Treasurer, James H. Marvin. Services at 10½ A. M. and ½ P. M. Lyceum at 2½ P. M.

Keystone Spiritual Conference every Sunday at 2½ P. M., southeast corner 10th and Spring Garden streets. William Rowbottom, Chairman,