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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 rices on every hand
Like pointed tents of the red men stand,
October!
The fall 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 whirled the mill,
October.
Your voice is a thrush'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 rife your kingdom and lay you low,
October!
—Dora 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 ghafts by their narrow gauge;
The poisoned shafts of falsehood and delusion
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 fancied 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,
How many cheerless, lonely hearts are breaking,
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 whatever 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 all these many years. I say I do not entertain the idea, for a moment, that any one of us can be under the domination of inherited tendencies; for, if you will pardon the digression (and I will relate the incident a little later), many of you have heard me say that, to all appearances, I was born with the inherited tendency of consumption, scrofula, cancer, and neuralgia; I often said, 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 out-worked 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 statement, and I wish you to take it with some degree of allowance, because I cannot remember this except when in what is termed the "superior state"; when the conditions of my ma-

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 spiritual 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 special 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 soled 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 perhaps three minutes to do so. When I began 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 I had suffered as I suffered at the time to which I refer. It was then spasmodic, coming less frequently than in former years. Reading this article—which took me, perhaps, as I say, three minutes—I was instantly relieved of the pain, which had been excessive. You say, "How do you know that this act on your part eliminated the pain?" I know it only in this way: that when I performed that act the Guide (whom I can hear, under certain circumstances, as distinctly as I can hear any human being) stated that this was the cause of the removal of the pain; and he furthermore said that this incident had occurred not particularly to relieve me at that time—for of this the Guides care little—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 interior 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 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 not any marked individuality, so that the dividing line will be scarcely discernible." Frequently such make the very best instruments for intelligences incarnate, 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 incarnate 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 face.

There is an exalted spiritual state into which individuals may fall—or rise, perhaps that would be the better term—by a little 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 illustration—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 forgot the circumstances, or was entirely oblivious to the fact, when in the superior condition; but let me descend again into the bodily states, and immediately the twinges began to remind me that I had a foot, wearing a very 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 sensitive; some of us—both men and women—that when we go into the psychological spheres of merchants, bent upon getting rid of the goods which lie in their stores, we buy the very things we do 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 guides.'" 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 evening.

"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 incarnate. 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 has gathered around you would be your life, were it not possible for the rays of spiritual sunshine sometimes to stream 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 perform while here."

You have a term, and you often use it—you say earth-bound spirits; but when you speak of these, you immediately imagine, or carry in your minds, the images of malformed and diseased intelligences who have passed through the tragedy called death. Now this is not correct, for all spirits who work in the atmosphere of earth, or other material planets, do so because they are chained by a law which 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 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 accidents, either in the mortal or the spiritual realm."

"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 precipice 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 any way resembled it. I gazed upward, and, as our eyes met, a singular thrill of ecstasy

(Continued on eighth page.)

Literary Department.

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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 not," 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 true, we did not run into him, or them, whichever it was. There would have been a fine scene."

"I say, Jack," said the leader, "we are traveling 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 now."

"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 do not stop worrying her I'll —"

"I do not 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."

Both were silent for a long time. Then Jim said:

"One of us must go to New York and find him."

"You are right," said Jack, after a little reflection, "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 ruefully 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 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 the stage.

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 bedroom.

"I do not 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 the room.

"Looking for work, are ya?"

Jack nodded in affirmation.

"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 adjoining Ned's.

"He has not 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 came.

"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?" asked Harvey.

"Yes, for a little while—not far."

Again Dr. Macy prescribed. Harvey followed 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—it is badly worried about something. When the cause is removed she will be free from this nervous prostration."

"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, dear."

"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 confidant of me. You cannot have a better friend than myself. I shall not ask your confidence again," he said slowly. "If you do not 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 home.

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, nervous, and breathing quickly as if she had hurried.

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, agonized look, and faintly. 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 looked the door, and sat for a time in deep thought. Suddenly a thought of Burton Chase flashed across his mind.

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 parlor. 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 not 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 not kill him, though. Don'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 wasn'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 of bills.

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."

"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 Jim.

"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 wince 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 suspicions they were very good to him. It had been many a year since he had known any such kindness.

He had been there for 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 Millie 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 shouldn'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 tone.

"Of course I don't know anything about you, because you haven'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 remark.

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

"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. Haskins.

"Sho! You do n'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 the influences were too strong against her. You wouldn't listen when you thought of 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."

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 proof of it."

"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 haven'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. Haskins, noting this, said:

"Do n't let it take away your appetite, Jack."

Jack's thoughts were busy with the prophecy of betrayal. How could he bear that? He felt inclined to run away that night, but some power seemed to prevent him from making a plan to do so.

Then the name "Stearns" kept coming up before him. It was his own lawful name. As he looked first from Mrs. Haskins to Millie, he felt sure that neither of them mistrusted the 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 Lottie Fowler's mediumship. Since my first experiences I have visited her again and again at her rooms, at No. 270 7th Avenue in this city.

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 judgment upon the past or future events of my life. I first consulted her upon the subject of business. Her telling bits 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 progressed, 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 peculiarly 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 establishment of such a medium above petty cares, where her whole time could be given under most favorable conditions to the finding proofs for the material 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 under 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 encouragement?

INVESTIGATOR.

New York City.

THE MODERN SHIP.

Child of the dismal mine,

Compact of chilly steel,

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

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-worshipping Jews refused to accept him as the Messiah, and hurried him away to an early death of ignominy. The Jews to whom He preached and prophesied hoped for and expected an earthly kingdom; but he came 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 beautiful 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 sensual 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 perception rather than the hearing. That perception is purely spiritual, and but for its subtle working there would be no difference between a maddening jargon of sounds and the sweetest concord of them that ever fell on mortal ear. For all that, the habit of men is to fall back on the dead-level of the interpretation of the senses. It seems, indeed, as if, in some form or another, the spiritual realm could not be accepted at all unless as a reproduction 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 not acting through those natural laws which it holds to be the governing ones. It refuses to acknowledge that but for this life-giving, ever-present power, the universe would neither set itself in motion nor continue to act. It recognizes 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 that spiritual potency to daily need; to comprehend 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 failure of material methods, by the fleeting nature of material things, 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 natural law.

DR. H. D. STORER, ONSET BAY.

From a somewhat lengthy poem delivered by Spirit KIRK PHILLIPS at Onset during the season just closed—through the mediumship of JOSEPH D. STILES—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.

When faint hearts the ship deserted,
Left her 'neath the waves to sink,
You an earnest power exerted,
(Though you stood on Danger's brink,) From destruction strove to save her,
'Mid the fierceness of the blast,
And your efforts best you gave her,
Till the dangerous storm had passed.

And you see her now well started
For the broad and open sea;
Oh! thou firm and faithful hearted,
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;
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 memories 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 you they were no shirkers—
Duly 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 brot'
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 spirit of the suburban and village effort. Harmony of purpose and preferring each other characterize the yeomanry and villagers more than the urban dwellers. Contentment 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 seems to be approaching. That is a sober expression of the general tendency. The conservatism of twenty years has almost offset the previous fanaticism. From a desire to convert the whole has come their evolution into Spiritualists. While 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 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, or as at the dawn of a human era of love that impels self-development 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 Spiritualism.

At Delaware, O., we had much success during September. 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 camp members' "Bea" to improve the grounds resulted in much work that will help the place.

Prof. Cadwell, the mesmerist, followed us at Mantua, and no doubt will in his way help the growing ideas of the students of psychic forces.

For the excellent hospitality extended us in Ohio, we return thanks without the numerous personal mention. We are to be in Colorado Oct. 31st, 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 sat reading in the waning light of a November day. I am alone. Across my page falls a shadow that makes me across a startled eye; and I hear soft music, 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 me with a nut in his cheek, and chatters saucily. Yes, surely I am alone.

I open my book, and continue my love tale. 'Tis 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 smiles at me out of the gloaming. This time I throw 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 zzz zagging down to me through the gloom. It falls at my feet, and lies there like a gleaming jewel.

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 superstitious.

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 tears?

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 hairy 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 walls 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 alone.

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 every home. To always insure good custards, puddings, sauces, etc., use Gall Borden's "Eagle" Brand Condensed Milk. Directions on the label. Sold by your grocer and druggist.

IN MEMORIAM.

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

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

Banner of Light.

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Before the oncoming light of Truth, Creeds tremble, Ignorance dies, Error decays, and Humanity rises to its proper sphere of knowledge.—Spirit John Pierpont.

From Earth to Heaven,
AND
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 unite 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 *Universalist 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 unfit 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 experience.

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

Opening the World's Fair on Sunday!

Rev. M. J. Savage, at the Church of the Unity, Boston, on Sunday A. M. last, gave a number of cogent reasons for repealing the foolish provision regarding the Columbus Exhibition which has been passed by the United States Congress, and which directs a closing of its gates on that day. His remarks were extensively reported in the Boston Herald of Monday, from which we make transcription, with the addition of a commendation of *The Herald's* bold course in thus giving a brave preacher's words to its many readers:

Next summer, said the preacher [Mr. Savage], the great Columbian Exposition will be open to the public 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 world. 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 tribune indeed, a blessed, holy alliance!

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 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 reason.

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 Sabbath.

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; no, 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 simply ceased observing the seventh day, and the first day was taken up. On that day they had their 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 days.

I am not certain, but I wish to suggest whether this act is not unconstitutional as well as foolish. If I 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 to 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 unauthorized act.

Tennyson's death (ascension) occurred just a month after Whittier's demise. John C. Bundy's exit took place just one month previous to the death of Stantonia 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 literateurs, and the matter has just been exposed in its own columns. We simply made a brief impersonal 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 1887! 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 BANNER 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 Columbus as a "saint," and the other stamps him as a "pirate," it would be well to see whether evidence does not exist that he was—a medium! and if so, capable at times of high altitudes of thought and inspiration, while mayhap at others he may have evinced a subjection to a lower range of thought and action.

In *THE BANNER's* files, under date of Aug. 17th, 1889, and in the course of an article entitled, "A Chance for Natural Religion in Scotch Universities," A. E. Giles, Esq., of Hyde Park, Mass., a valued contributor, noted 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 Lamarine—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 Deity—was that of his own invisible guide, or some exalted spirit who was in sympathy with his project, and desired to arouse him to new zeal in his execution; and that he was influenced and guided by spirit-intelligences to do a 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 appreciation of what struggles they undergo to force wide open the gates that not until recently have 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 Society for the Abolition of Compulsory Vaccination, which is located at 99 St. James Road, Brixton, London, S. W., Eng. We return thanks therefore, 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 unflinching advocacy of medical freedom and of the cause which the Society is established 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 its 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.

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

New Manifestations!

Spirit Jesse B. Ferguson—who when in mortal life was prominently connected with the transatlantic and American séances 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 spirit-life 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, thought-transference, mind-reading, magnetic healing, mental control, etc., has for some time been the fond desire of many scientific men, aiming to furnish it an 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 tuning-fork, producing a sound that is responded to by another fork tuned so as to be able to vibrate in exact unison with it. These cerebral vibrations, he holds, are not as gross as those of sound, their wave-lengths being at most certainly much shorter, and they are imparted to the universal ether.

The attempt of Prof. Houston to correlate, to some extent, the phenomena of thought with grosser physical phenomena. Assuming the existence of the universal or luminiferous ether, and its passage easily through even the densest matter, it follows that the brain atoms or molecules assumed to be the cause of cerebral action are completely surrounded by the ether. The ether being a highly elastic medium, cerebral action, if attended by vibrations, must develop in the ether wave-motions having the brain-atoms or molecules for their centers. 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 imparting 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 radiations.

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 is in view of these facts that Prof. Houston deems it not improbable that a brain engaged in intense thought should act as a centre of cerebral radiations, not 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 velocity 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. These cerebral waves would suffer a retardation in 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 hypnotized patient in such a position relative to the hypnotizer 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 corresponding to the various phenomena 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 possibility. 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, whereby 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 person engaged in intense thought. If, like the cylinder or plate of a phonograph, such a record were afterward rotated at the same speed as that at which it received its impressions, under circumstances like 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 of the nerves may act as screens to prevent the reception by the brain of these thought-radiations.

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 cerebral radiations being absorbed by the receptive brains of the examinees. He is also informed that certain phys-

icians 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 foundation 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 exalted 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 newsmen, 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 Parole. L'Avenir de l'Humanité. Le Spiritisme. Light of Paris. Le Voile d'Isis. L'Initiation. Le Lotus Bleu. Journal du Magnétisme. La Chaine Magnétique. La Psyche. La Revue de l'Hypnotisme. Le Monde Invisible. L'Esprit. Revue Internationale du Magnétisme. La Science Libre. La Pensée Nouvelle. L'Aurore. Avignon: L'Etoile. Hautes Pyrénées: L'Eclair. Reims: La Pensée des Morts. Le Journal Spirite de l'Est. Alsace: Le Devoir. Lyons: La Paix Universelle. Nantes: La Religion Laïque. L'Antimaterialiste. Bourgogne: La Salute. Yonne: L'Alouette.

BELGIUM. Brussels: Le Moniteur Spirite et Magnétique. Les Sciences Mystérieuses. L'Esprit. Le Messager. Revue Belge de Spiritisme. Jemeppe-sur-Meuse: Le Flambeau.

SPAIN. Barcelona: El Faro Espiritista. Los Desheredados. Flat Lux. La Revista de Estudios Psicológicos. Hojas de Propaganda. Boletín de la Federación Espiritista. El Espiritismo. Estudios Teosóficos. Madrid: La Nueva España. La Fraternidad Universal. La Trilación. Luz Espiritista. Alicante: La Revolución. Lerida: El Buen Sentido. Gracia: La Luz del Porvenir. Huesca: El Iris de Paz. Murcia: La Fraternidad. Gerona: La Solución. Tenerife: La Caridad. Taragona: La Ilustración. Alcala al Real: La Luz del Cristianismo. Sevilla: El Faro. La Lucha. El Spiritismo. El Guila de la Salud. Saragossa: Un Periodico Mas.

PORTUGAL. Lisbon: O Psychismo. O Spiritismo.

GERMANY. Munich: Sphinx. Leipzig: Psychische Studien. Die Spirituelle Rationalistische Zeitschrift. Berlin: Neue Spiritistische Blätter.

SWITZERLAND. Geneva: Journal du Magnétisme.

AUSTRIA. Vienna: Licht des Jenseits. Budapest: Reformierende Blätter.

HOLLAND. La Haye: Op de Grenzen. Amsterdam: Het Rozeblad.

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

EGYPT. Alexandria: La Verité.

ITALY. Rome: La Luz. La Slinga. La Pische. Il Milite dell'Umanità. Turin: Il Pubblico. Annali dello Spiritismo. Verelli: Il Vessillo Spiritista. Naples: Bollettino del Circolo Parapsico. Firenze: Magnetismo ed Ipnotismo. Florence: L'Aurora.

RUSSIA. St. Petersburg: Le Rebus.

AUSTRALIA. Melbourne: Harbinger of Light.

CUBA. Santiago: Revista de Estudios Psicológicos. Sagua-La Grande: La Alborada. Cienfuegos: La Nueva Alianza. Havana: La Luz de los Espacios. Revista Espiritista de la Habana. La Verdad. La Evolución. Santo Espiritu: La Buena Nueva.

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

JAMAICA. Kingston: El Deber.

MEXICO. Mexico: La Ilustración Espiritista. El Buen Social. Orizaba: Boletín del Circolo Espiritista. Mazatlan: El Precursor. El Fenix. Zacatecas: El Hijo del Pueblo. Vera Cruz: La Nueva Era. Saitillo: La Luz Espiritista. Arida: La Ley de Amor. La Tercer Revolución. San Juan Bautista: El Eco de la Verdad. Lumen. La Fé Razonada.

ARGENTINE REPUBLIC. Buenos Aires: La Constancia. La Fraternidad. Revista Espiritista. Luz de Alma. El Oriente. Mendoza: La Perseverancia. Rosario: La Verité. La Plata: Luz y Verdad.

U. S. OF COLUMBIA. Bogota: El Cosmos.

VENEZUELA. Caracas: Revista Espiritista. La Nueva Luz.

REPUBLIC OF SALVADOR. Chalchuapa: El Espiritismo.

URUGUAY. Montevideo: Revista Espiritista.

PERU. Lima: El Sol. El Espiritismo.

CHILE. Santiago: El Espiritista. El Pan del Espiritu. Revue Spirite.

BRAZIL. Rio Janeiro: O Reformador. Parana: A Luz. Relem: O Regenerador. Sao Paulo: Verdade e Luz. Curitiba: Revista Spiritica. Paranaigua: O Fianor.

INDIA. Madras: The Theosophist.

The managers of *The Better Way*—which 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 84 Bowditch street, Boston.

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. Deyler, 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. Deyler, according to a lengthy account in the New York Herald of Oct. 6th, relates it as follows:

"Our house servant, Susan, said to my daughter, Miss Lizzie, 'You know, Miss Lizzie, if you take a looking-glass on the first of May and go to the well, and hold 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. Deyler and Miss Lizzie laughed at the notion and dismissed it from their minds. The following day, Monday, however, Susan started to the well to draw a pail of water, when Miss Lizzie picked up a mirror and followed her. Laughing all the time at what she regarded as 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 declared, they saw a man 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 Lizzie 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 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 ministers 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 platitudes 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 minister, for instance, argued that "to stay at home from church without a sufficient reason is desecrating the Sabbath." Would he kindly intimate which church is the one that it is so necessary to attend? But he feels encouraged to discover symptoms of a reformation, 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. 20th, signed by Mr. J. 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 realm. She was a personal friend of ours, a lady we always highly esteemed—outspoken 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 of occult subjects, with which it deals in a calm, dispassionate way, and upon a philosophic basis. Colby & Rich have it for sale.

Whittier Memorial.—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 "Chicago'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 Gaulle, 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 way of recovery. Mrs. Gardner is widely known as an active worker and lecturer in the cause of Spiritualism.

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 séances 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.

Banner of Light Hall, 9 Newbury Street.—Spiritual meetings are held every Tuesday and Friday at 8 p. m. by Mrs. J. W. Dennis, assisted by Mrs. J. A. Shillman, President. These interesting meetings are free to the public.

The Boston Spiritual Temple, Berkeley Hall, 414 Tremont Street.—Services are held every Sunday at 10:45 a. m. by Mrs. J. B. Little, speaker for October. Andrew L. Knight, President. The *Helping Hand* to the Boston Spiritual Temple meets every Wednesday at 2 1/2 p. m. at 3 Boylston Place. Business meeting at 2 o'clock; supper at 6 p. m. Mrs. J. B. Little, President; Mrs. A. A. Eldridge, Treasurer; Ida M. Jacobs, Sec'y.

Spiritualist Corner, 171 State Street.—Lectures and exercises—Spiritualist Society: Lecture every Sunday at 2 1/2 p. m. School at 11 a. m. Wednesday evening Sunday at 7 p. m. Other public meetings announced from platform. Mrs. H. B. Little, speaker. E. H. Dunham, Jr., Secretary, 171 State Street, Boston.

Children's Spiritual Lyceum meets every Sunday at 10:45 a. m. in Red Men's Hall, 814 Tremont street, opposite Berkeley. J. A. Shillman, President.

The Ladies' Aid Lyceum Association meets every Wednesday. Business meeting at 4 p. m. Supper served at 6 p. m. Entertainment in the evening. All are invited. Mrs. M. T. Longley, President.

Esperanto Hall, 616 Washington Street.—Sundays at 11 a. m., 2 1/2 and 7 1/2 p. m. Also Wednesdays at 2 p. m. E. Tuttle, Conductor.

Public Meetings.—Public meetings will be held at the first Tuesday of every month in the Banner of Light Free Circle Room, No. 84 Bowdoin street, at 7 1/2 p. m. Dr. H. B. Little, President; Mrs. J. B. Little, Treasurer; Wm. R. Banks, Clerk, No. 77 State Street, Boston; Mrs. M. T. Longley, Corresponding Secretary. All individuals interested in the objects of the Union are invited to attend.

Esperanto Hall, 616 Washington Street.—Sundays at 11 a. m., 2 1/2 and 7 1/2 p. m. E. Tuttle, Conductor.

First Spiritualist Ladies' Aid Society, 1031 Washington Street.—(Organized 1887; incorporated 1892.) Business meeting for settling psychometric readings and tests, at 2 p. m. Mrs. C. A. Smith, Conductor.

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. Gushman, Secretary.

Ladies' Aid Parlor, 1031 Washington Street.—Meetings will be held every Sunday at 11 a. m., 2 1/2 and 7 1/2 p. m. J. E. Hall, Conductor.

Harmony Hall, 724 Washington Street.—Meetings will be held every Sunday at 11 a. m., 2 1/2 and 7 1/2 p. m. Dr. J. A. Blackden, Conductor.

Temple Hall, Summer Street, Somerville.—Sundays at 11 a. m., 2 1/2 and 7 1/2 p. m. Mrs. S. E. Buck, Conductor, or assisted by Dr. T. Perrin.

Pilgrimage Hall, Chelsea.—Spiritual meetings held Sundays, developing circles at 2 1/2 p. m.; evening meeting at 7 1/2 p. m. 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 "Cleanings" 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 review of special interest to members and those interested in the Temple movement."

School for children each Sunday forenoon 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 Hattie M. Dodge. A pleasing feature of the session was the reading of poems of thought gathered from various sources by Mr. Danforth.

The lesson was from "The Tower." 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 Lizzie M. Nolen showed thought, and gave evidence of spiritual and mental development.

Miss Grace A. Gove, by her apt and beautiful remarks, Mr. Packard's selection was interesting and appropriate.

Mrs. L. C. Bill presided at the organ, and the singing by the school was under the direction of Miss Hattie M. Dodge, who makes a very successful musical 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 be desired, and a cordial welcome is extended to all who wish to meet with us.

Berkeley Hall.—Last Sunday's morning service opened with a song by Miss Davis and an invocation by Mrs. R. S. Little. 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 next week.—Eds.]

Mrs. Little gave in closing an inspirational poem in reply to the question, "Is Selfishness the Ruling Power?" accompanied by the words "Recompense" and "Home," answered by the choir. The addresses 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 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. Little 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 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. Little Longley, who has been the life of the lessons of the last three Sundays, and drew practical illustrations 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 and melodious style. He cut a violin solo with exquisite taste. Eddie Hill sang most acceptably, as did also Maude Bourne and Lottie Thompson. Mrs. M. A. Brown gave an appropriate reading, and Willie Sheldon and Carl Leo gave most pleasing recitations. Prof. Milligan and Miss Gene Bowen served as accompanists during the morning.

The Lyceum is in a flourishing condition, and its sessions well worth attending. All are invited. Seats free.

Lyceum meets every Sunday at 10:45 a. m. at 514 Tremont street, Boston.

Esperanto 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 readings, tests and readings by Mrs. Chandler-Bailey, 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-Bailey, Mrs. A. Wilkins, Mrs. Leslie and the Chairman.

Mrs. B. 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 fittingly by the song, "God be with you till we meet again," sung by Mrs. A. Sterling.

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.

Evening session opened with a song by Miss Sadie Lamb, it being her first appearance. The lecture was vocalized of the Society. Mrs. Pratt, Vice-President, occupied the chair; Mrs. R. S. Little made a short address, and was followed by Mr. King, Mr. Jacob Edson, Mr. G. W. Morrill (a former New York City missioner) and Mrs. R. B. Nelke, each making remarks with interesting remarks—the latter also giving recognized tests.

Dr. Tallman followed, remarking that he was glad he had taken up public membership, 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 location.

The members of the Society were requested by the chair to visit a book room—Mrs. Lamb, 227 West City street; Mrs. Tallman and Nelke, near the corner to the call, and promised to visit her. Meeting largely attended, and many applications for membership.

IDA M. JACOBS, Sec'y.

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

marks and tests. Mrs. R. A. Collier (Charlestown), Miss L. E. Smith, Mrs. C. Loomis-Hall and Mrs. Jennie M. Morrison (East Boston).
Afternoon.—Song service by choir; invocation, Mrs. N. E. Z. Burbeck (Plymouth); duet, Miss Sadie B. Lamb and Dr. B. H. Nelke; tests and delineations, Miss G. M. Hughes, Mrs. A. Wilkins, Dr. Will L. Lathrop, Dr. B. H. Nelke, and Mrs. Nellie F. Burbeck; trio by Mrs. M. F. Lovering, Mrs. A. W. Staples, Mrs. L. W. Hatch, Mrs. M. E. Smith, Dr. S. H. Nelke.
Evening.—Trio, Mrs. Lovering, Mrs. O. H. Clark, and Mrs. A. W. Staples; invocation, Mr. A. D. Haynes; song, Miss Sadie B. Lamb; recitation, Mrs. M. A. Brown; psychometric readings and delineations, Dr. Will L. Lathrop, Mrs. M. E. Smith, Dr. S. H. Nelke, Mrs. M. A. Brown, and Mrs. Mary O. Morrill (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 gave the invocation; addresses, Mr. C. D. Butler and Miss Josephine Webster gave tests and impersonations.

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. Minnie 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. Supper served at six. The President, Mrs. Whitlock, 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 invited to donate toward the very ground which can be sent to the hall on Thursday or left with the janitor.

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

Temple Hall. (Somerville).—Meetings were held through the day: mediums taking part: Mr. Will Edwards (Lynn), Mr. Wilkins (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. RUCK, 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 be known as the "Ladies' Lyceum Aid Association."

This organization is to be conducted and managed by ladies, and has for its object 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 first meeting of this Association was held at the residence of Mrs. W. B. Butler, Monday evening, Oct. 10th, when the following board of officers was elected: Pres., Mrs. M. T. Longley; Vice Pres., Mrs. W. S. Butler; Treas., Mrs. O. L. Hatch; Sec., Mrs. J. A. Woods; Directors, Mrs. M. E. Smith, Mrs. Frost, Mrs. Dr. J. B. Hatch, Mrs. Sheldon and Mrs. Turner.

On Wednesday evening, Oct. 19th, the first regular meeting occurred at the Lyceum Hall, 514 Tremont street, at 4 p. 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 the 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-orchestrated and rendered selection, "Carl Leo Root." Eddie 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 gave a most interesting and instructive address.

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

"Pequ," the charming spirit-messenger of Mrs. Corey, the well-known lecturer and author, gave remarks, and gave a fine descriptive test which was fully recognized. Mrs. M. A. Brown, under the control of "Lulu," also made an interesting address.

The many friends of Mrs. Corey will be pleased to learn that on this occasion she rendered a most interesting and instructive address, and was highly appreciated. A cordial welcome is extended to all who wish to meet with us.

The singing of "Love's Golden Chain" by Mr. and Mrs. Longley and Mrs. and Mr. B. Hatch, Jr., was received with pleasure by the audience.

It is the purpose of this Association to furnish a good supper every Wednesday to its friends for fifteen cents, children ten cents, except those of the Lyceum under ten years, whose supper will be provided free. All known and unknown persons will be given in the evening, admission to which will be ten cents to all but Lyceum scholars, who will be admitted free. We are aware that other societies hold meetings on Wednesday evenings, and it was not to compete with them, but to give the Lyceum a benefit.

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NEWSY NOTES AND PITHY POINTS.

By the death of Maurier and Réman, 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 number of letters has lost Carlyle, 1881; George Eliot, 1881; Longfellow, 1882; Emerson, 1882; Matthew Arnold, 1883; Browning, 1883; Kingslake, 1881; Lowell, 1881; Walt Whitman, 1882; George W. Curtis, 1882; Whittier, 1882, and Tennyson, 1882.

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.) Playmate*.

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."

A neat 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 somewhat more sensible.

WARRIOR ELEMENTS.—Hundreds of lives were lost and much property destroyed by the floods in Sardulia, 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 Honduras.

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.*

Message Department.

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

At these Spiritual Meetings of Mrs. M. T. Lowrey will occupy the platform for the purpose of answering questions propounded by inquirers, having practical bearing upon human life in its departments of thought or labor. Questions forwarded to this office by mail, or by letter, will be presented to the presiding spirit for consideration. Besides, exalted individuals anxious to send messages to their relatives and friends in the earth-life will have 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 earthly lives—whether of good or evil; that those who pass from the mundane sphere in an undeveloped condition, eventually progress to a higher state of existence. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All expressions of earnest faith that perceive—no more.

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

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

Letters of inquiry in regard to this Department must be addressed to
COLLIER & BROWN.

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

Report of Public Séance held Sept. 16th, 1892.
(Continued from last week.)

James Lockett.
[To the Chairman:] Good afternoon, sir. I would like to tell my friends in various quarters of New York, that I have returned, not from that bourne from which no traveler returns, for I 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 communicating the brains of mediums in 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 at all surprised to find that the world 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 this side of life which ever had any interest for me, or which has any interest for my spirit 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 a invitation 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 dusty 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 skirts of the crowd, are some of the best. I feel that I have the right, generally, 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 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, as 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 eyes, but making myself felt as many of the comrades will do who have been mustered 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 had a chance to come into direct contact with large numbers of the red men, and to see 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 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 information because I want 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.

Mary Feeney.

I would like to reach my friends in Monticello, Ill., 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 life after death, but when we get out of the body and find that there has not been much 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 would like to remember all who are here, and I wish I could call over their names, but if they will only think that I have good thoughts of 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 sickness, and others go out quickly; some have to go through fire and smoke, but nothing of that kind is with them on the other side. We get out as good as new, it seems, and are ready for another start, and that is what I feel is so good for us all.

Perhaps if I can come again sometime I can do better, but this is the first time, and I do

not know very well what to do. I am Mary Feeney.

David Lawrence.

[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; it does me a good deal of good. I have 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, anyhow, and I have had friends along the road, and 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 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 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 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 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 am Maud Ryder, and I have a sister Tillie 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 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.

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 sadly, 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 to the spirit-world. He often comes from the other life to visit his mother, and to bring her his influence, which 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 comfort, I am sure her own life will be happier and sweeter.

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 the thought that thou art our Divine Parent, nearer than all else in life, from whom humanity may draw all that it contains, and within whose presence thy human children may take refuge, we offer to thee our thanksgiving and praise, for we feel that we are privileged to stand this day and generation to take part in the advancements of the present, 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 thine.

Oh! may we receive from the realms of exalted life where high ministering spirits dwell such influences and benedictions as will inspire our minds and imbue our hearts with a new sense of being. May we receive from those beautiful presences 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 cord and love 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 of their spirit may be united in the bonds of fellowship for mutual help and instruction this hour.

QUESTIONS AND ANSWERS.

CONTROLLING SPIRIT.—We will now listen to your questions, Mr. Chairman.

Ques.—[By Dr. M. A. Blackly, Saratoga, Wyo.] Is there any animal or man that is possessed of a spirit or soul? or is there any future existence allotted to any other being beside man?

Ans.—We have considered this subject a number of times from our platform, but we will briefly attend to it now, that your correspondent may have our idea in relation to it.

To our mind all forms and manifestations of life are imbued with spirit. We know of nothing, even in this objective universe, but what has its indwelling, permeating spirit. The soul-force, vital flame of activity, must possess, we think, every form and object of life, even though, as human beings, we may not be able to analyze and understand it.

It were merely egotism on the part of man to for a moment believe that only his own kind is possessed of immortal parts. What a travesty on the wisdom, goodness and intelligence of a Divine Being to believe that he should only imbue a small part of the universe with immortality, and that all moving, active things outside of the human family were only intended to be a waste of space, and to be cast aside as "dead" and "useless" when they had served their purpose! To our mind the broadest sense and conception of infinitude is that which gives all things in existence an active, moving spirit, a condition of immortality; and so we believe that life is broad enough, that the universe is vast enough to afford opportunity and facility to all things to gain an immortal experience and existence.

Many times it has been said by returning spirits that there are forms of animal, plant, and mineral life, and various grades of intelligent existence beside the human family in other worlds; that spirit-realms have forms of animal life, of active, animated existences beside human beings, and we repeat the assertion to-

day. It is no myth that the spirit-child expresses in returning to you through mediumship, which is claiming that it has with it in the spirit-world that which it once was here on earth and that it loved, or the animal that was no 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 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 exarnated. 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 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.

Spiritualism claims that there are spirits linked to mortal flesh, and that you, as 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 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 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 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 all other worlds, 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, and that is where 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, and 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. 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, and then to go on upon this or any other plane 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 from age to age; and when we begin to compute figures and think of time not only by cycles but by the millions of cycles and millions of cycles, and think of time in terms of the 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 has provided all things for his children in the great eternal now.

INDIVIDUAL MESSAGES.

Jesse B. Ferguson.

Good afternoon, Mr. Chairman. Possibly I may be taking the time that some other good spirit might need more than I, but I trust that you and I feel as if we 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 and mentally requesting for some months that I would come here and speak 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 been very busy in these days of late, and your thought has been directed to me and I have pressed 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 tendencies 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, and that he will know how to help him, and that there is a way 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 his call, and to say, I just as has been directed 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 counseled 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 work before me, and the mission of mediumship. I feel that mediumship is 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 Spiritualism, and so effective in its work of demonstrating spirit-power and presence, yet I think that after a little while a new influx of power will be brought to mediums here in the body that will be a stronger evidence of physical force directed by spirit intelligences than you have had in many years. What is more, Mr. Chairman, I wish to make a prediction here, I leave, and it is this: That 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 mediumship, bring a new influx of power 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 body.

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 spirit-world are working all the time to bring forth 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 am Jesse B. Ferguson.

Nellie Fletcher.

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 have 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." 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 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 completeness, 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 useless, 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.

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 commodity that is utilized on earth. I am, however, 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 acquaintances, and becoming reunited with old friends. This is very reassuring 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, I 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 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 in tender association in the spirit-world, where there is much to see and much to do for the advancing soul.

William Hutchins.

[To the Chairman:] I came here last week, sir, to both your sessions, but I could not get in. 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 to get along; not that I came any earlier, but the way seems smoother, so that I have less difficulty in approaching.

I'm William Hutchins, and I have friends away out in Alabama. I'm not much acquainted here, but in Montgomery and that section 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 not 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 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 Montgomery, Ala., that Will Hutchins has been here, and that he is 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 wasn't sick a long time; I went out in rather a hurry. I don't know as I can tell just how long I've been here, but it's quite a while, for I've been counting up some of the years since I went away; and I find that I 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.

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

brought her here once or twice, and to-day we have come again. She was so anxious that I should influence your medium in such a way that she could the better gain an idea of how to proceed herself when she might have the opportunity, that your Spirit-President has very kindly permitted me to come, and I am grateful for the privilege.

While I am here I will send my love and greeting to my friends in Boston. Tell them that I am happy in the spirit-world, and have been as busy as I know how to be over since I went out of this life so quickly, for I feel that I have won to do—much work indeed, for the Cause we love, as well as in other ways. So I am not idle, and I am happiest when I work.

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: Hattie, I think in a little while it will be time for you to make certain moves that will be helpful to you, and I will impress you just as I think is best, if you will consider your impressions and use your best 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, but I wonder 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 combs, and did not mingle with the great outside life very much."

So you see there will 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 remember and helped to lay away on this side. They are not dead and mouldering to dust, nor am I, though the outside covering is.

Things are very strange, and different from what we 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-world, 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 should get 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 down to Baltimore. I was known there as the old sexton of Westminster. You may call me Robert Davidson.

Col. A. B. Monahan.

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 the wheel 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 session.

I was principally to wait 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 work, but in close proximity to him. More than once during each twenty-four hours I feel that he receives an impression from me, and I am sure that I receive an impression from him. To him, his companion and his compeer I send my greeting and assurances of cooperation in their work. I will do all I can, and that which 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.

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

This is a week of exultation 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 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 veterans who have won 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 dear 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.]

JOHNSON'S ANODYNE LINIMENT
Established 1810.

[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 only savages as I ever was. From my own experiences 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. Mencham.

INDIVIDUAL SPIRIT MESSAGES
TO BE PUBLISHED NEXT WEEK.
Sept. 21.—Joseph Wood; James Fisher; Rear-Admiral Charles Steadman; Belle F. Pratt; J. B. Faulkner; Samuel S. Marshall; Julia Black.
Sept. 22.—Selma G. Scattergood; Frank Hildner; Josiah Horlick; Elizabeth Parker; Nerville R. Pittman; Nancy Williams; John I. Brown.
Messages here noticed as having been given will appear in due course according to routine date.
Oct. 14.—A. A. Hayward; Margaret O. Nutter; Catherine Sullivan; Albert Warner; Clara Bontelle; A. D. Wesson; Little Bowen.
Oct. 15.—Fascial Strong; Oliver D. Reed; Mary Fenn; 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 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 the names of men and women who were and are more in sympathy with the spirit of free-thought 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, C. 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 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. Northagel 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.

Tennyson.—The name of Tennyson has 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 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.—*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 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, Boston.

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.

JENNIES MILLER MONTHLY.—Contents adapted to the wants of women, and in advocacy of dress reform. New York: 114 6th 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 Domestic Economy. Minneapolis, Minn.

THE HUMANITARIAN.—"Hypnotic Suggestion and Education," "The Humanitarian Platform" that adopted by the recent convention that nominated Victoria Woodhull Martin as a presidential candidate. New York: 142 West 70th street.

UNIVERSITY EXTENSION.—Philadelphia: 16th and Chestnut streets.

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 unrivaled 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.—*Ex.*

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