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NO. 9.

THE TRAIL ON THE MESA.

Over the mesa, bare and brown, Under the blazing southern sun, A worn old trail leads forth from the town To the dwelling of those whose toll is done.

A little cluster of graves, forlorn, Forgotten, lonely, unkempt and still; While round the cactus and through the thorn The narrow trail creeps over the hill.

Somehody's lover, somebody's friend Under each wooden head board lies; Somebody's drama played to the end, To praising mortals or weeping skies.

Sin and sorrow and love, now past; Strength to conquer and fault to fall; These they have known, and then, at last, The slow, sad journey over the trail.

The slow, sau journey over the sun is riding home to his rest.

The gates of the great corral swing wide;
The trail leads on to the heart of the west,

Over the crest of the great divide.

—Florence E. Pratt.

[From the New York Herald.]

Sights Uncanny Seen in a Well.

ALL INVESTIGATORS BAFFLED.



HERE is something new under the sun. At all events that's how it strikes most people who have seen it. It

that's how it strikes most people who have seen it. It has been discovered at Kildare, Handsom's Station, Southampton County, Va., where, according to the proverb, truth is sometimes found at the bottom of a well. Third party politics and Col. J. Deyer's well are close competitors for public attention in Southampton County just now. Perhaps I should put Col. Deyer's well first, for after the election is over the well will be the only thing talked about, as it was before the conventions were held. It is good evidence of the remarkable nature of the well that it should divide interest with politics, for Virginia is one of the doubtful States, and feels its responsibility.

Last May—to be precise, May 2d—the wonderful properties of the well were discovered, and its fame has been growing ever since. A few days ago upward of three thousand people visited the well, and saw all manner of uncanny things in it. They all swear they did, at any rate, and what is more, believe what they say. I heard of the well in Norfolk, some fifty miles away, and was assured by ex-Congressman George Bowden that he had seen the face of his father reflected in the water of the well in broad daylight. Mr. Kenton Murray, of Norfolk, who occupies the position of Secretary to Gov. McKinney, told me that he had met and talked with a number of people who had visited



A FACE FREQUENTLY SEEN.

Col. Deyer's farm, and had seen in the waters of the well the faces of relatives who were dead, coffins, and other things not pleasant to con template. Mr. S. S. Nottingham, the publisher of the Norfolk Landmark, confirmed the statements made by Mr. Murray and Col. Bowden. HOW DISCOVERED.

How Discovered.

A few days afterward I met Colonel Deyer, who after a while reluctantly told me how the peculiar properties of his well were discovered, and, evidently nettled at my look of incredulity, said: "I shall be pleased to have the representative of The Herald come out to Kildare and investigate the matter thoroughly."

As Colonel Deyer's story of his well is the best one, I repeat it as he told it in the presence of Mr. Murray, Mr. Bain and Mr. Nottingham. "The first of last May," said Colonel Deyer, "our house servant, Susan, said to my daughter, Miss Lizzie, 'You know, Miss Lizzie, if you know, Miss Lizzie, if you know, Miss Lizzie, if you takes a looking glass on the first of May and goes to the well, and holds the mirror over the well, back down, the face of your future husband will appear on the surface of the water."

ter.

"That is an old superstition in Virginia, you know. Mrs. Deyer 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 the absurdity of the thing, she



REFLECTION OF AN OLD MAN.

held the mirror in the position indicated, and Susan looked into the depths of the well at the same time. In an instant, she and her mother declare, they saw a hand 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 mir-ror over the well, and saw a number of things —faces of people, flowers, and a beautiful white

COULD FIND NO EXPLANATION.

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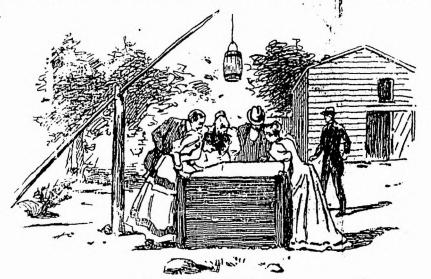
"I was away from home at the time in Richmond, and when I returned a few days later my wife and daughter told me of the occurrence. I laughed at the story exactly the same as you gentlemen are doing now, but did not laugh when that afternoon my daughter took the mirror and proceeding to the well held it in the position described and bade me look. In a minute or so a shadowy something appeared on the surface of the water, apparently rising from the bottom of the well, and I distinctly recognized the face of a neighbor who had been dead for two years. I looked around to see if my wife and daughter were playing tricks on me, but saw they were just as much startled as myself. All that afternoon I spent looking in the well, and saw a number of objects.

surface of the water. Others do it as well as she. That proves that it is not the girl who is she. That

she. That proves that it is not the girl who is haunted.

It is a curious fact that the faces and objects that appear in the well can only be seen in the daylight, and the brighter the sun is shining the more distinct they become. In all the haunted houses I remember utter darkness was essential before the ghosts would condescend to roam around, and clank chains and do other blood curdling things.

Colonel Deyer's well is just an ordinary well, such as you find on altagst every farm in Virginia, similar in appearance to fifty-one other wells on the plantation. The other wells, however, will not reveal a face. I tried them all, and so have others. The causes that bring these curious shapes to the surface of the water in the "spook well," whatever they may be, are missing in all the other wells on the farm. I cannot explain why it is so, but just have to give it up, as I did fifty theories that suggested themselves to me during the hours I spent peering down in the well, climbing



LOOKING DOWN THE WELL.

am not superstitute, and a natural explanation of the things I saw in the well. Every theory I advanced was in turn exploded, and I am just as much in the dark to-day as I was six months ago.

months ago.

"The negroes about the place spread the story in the neighborhood and the neighbors began to come to see the well, and from them the news of the queer sights to be seen got carried all about, over into North Carolina, for instance, until lately people drive from miles around, some coming a distance of fifty miles just to see the faces and things in the well. All this is a great source of annoyance to me, for the well is the one situated nearest the house, and we have not lived in comfort since house, and we have not lived in comfort since the facts about the well got out."

Col. Deyer told the story in a way that strongly impressed one with his entire truthfulness and sincerity. He evidently believed what he said. If there was any humbug about the well he way no perty to it. he was no party to it.

PLAINLY VISIBLE.

Col. Deyer has a war record, too, and his title is a genuine one. For four years he fought on the Confederate side, and often in the thickest of the fray. I did not question his veracity, but the old saying holds true, "seeing is be lieving," and I at once resolved to see the well for myself. I took the Seaboard and Roanoke Railroad from Norfolk, and devoted two days to an examination of the well.

I arrived at Kildare after a drive of a mile through the woods, during all of which I was regaled with stories of the peculiar things the driver had seen in the well. At the station I had the same experience. The station agent



and a helper were all witnesses to the uncanny things the well made visible. Col. Deyer was not expecting me, because I had not telegraphed my arrival, but he wel

omed me, and, in response to my asking to be shown the well, at once called his daughter, and together with his wife we proceeded to the well, which was situated about sixty feet from the house and off to one side. A colored man servant who stood near looked in the well with us, and as Miss Deyer held the mirror he exclaimed. "Foah Gawd, dere's a bottle!" "What kind of a bottle?" I aske

"Mhat kind of a bottle?" I asked.

"A green bettle wid silber on de top on it."
He was right. Faintly gleaming on the surface
of the water, but still distinctly visible, I saw
a champagne bottle appear, and then mysteriously sink into the depths of the well. The rest
of the party saw the same things. The bottle
was only one of a hundred different objects inanimate and animate that appeared on the surface of the water of the well during the fortyeight hours I spent examining it. FICTION BEATEN.

The sorcerer who summons up "spirits from The sorcerer who summons up "spirits from the vasty deep." in fiction is discounted in this instance, by a young Virginia beauty, who brought up flowers, jewels, bottles, coffins, visions of old ladies and young ones, venerable men and smooth faced boys, hands with the blood dripping from their wounds, bodies of dead men and women, and other queer sights that few, perhaps, will believe can be seen in that well unless, as I did, they see them for themselves.

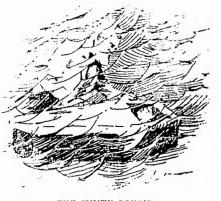
But Miss Deyer is not the only one who causes faces and other things to appear on the

am not superstitious, and I do not believe in | down into the well, and examining every inch of ground for mirrors and other devices known to tricksters and so called mediums.

PASSING STRANGE.

PASSING STRANGE.

I left Kildare considerably more astonished than when I arrived. The story of the old gentleman who, after listening to a tough yarn of which the narrator said, "It is true, for I saw it myself," replied, "Well, I must believe it, then, but I would not believe it if I saw it myself," occurred to me. I saw the well my-



THE WHITE COFFIN.

self, I saw the things I have described therein, but I am utterly unable to account for them.

One of the faces seen was that of the old gentleman with a skull-cap. I saw it as distinctly as I have seen my own countenance in

my mirror.
"Dr. Tudor," said Mrs. Deyer, and "Dr. Tudor," echoed Miss Grace Pettit of Norfolk, one of the party engaged in looking in the well at Describe Dr. Tudor," I said.

She gave me a description of him which in the most minute particulars corresponded to the face that appeared in the well.

the face that appeared in the well.

Imagination plays a large part in these sort of sights, and to make sure that what I saw was not influenced by the exclamations of people about the well I had the group write on a piece of paper a description of what each member saw in the well. There was a startling correspondence between them all.

"I see a white coffin," "I see an old man looking at a white coffin," "I see a coffin and an old man," were the words they wrote. What I saw was a white coffin with a figure of an old man looking down at it. In a minute the coffin passed away from the shadow on the water, and Miss Pettit said, "I wish it would come back with the lid off."

"Look!" screamed Mrs. Deyer.

There was the coffin with the elliptical lid

There was the coffin with the elliptical lid gone, and under the glass could be distin-guished the face and shoulder of a young girl. The sight was too much for the nerves of Miss



RESEMBLING DR. TUDOR.

Pettit, and with a little sigh and a shudder she sank in a heap fainting.

All this time Miss Dever had been holding the glass. I took it, and holding the back of the mirror toward the wa'er, awaited develop ments. It came in this shape: A hand holding a calla lily rose from the bottom of the well, and remained in sight a full minute.

[Continued on eighth page.]

She was still looking at Harvey, apparently

Literary Department.

LED.

Written Expressly for the Banner of Light,

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

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CHAPTER XVIII.

Explanations.

A few days after the interview with Mr. Chase, during which Harvey was present, a servant brought Eunice a card bearing his

Several minutes passed before she could gather courage and firmness to go down to meet him. When she entered the parlor Mr. Chase saw at once that she had made some new decision, and felt he was in danger of losing his ground.

"Well?" said Eunice, quietly.

"I have come to ask you for more help foryou know who." "I have only one answer for you. 1 refuse

to give it." Eunice's words were low, but determined. "Surely you cannot be so rash! Think of

the consequences!" "I have thought of them."

Eunice grew pale as she spoke.

"Also of the consequences to others, as well as yourself?"

"Yes, I have thought of all. I will hold no further communication with you, and decline to see you from this time," and without other

words she passed out of the room. Mr. Chase stood for a moment the picture of astonishment, then left the house, muttering, "It cannot be. It is only a freak of hers. She will get over it in a day or two, but it inter-

feres with my plans just now." If Burton Chase could have believed for one moment that what he thought was not true, he would not have sat down to smoke as quietly

as he did, after reaching his room at his hotel, or have been so much at ease the next hour. Eunice returned to her room. She called her maid, and bade her assist her in packing one large trunk with necessary articles of cloth-

ing. There were no fine dresses, no jewelry in it. The maid wonderingly obeyed She then sent a note to Harvey's office. It was a request for him to come home, as she

had something of importance to say to him. Much surprised, and quite unwillingly, he obeyed the summons.

He found Eunice white as a statue, and evidently making strong efforts to control herself. She began to speak in a low tone.

'I have sent for you because I have something to say to you.

'In some things I have deceived you, but not

in the way you have supposed.

'You married me supposing my name to be Eunice Benning. I am an adopted child. My own true name was Eunice Stearns. There was trouble and disgrace in my father's family. I wished to keep all this from you and the world.'

Eunice paused from sheer lack of strength. Harvey did not interrupt her.

'I had a brother older than myself, and I did not know for many years what had become of him. Now I know he is living, and what he is, but not where he is at present. Mr. Chase is implicated with my brother in various crimes. Just how much, I do not know. He became aware that he was my brother by the merest chance-I mean Chase became awareand has been using the knowledge ever since to persuade me to help my brother to various sums of money which I got from you on several pretenses."

Eunice pressed her hands to her throbbing head for a moment, and then continued:

"I dared not refuse Mr. Chase, because I did not want my brother exposed, and because I felt in some way Chase would manage to fasten all the crime on him. I knew if disgrace came to him, it would come to me. But I could no longer bear the trouble and worry. This morning I saw Mr. Chase, and refused to have anything more to do with the matter. Now he will betray us. I am ready for anything now, Harvey. I have told you all-positively all."

Harvey was still silent. He was dumb with surprise.

And now I mean to go away somewhere, no matter where. I will not burden you with any more of the disgrace than I can help. You have been kinder to me than I deserve, but now that you know all, I know you will have lost your respect for me. I shall go away this very day; am nearly ready to go now." Eunice arose weakly, and turned to leave

the room. "That is all," she said, as she moved toward

the door. She had left the room before Harvey could

collect his senses enough to speak. He followed her instantly, and saw her standing by the trunk, which was already packed.

"Eunice! Eunice! You must not go! Dear child, what are you thinking of? Do you think I will let you go from me like this?" Eunice turned to look at him.

"I am glad you have told me all. Now I can take measures to bring Chase to justice!"

unmindful of his last words. She saw that he forgave all-all her deception, and the trouble she had caused him.

With an outward movement of her arms toward him, she fainted at his feet. When she recovered, she told Harvey all the particulars concerning her brother, so far as Mr. Chase had informed her. After a little reflection, Harvey said:

"We must try to find your brother, Eunice.

I have no idea that Chase will make anything public concerning these matters, for he would know very well that he would be discovered to be implicated. He imposed upon you, and took the advantage of making you think so." "He frightened me badly enough about it,"

said Eunice with a shudder. "Now, if we can find your brother, perhaps

he can be helped. If he knows he has some friends who will be true to him, it may be of some encouragement to him." "Oh! if we only could!" exclaimed Eunice.

'I'm sure you could if anybody, Harvey!"

Harvey sat for a few moments in deep thought. "I would like to take you away from all these scenes, Eunice, especially from this city -to some place where Chase cannot reach you. He will have no call to Haskinsville now that the railroad is finished, and I think he would see it was for his interest now to keep clear of the farm. At my mother's you will be safe from his persecution, and find the rest you

need. Had you better go soon?"
"Oh! Harvey! I don't know! I'm such a poor weak thing without you!"

"Well-I will stay a couple of weeks with you, and meanwhile be trying to find your brother. Of course my business will suffer, but you are of more importance to me than my business. Suppose we go to morrow?"

And the next day found them on their way, journeying by the new railroad.

They took a carriage from the station, and as they were alighting, Jack was the first to see them. He recognized them at once, although he made no sign; while they were not aware they had ever seen him before. Jack shut himself up in the barn to compose

himself and plan a line of action. "I won't run, I can't run! I'll just stay here

and face the music, and see what comes of it. She will never suspect I am her brother!' Nobody suspected what part Jack had borne

in the sad occurrences of the recent troubles, and he went faithfully about his work, awaiting the developments he felt sure were about to come. A week passed, and Harvey received a letter

forwarded to him from New York. The contents caused him to look grave and stern. He motioned for Eunice to go into another room. She followed him wonderingly. "Eunice, I have received a letter-a very

important letter from Mr. Chase." Eunice started at the sound of that dreaded name.

"In it he affirms that he has some reliable and convicting evidence of your brother's crimes. He also says that your brother is under this very roof, and Jack Martin is the man!" Eunice did not faint, as he expected she

would, but grew pale.

"This places us in a peculiar position. Now, there is only one way to do: that is, to call in the family, and tell them the whole story. Then Jack must be called in, and we will see what he has to say for himself." Eunice assented.

"But I must prepare you for one thing, Eunice. Chase says your brother was concerned in the Haskinsville Bank affair, so far as Ned is concerned."

Eunice moaned piteously.

They were very soon together, Ned with them, as he was just getting able to be down stairs.

Then Harvey made a statement of the affair as he understood it. There was hardly a word spoken among them, but all felt sympathy for poor Eunice, who sat there with streaming

Then Jack was called in. All eyes were turned upon him, eager to hear what he had to say.

Jack began to tell his story, feeling there was no chance for him to escape or evade anything. and at ovince I migretinger as

He confessed all the offenses in which he had been entangled with Mr. Chase, who was continually planning and involving him in his fraudulent schemes, and then pocketing the larger share of the profits. He confessed all the details of their defeated plan for the bank robbery, and that it was himself who had struck Ned the blow.

Harvey obtained sufficient evidence to convict Mr. Chase of being an accomplice in the attempt to rob the bank.

"If these matters can be hushed up, I can prevail upon Chase to leave the country for his own sake. All depends upon Ned. 11 Ned chooses to prosecute Jack for assault, the whole affair must come out," said Harvey. All eyes were cast upon Ned, as he turned

toward Jack. "If Jack will agree to keep clear of all such work in the future, I will not stand in his way on account of my broken head. It seems to me to be better to help him. I will, for one.". Jack cried like a baby. Eunice sat holding his hand as if she meant never to let it go. All

Of course no one knew what Mr. Chase would do; but Harvey wrote him a letter, and gave him an opportunity to leave the country. There was still one more person to hear from, and that was Jim Crane.

It was a week before Jim could obey the summons. He came, little dreaming what was in store for him, but was overwhelmed at what he saw and heard. He, too, came under the good influences of the family, and agreed to live honestly.

'Chase has had me in his power the last five years," he said, "and I could n't seem to free myself from him. But if he leaves the country there is no one else who can make any trouble for me.'

"I think you had better stay here for the present," said Mr. Haskins to Jim. "It will be safe for you until something favorable comes up. There's no knowing what may happen if Chase should once get eyes on you before he goes away."

Jim could only thank him with a hearty shake of the hand. It was a strange group seated in the farm-

house parlor that evening.

"Now what do you think of your mother's message, Jack?" asked Mrs. Haskins.

"It all came true enough! How little you thought that 'E.' meant Eunice, and 'C. stood for Chase! But I knew. And Stearns is really my name; but I confess I was scared when I saw it staring at me from the paper.' and Jack took the paper from his pocket to show to Eunice.

"There's one thing I cannot understand," said Millie; "that is, why I never saw Mrs. Stearns until Jack came. I never saw her while Eunice was here so long. Ned did. but he was entranced, and had no recollection of

"I wasn't entranced once during my long sickness," said Ned, as if the thought had just occurred to him.

"Let us hope the rest of the prophecy will come true, and the rest of your life be a little more pleasant," said Mrs. Haskins. "As for that Chase, there's enough in him to make a good man of him, if somebody could only get at it. I confess I bear a kind of grudge against him for all he has done, but I'll try to give him his due, for all that.'

"You seem to keep the old proverb in mind, mother," said Harvey, laughingly. "Who knows but the good angels will reach him somehow, and turn his feet into better ways?' "I think we might all pray for it," said Millie, earnestly. "I'm sure I will for one."

"Just pray for me, too, while you are about it," said Jack, with a dismal attempt at a smile; "I'm going to start out on a new track, and I'm going to begin by being a Spiritualist. It has been the means of putting me in the way of making a man of myself."

Jim Crane looked inquiringly from one to the other, as if wondering what it all meant. Jack showed him the message, and the newcomer looked surprised. Mr. Haskins led him to the bedroom, where he showed him the

written prophecy of the bank trouble. "Can it be possible? It seems too good to be true!" he exclaimed. "I wish some spirit would find my mother for me;" and he sighed

Mrs. Haskins looked at him questioningly.

"Fact is, I ran away from home when I was about twelve years old. I had a step-father who was pretty harsh with me. When I went back to the place, about four years afterward, she had left the place. The old brute had died, and she had married again and gone away Nobody knew where she went to. I don't know whether she is dead or alive."

"I don't see any reason why we cannot find out something concerning her," said Eunice. 'It is late now," said Mrs. Haskins; "let

the matter rest until to-morrow, and then we will see what can be done about it. We will take it up in good earnest."

And so they separated for the night.

Mr. Chase duly received his letter from Harvey, and, after thinking the matter over for an hour, decided that the chances were really against him. He decided to leave the city at once. He wrote to Harvey: "I leave the United States to morrow."

Harvey read the short but important letter aloud. All were delighted.

"I feel sure he will stay away for his own sake, which is all that will avail in that quarter." said Harvey. "Now we are free to go on and shape our lives as best we may."

When Harvey and Eunice returned to New York Jack went with them, and found employment at Harvey's place of business. [To be continued.]

For the Banner of Light. LIFE'S WORK.

BY MARY WOODWARD WEATHERBEE.

Labor, art, worship, love, what more hast need To build thy temple, and surmount its dome? Had Egypt more, or Saracen, or Rome, To shrine their gods, or symbolize their creed? In Moslem mosque, or Rome's great Parthenon, lot

These were the primal forces of the whole. Build we less perfect for the God-like soul Than pagan devotee would blindly go? . Nay, life's great monumental arch each day

I, too, must fashion, from its basement raised, Column, entablature and dome, each graced, Be these great building stones along life's way.

Let not mine altar rise a shapeless mass, Defaced by atmospheric change and rust; But let it speak such reverential trust As pulses even in a blade of grass.

For love all worshipful cannot contain product Its boundless faith; but struggles to express, By thought and deed, life's best and sweetest dress Type of the perfect shaft it would attain.

Oh! Love, the counterpart I strive to be, Here in this chamber of my soul, thy shrine. I bow before thee, waiting for a sign. Wilt own the work I build in love for thee?

It is unknown to those in the love of self and the world that there is so great happiness in doing good to others. - Swedenborg.

Sickness Among Children, Especially infants, is prevalent at all times, but is largely avoided by giving proper nourishment and wholesome food. The most successful and reliable is the Gail Borden "Hagle" Brand Condensed Milk. Your grocer and druggist keep it.

The Spiritual Yostrum.

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, 1802.

[Reported for the Banner of Light.]

INVOCATION.

Oh! Thou Eternal One, perfect, divine, infinite, source of every bounty and blessing; Thou only God; the vast illimitable space declares the glory of Thy creation, unnumbered worlds and suns proclaim in syllables of brightness, in anthems of glory, the wonders of their existence, and even this small earth, this speck of dust amidst the glorious constellations, reveals in its manifold forms of life the perfect and minute order of Thy creative law; but whether atom or sun do speak in syllables of light or in depths of shade, the voice of Thy eternal love is manifest: still more and more the divine life merges and melts all in the perfect whole, and order, harmony, and divinity are there. The soul in its own realm praises Thee for the consciousness of life eternal, for all the tokens of Thy divine presence, for that silence that is greater than any voice, for that power that is within and above; and every heart turns in homage unto that wonderful shrine, praising Thee for its heights and depths of experience, for all that comes into the heritage of each individual life. May those who walk in the shadow perceive the lessons of the hour; may those who are in the midst of triumph understand that their trials are before; may all climbing those heights see the still further heights, and perceive the wisdom and love that shape all to the divine purpose. and bring out of human life triumph, harmony and peace. May Thy praises be sung within the soul, and the anthems of paradise be upon all hearts, until they shall sing the triumph of the skies.

DISCOURSE.

To journey into the shadows alone, to pass out of the light of day and the light of loving eyes, and the consciousness of all sweet sounds. and all the beautiful silence of nature: to feel that one must pass either into annihilation, or what lies beyond death, unaccompanied; to know that the hand clasping must cease; to know that the bending forms above the couch must no longer be seen; and that whatever lies beyond must be encountered alone: Such is the first thought when the consciousness of the change called death sweeps in and through the mind, and such the pervading feeling, that into that dark, that uncertain change of which we know nothing, one must pass absolutely unpiloted on that sea upon which the spirit must sail to reach the far-off haven-that there is no one to guide across this narrow stream; one must cross the deep silence to reach the far-off shore, with none to extend a helping hand, and if it is oblivion, to go down into that silence absolutely alone. Such were the thoughts, such the emotions,

when the great tide of death swept in. Gradually the knowledge of religious training, the teaching of early childhood and later manhood became more and more distinct, and whispering the name of our Lord Jesus, there seemed to rise, first distinct mountains, clothed in the sunlight; then the outlines of a far-off city, with great spires of light that pierced the azure depths beyond, glistening in the light like dazzling sunshine, whose source was invisible, radiant, divine and perfect; there were domes of splendor that seemed as rounded orbs of silvery flame, and vast and unnumbered mansions dimly outlined at first, but more and more distinct until at last appeared to the vision a beautiful city, walls that were high and resplendent with glowing light, temple domes and spires piercing to the sky; and were heard wonderful sounds, like distant choirs of music or murmuring waters, or like the winds high up among the pine-trees, that sounded like the voices of angels. Then I beheld one form of light followed by another and another, each arrayed in snowy whiteness, with sweeping wings of wonderful power and might, bearing harps discoursing music that comforts no weary of gold, on which viewless fingers discoursed the soft depths of wonderful space, and the thronging hosts that were beyond seemed but waiting the summons to also descend. Far, far as the ken of the spirit could reach were numberless forms, each wearing raiment of light, wings of spleudor, and bearing harps of gold; and there in a transcendent space that was all brightness the glorified presence of the Son of Man was perceived; in majesty of beauty, in solemn and awful splendor, clothed upon with a brightness that seemed infinite, with a power and wisdom and greatness that one could not view; in utter, absolute despair the spirit of the one addressing you tried in vain to grasp the wondrous scene; great throbbings of joy, unspeakable delight and happiness swept in and through every fibre of the being, and as the hands were outstretched in supplication and awe, the spirit waited to receive the crown of light. Ineffable and divine moment! for all the sights and sounds were a confirmation of that religion that had been the hope and trust of earthly life, and when these forms drew near the exultation and exaltation were com-

Bending to receive the brown, the spirit suddenly awoke to the knowledge of what was passing upon the earth. Close beside the body, from which evidently the spirit was severed friends were bending and weeping; the man of God was discoursing concerning the beauties of holiness and the certainty of the heaven of the blessed; and without a doubt passed as to the fate of him whose form rested there; the man of God, appointed to minister to those in sorrow, sealed the sacred office and service with the prayer and sacrament of perfect trust and faith. To be there in the midst of those ceremonies, to be conscious of the thoughts of those bending there, to realize that their tears were of such sorrow as only hopes that there may be a meeting in the future time beyond the skies, to understand that forever, as far as human life was concerned, there was no touching, no possible method of reaching them, was

the most appalling thing. First, to attempt to recall the vision; but there was naught but empty space; next, to endeavor to reenter the form-that was hopeless; one might as well try to be absorbed into stone or solid oak; next, to touch the sorrowing friends, and endeavor to make them understand the presence; but their minds were impervious to the touch as was the dead body to the reliwakening of the spirit; then to call with all the strength of voice, and find only empty air-no sound, no vibration. Then to think: Why, this is death, and I am not in heaven!

Where were the angels, where the vision of the glorious citadel of light afar off-the wonderful place of brightness? where the angels who were descending to meet the spirit, and where the Divine Life that shone in the midst and said: "Now, how does it seem?" And I life, with a few exceptions of emotions and as-

of that surpassing splendor? Had I been do answered! "It seems as real as life-so familceived, was it the beguilling hand and work of Satan who had betrayed by this wonderful vision into a song of joy but to leave the soul desolate? The seal of hades had not seemed to enter there; was it, then, to be the fate for the sins of omission and commission?

How everything was remembered then, standing close by the mortal tenement in which the mortal life had been-every act and word was felt; ay! every thought became as palpable as a living thing, and rose up accusingly or benignly. All was made as clear as if the thoughts had been traced in living letters or carved on imperishable stone.

Was this death and all of the future life; or was I, like the ghost in Hamlet, doomed for a time to walk the earth to atone for sins done in the body? Was I then earthbound? Was that to be my fate? Would I haunt the places where I had been and frighten little children, and set gray haired sires and dames to feel that demons of darkness were around, and would breathe like sighing winds through deserted rooms? Was I to be a haunting terror to those with whom I had lived, and who had no room for me in their consciousness though the affection still remained, who would not hear if I cried aloud? Or, if I moaned, would be like the wind discoursing such solemn sounds as would frighten young children and make women start up with a startled cry? Oh! what was I? Was I, being dead, alive? or what, in this state, could I be?

Then, with great urgency, like that which seizes a man in peril, not so much for himself as to solve the mighty problem of that great urgency, I impelled the space to answer.

Then, as suddenly as the disappearance of the first vision, came an added vision. All friends who had passed from sight through death were there, as smiling and conscious and wonderfully loving as if no time or space had divided us. Where were you? I asked my mother, when I cried aloud, and when I did not see you? "I was here." And where were you? I said to those friends who so suddenly appeared to me. "We were here." Then why did I not see you? "Because you had no thought to see us. Your image of Heaven was the picture of your imagination, the dream of your theology; the vision of childhood grown to maturity was such as must first find expres-Then is there no Heaven? "Not like that," they answered, and with such assurance on the calm faces, and such happiness of expression, that I knew we could not be in hades. Then how is it? I said; are you those angels whom I saw coming to bear me away, or am I here only for a little time, possibly that I may minister to those who are left behind? But they will not bear me. "No, they will not hear you if you ory aloud; but the thought of ministry is that which will impel them to hear. You were crying for yourself, and it reached them not. You think of them now, and lo! it reaches them."

Just then the one who was nearest and dearest looked up from her sobbing and pain of heart, and asked one who stood near, "Do you suppose that it is ever permitted that the loved and gone before can be near?" And the friend answered, "I do not doubt it." The first flash of intelligent sympathy, the first knowledge that thought is palpable and can reach another without voice, the first lesson in the power of the spirit was mine.

Then, I said, if you did not come to bear me unto heaven, is not that beautiful vision that saw most true? "Alas!" said my mother, "it would be a most unhappy thing were it true, and your vision of heaven could it be realized would be more fatal to your happiness than the fear of hades." Explain, I cried; I do not understand. Heaven could not be a place of misery. "Yes, such a heaven, shut in by walls, saved by that which another has won, and accepting the eternal blessedness of a paradise that you have not gained, and seeking to be blessed while others are in sorrow, heart, singing hymns of praise that bring gladknowledge of those you love, selfishly enjoying a kingdom of heaven that you have not attained by any merit of your own, accepting this boon at the fearful cost of another, would you, my son, be happy?" Then what shall I do? Am I to be plunged into hades because I did not know of this? "Not so, you are to be as you are. Look upon the kingdom you have fashioned."

And all at once as all these visions came, another curtain or veil was removed. I saw myself in a twilight atmosphere, not dark, and not very bright; neither uncertain to the vis ion, but dim, and pervaded by a soft light. saw forms or images that at last I recognized as the conjurations of my own life—an exact repetition of the wishes, hopes, desires, aspirations and unfinished resolves, dim outlines of purposes unfulfilled, vague suggestions of things unaccomplished.

I had once been in an artist's studio where there were many sketches and fragments of unfinished pictures, bits of sculpture, that needed something to complete them. Why, I said, this looks like that studio. "It is your life," answered my gentle monitor, "accepting the lesson of fragments and sketches of unfinished pictures, they are the things that you fragmentary expressions are but portions of those aspirations that are incomplete."

And then I saw that the twilight was my own state: that these outlines of things were that which I had promised or hoped or desired or resolved to do, and had failed. Here and there were one or two shining spots, that indicated more completeness, and a point of light above the rest, something that gleamed out bright and fair and more clear: but that which filled me with humiliation was the knowledge that there were many more that were still in deeper shadow; that not only were there the dim outlines, but some chaotic with the lack of purpose, and presented more of shadow than even of imperfect fulfillment of purpose; and that the vagueness and dimness of many more states were reflected as palpably as though each thought and each endeavor and feeling had been revealed; but gleaming above them all were a few points of hope and love, certain defined aspirations, emotions and feelings that had been true, and that had guided and helped all along the earthly way; and there in dim outline, veiled, because so uncertain, was the vision of the religion that I had held on earth; but so dim, not like the vision I had first had. Then I perceived, appearing out of the shadow, many of the endeavors and fixed impulses that had been a distinct and guiding purpose, although not the dominant purpose of my life. My gentle monitor and guide explained to

inr; if I could live it over again, every purpose would be so distinct and well outlined that there would be nothing indefinite, there would be no unsatisfactory or unfinished work." "My son, your regret is useless. What has been unaccomplished you have eternity to accomplish, and that which has been done that is unworthy you have eternity to blot out." "But will it not cling to me forever?" I asked. "Nay, only as long as imperfections can cling, for, beside the Great Perfection of the Universe, imperfection can only last until it is outgrown." "How shall I grow, then? In this my own dim existence, there seems to be nothing but what is aimless and purposeless; no fully-formed purposes, or desires or attainments, and all seem like the empty air.' Then the voice, just like that which spoke in childhood, and gave encouragement to the task that had not been well done, at least not perfectly, said: "But you can try again, and ever try until accomplishment is won." "And can I do this here?" "Yes, you can do this here and now, for the present; elsewhere and at another time your future work will be made

So, beginning there, close beside the forms of the loved ones, the vacant place filled, but uning, but only sometimes reaching the consciousness of the loved ones, the great endeavor to do them good, which was not always crowned with success, then and there to begin the work for that kingdom of heaven that in the foolish vanity of the earthly egotism, and the pampered, falsely educated mind, I had hoped or dared to dream was to be gained at a single

Ah! how sad for spirits if that kingdom were to be won; how terrible the prison of an eternal state of happiness that knows no consciousness of having attained it; how infinitely preferable the small beginnings of doing for others, how wonderfully brightening the pathway and the atmosphere when lighted by an unselfish

With such humility, and such teaching and guidance, I then found myself ready to move out a little. But here the most amazing complication occurred: I thought of many of the friends on earth whom I might benefit, and whom I might approach in thought, even though they did not know I was there. This made me pass hither and thither; for no sooner did one person enter my thought and pervade my consciousness, and I approach that one, than another would come into my mind. When I would approach that one I would think of another. Then I saw that my mother smiled, as did my monitor and teacher, who said: "You must learn to conserve your efforts, to concentrate your aims and purpose. Spirits are impelled by volition. The wish is law, and that wish will force you to all and each of these in spirit of whom you think. Do that which you wish to do at one time, and finish it." If suddenly some unfinished business left behind me on earth came into my mind, I found myself in my office; then some trivial affair came into my thought, and I found myself utterly unable to move or control even the minutest and smallest portion of those affairs; and gradually by these little lessons I learned the wonderful power of spirit: that spirit is potent, that it is life, and that if I thought intently I was not only making expression of thought, but moving in accordance with it.

There was no heavy weight of form to carry, no bulky surrounding to accompany me, but what I felt and saw, for the time being I was,

and was with the one whom I thought of. Then I learned to grow more careful; these changeful moods, and their results, made my efforts more concentrated, and caused me to turn in the direction of the one whom I wished to serve at a particular time; not to allow these wandering thoughts, emotions and purposes to take aimless possession of my mind and spirit.

Thus beginning at the smallest beginnings I wrought a change in the household, penetrated through every sorrow, pain and regret. One by one they came through ness to no desolate lives, shut out from all and wondering of that far-off hope of immorclearer and clearer that the presence of the departed could be near: that perhaps I was in the room; that possibly I might care for and aid in strengthening the loved ones; that the beloved children might be assisted in their pursuits: that those to whom I had failed to fulfill my kindly purpose in earthly life, as I had intended, could be aided still: that their minds could be strengthened, their purposes guided, and even their thoughts directed in proper channels.

Oh! how I labored with this, to you impalpable but to me palpable something; my thoughts to govern, my will to direct, to aim my purposes in the direction I wished, and so to strengthen the habit of thinking clearly and correctly. I then understood why all the visions of my life, the twilight and dimly-outlined shadows, had presented themselves to me.

Supposing the thoughts of your lives were thus pictured in palpable forms before you. how many real, clearly-defined aims and purposes would be revealed? The treadmill of toil does not enter into spirit-life; that which you do day by day, the going to the office or the labor at a certain hour, the performing of your work mechanically, and the returning aimed to do but did not accomplish. To do home again. But the aims of life, how unde and to aspire are different things, and all these | fined and unfinished they are! If they were carved in stone how crude they would be; if they were presented in a picture, how devoid of outline; chaos would seem orderly compared to these. The faint nebulæ that you see in the sky would seem perfect in form com-

pared to these. How wonderful that the average human life is so devoid of purpose! Great minds have an aim, great reformers have a purpose, geniuses persevere in the fulfillment of an object, and sometimes talent clothes itself with firmness resolutely do a certain thing; but most people decide what they shall do and be. Their places and positions in life are not won; they do not start out with any aim, and do not attain any

object. Ohl for this knowledge of making one's thoughts distinct, even if one is in a mistaken direction; for a distinct mistake is so much better than vagueness; that that which is formed in the mind shall be distinct and palpable, even if in the form of an error or mistake. It is just as bad and faulty to do a thing that is incorrect, and do it poorly, is as great a fault in this regard as to do a good thing and do it imperfectly. That which people need is correctness. But oh! if I could only have thought of this on earth; if I had known of it; if I could have had one clear purpose distinctly outlined; if I had done someme these strange visions of my own creation, thing definite! It seemed as though my whole

pirations that were held in the exalted chambers of the soul, was void, all else seemed so

But beginning, as I said before, with those who were nearest and dearest, distinct lines of light and life and purpose came to me, I could not transcend in spirit states any one of those highest altitudes of my earthly expression, there did not seem to be born any new desires that were beyond those of my highest aims on earth; no aspirations beyond those of my highest aspirations here.

I said to my gentle guide: "When will it be possible that I shall take in grander and larger views, wider scope? Will I not see and feel more?" "Nay, that which is to be done now is the fulfillment of what was left unfinished, to make distinct that which was dim, to fill in the outlines of those forms that were scarcely traced, to gain the knowledge of which you had the phantom or shadow; and if there are other heights for you, they must come afterward. But there can be no new heights until each step is taken that leads to the height which is outlined in your life."

Oh! then I knew the meaning of all the neglect and carelessness of thought; I knew the meaning of failing to do the best at each given point in life: I knew the meaning of not holdrecognized, the loving thought forever extend- ing a purpose with a definite, distinct will; I knew the meaning of all that vague restlessness and discontent that settles upon human lives and makes them long for something that is not defined; I knew that step by step as carefully as every petal of the flower is formed, with as great and distinct a purpose as the wing of the butterfly is painted, must be unfolded every distinct object in human life.

Nature and the Deity that planned nature do not lose these minutest things in the whole: There is no imperfection in the wing of the insect that you cannot see with the natural eye. However small the object, however infinitesimal, it is still perfect, and in human thought, an aspiration, a purpose, a vague and general desire for good does not answer. Every step must be taken, each separate purpose must be clear and distinct, every insignificant duty well performed; you cannot skim over that which seems to be the least and unimportant, to reach and grasp the larger height. Step by step the traveler reaches the mountain height, and step by step the spirit reaches the final goal. To day's neglect will not gain to-morrow's victory; to-day's duty unperformed will not bring triumph another year. By and by the great things must follow; the doing to day of the smallest things of the Scripture was made plain. I had not been placed in charge of many things, because the few things had not been fulfilled as well as they should have been.

I saw the meaning of the "talent" that should have been cultivated, the one talent that others might follow. I could see how wonderful and intricate this divine purpose that makes the soul aware of its own possession by testing each individual capacity, and trying and measuring each individual thought here. No sudden leap into the galaxy of stars, no glorious journeying through the skies until the knowledge of the earth is finished.

I thought, when I found finally to my relief that I was not to be in a fixed heaven, with limited walls, with any barrier between me and space, then I can soar through space, I can visit the other planets, I can, at least, investigate those flaming orbs for which I have had a great aspiration. I had great aspiration to do great things; but the earth that I inhabited I did not know anything of, that which I should have known and might have known, the scenes I came in contact with day by day through the avenues of the senses. But the eyes did not see, the ears did not hear, there was no perception of all these wonders of life that were around me. How could I visit the stars? I had no thoughts upon which to soar, I could not form a distinct purpose to go; there seemed to be the baffling of my wish. I could not go on the wings of imagination, and the aspirations were not outlined sufficiently for me to mount the steeps of space. I must build my tality. I gladly observed the thought growing | pathway to the other stars by the knowledge of this one.

Whosoever thinks to leave this world, and enter another, having just breathed a feeble human existence here, will find that as long as there is a thought unfinished, a duty unperformed, an aspiration unfilled, or a life that can be benefited here, there will be no pathway to the stars, and the glorious lines of space will not be traversed.

The traveler visiting a distant land is ashamed to own that he has not seen all of his own country. The American is chagrined that he has not seen Niagara, the vast Mississippi, and the plains of the West, the lovely blooming land of the sunset slope. So does one feel when one plumes the wings for Paradise, and expects to be received into the companionship of angels. How feeble are the claims, how narrow and limited the powers that expect to enter the kingdom of heaven and abide there.

Oh! to go back and traverse the earthly pathway with that knowledge! to do the things that have been left undone, because a definite aim was unknown! to fulfill the possibilities that might have been fulfilled on earth, if one were only alert, and alive, and aware!

Dreaming dreams for human welfare, while humanity is starving for the bread of life; aspiring to great and wonderful truths while the Golden Rule lies neglected at one's door; taking up the glittering baubles of glass while the diamond in its outward casing is passed by neglected-such is human experience, such the average human life; and mine was no exception.

But my life was mine; and now each portion of the kingdom of heaven that I attain, I find in some human heart; in sympathy with some human life; in doing for some human being; in endeavoring to benefit some existence here -materially and spiritually; in strengthening and fixedness of purpose, and bears one on to the hands that toil; in aiding the mind that strives; in giving definiteness to indefinite float aimlessly along. Circumstances alone purpose; in ministering to those beloved; and in ministering to those unknown, and to uplift if there is found a lowllest child of earth; but who can be more lowly, ay! who can feel more absolute humility than the one who is conscious that he has ignorantly allowed all the treasures of life to slip through his hand, while he was grasping at the one fiction of his own importance in immortality?

Ay, it comes to one in that singular and vonderful state that follows the severance from the mortal body; it comes when one is called upon to face that which is supposed to be the eternal inheritance. How glad I was that I could not go to any heaven with my life that seemed so small, nor take the meagre possessions of earth and offer them as those that were to last forever! How glad I was that I was not enclosed in that shining city, amid those dazzling towers of light, with my handful of unimportant spiritual possessions!

How glad I was that it was only a vision that had at first allured me on, when I came to know what would have been my state had I been admitted to the companionship of angels, clothed in a meagre raiment, with only a dis-jointed, fragmentary and unfulfilled earthly life.

Oh! it is blessed to have another opportunity; it is blessed to be able to accomplish that which has not been done; and that all the yesterdays that one has deplored are not set down against one in the kingdom of eternal life; and that in the state that follows human existence, and in that which shall come afterward, there is time, there is ample opportunity for the working out of every unfulfilled purpose; to do directly and distinctly the thing that one has wished to do, and that one wishes one had done; to perfect the imperfect ways; to make the passing to the higher state commensurate with resolves of what one has individually won and grown to; at last to find that doing is so acceptable, so desirable that one does not mourn for that kingdom of heaven that had been hoped for, but would be useless if attained; that one is better blessed in doing the smallest deed.

The service that personal love can render is well enough, but the great service that can be rendered for the greater love-that is divine and perfect.

The life that has come to my keeping is most wonderful. To be with those who dwell near the earth, not earth bound, but set free by the Angel of Life to abide in the companionship of the loved ones, not for self but for them; to minister unto the children of earth, not because there is selfishness and recognition of it. but because it benefits them, and helps to ward off dangers here and bring a definite purpose there; not because it is to benefit them in material ways, but to help them to build up the hopes and aspirations of humanity into such definite form that they shall be fulfilled: not because in that humanity mere human happiness is included, but because that is the highest and best. In other words, to do, and to do it without recognition, that which all people do for recognition.

It is a great test to be brought face to face with knowledge that nearly all the actions that are considered good in human life are done for praise. People often boast of being kind to those whom they think will be ungrateful, as though the recompense of gratitude were to be exacted for a kindly deed. The supreme and final test is to be brought face to face with that fatal self-praise that one gives one's self for doing a good deed that is not heralded to all the world; a final test to know that that is also a shadow, when a deed is performed only that one might be in love with one's self for doing it.

It is in the searching light of the spirit that is in the state wherein we must dwell; we must inhabit and occupy and feed upon and live in that state wherein there is nobody to deceive When the form is cast aside, all that was delusive, all that was confusing is past, leaving us face to face with ourselves.

How much have you that you would like to take into the company of angels, and claim the immortal inheritance with them? Oh! it is blessed to know that before one dwells with the angels, one has to be ready; to be sure that one will not be thrust into that glorified presence without being wholly prepared; to feel the consciousness of this humility that is upon him, and yet that no time is to be lost, that the full measure of all that is needed will be attained. No hastening on to reach the goal, but rather to do the things day by day, and know that the goal will be inevitable.

that the harvest must be to-morrow, yet there is time for the accomplishment of the whole. How wonderful is this state that brings the

spirit close to your side and makes the consciousness of both worlds complete, and allows you to have glimpses and become aware that the impelling, helpful power is around and above, and is endeavoring to aid and strengthen and guide; to do everything that has not been accomplished in the body.

Oh! prize the opportunities; prize the hours and days and weeks and months and years of human existence! Prize those faculties that are given to you: eyes to see, ears to hear, senses to quicken, mind to understand, and perception to perceive! Make the eyes to see. make the ears to hear, and the senses to per ceive; make the mind to understand; let every avenue be pervaded and occupied, full of intent and of purpose; let no gaze be wandering, but fixed; let no faculties lie dull and dormant, but all active and in unison.

Let this be a lesson from one who, in the full experience of human life, of the average human existence, was no worse and no better than most human beings; be a lesson to you, for your lives are just the same. Let this great want, this great abiding hunger that the spirit feels to do everything well, and constantly, be the grand endeavor of your spirits.

Seek rather to do this than to strive for that kingdom of heaven that, if possessed, would be valueless; if it could be attained would be a prison, in which the individual life would be a

Now there be treasures of the spirit that are past understanding; now there have come glorious and glorified experiences that could not be named in the language of earth; but they have been born of these steps, the result of these small and distinct purposes; they are born from within the soul; through the vast training that experience brings into view the possessions which are within become revealed.

In some far off time, I do not ask to know when, at some place, I do not ask to know where, the vision of the sacred city [the celestial world] will be more than realized; for the kingdom of heaven will have come to the individual heart, and the glorious citadel and the towers of that celestial home, born from within; while the Son of Man, in all the splendor and light of Divine Beneficence, in such guise as is most needed, will draw near and more near, abiding in the presence of the spirit that

is fully and absolutely set free. Thus upon earth is to come the Kingdom of Heaven [Happiness], and thus from Earth to Heaven is being lost, unless it be the kingdom that has been won from Heaven to Earth is being found, for it is the victory that the individual has attained, and a stranger and the a

TWO VIEWS OF DEATH. ONE VIEW. The purple aster flushing to bloom, The golden rod along the fields:

In the widening autumn space more room For what the harvest of life here yields;

Boft notes of birds preparing to go, Now that the summer time is gone; The sobbing of winds that are whispering low Because the fields are bare and lone:

Earth making ready for tint and tone That shall color all the woods with flame; The sound on the sea of a distant moan. Breaking the wonderful silence came.

A hush and a glory in the sky; The harvest sheaves ripened, round and full; The dawn of another springtime nigh; Life complete, and beautiful-whole.

After early hopes for freedom born, Later to crown one in manhood's time; The awakening of the eternal morn, With golden sound of life's autumn chime: All hail! for death was a sunset glow.

And a morning splendor, all in one; The ebbing of life-tide here below, The flood-tide in fairer regions won: shore that is golden, a voyage complete, And the sea of life surging at one's feet.

ANOTHER VIEW. Great are the pinions of death, And wonderful her voice-Like the voice of an infinite breath, Like the sound of the sea that keeps Sobbing and moaning a triumph over all: Like the deeps surging unto deeps, That answer the spirit's call.

White wings of the morning outspread; The vast ocean spray in which one plunges with

fearlessness, A space wherein life is fully awakenéd,

And the one insweeping glory of tenderness. It is great to be born, and to dwell With the sons of earth in the house of clay, Great to hear the laughter of children swell

The sounds of the triumph of youth on the way.

It is great to bear one's part In the turmoil and bustle and sound, And feel that all of one's heart In the hearts of all others is enwound.

But oh! it is greater, still greater to be born of the soul;

To feel all the earth ties lessen, And plunge as into the ocean's roll; To hear the sounds of a symphony Sweeping down from the stars in space, And the laughter of cherub children, Close, so close to one's face.

Oh! it is wonderful to die-the final revealing: To be born to the kingdom of life and love; To know all thought and infinite feeling

Are merged in the light and the glory above. (As your hearts have already divined, one was the Quaker poet, John G. Whittier-the other the poet of nature, Walt. Whitman)

RENEDICTION.

May every life girded round by the Infinite Love feel the heart-throbs of eternity and infinity. Amen.

Human Relationships, and Their Spiritual Significance.

At the First Spiritual Temple, corner of Exeter and Newbury streets, on the afternoon of Sunday, Oct. 23d, Mrs. H. S. Lake having announced the above subject as the basis of her lecture, said:

"All religions are based upon spiritual in-"All religions are based upon spiritual interchange. It is our province, as mediums, to interpret the significance of all phenomena connected with human living. Nothing is more mysterious, perhaps, than the effects which we produce upon each other. For, whether I meet you for the first time row, and never see you are this always are in the row whether we retain our on this plane again; or whether we retain our relationship until the close of a long and busy life, I cannot fail somewhat to impress you, and you will also impress me, to a greater or lesser degree, according to the soul power which we have acquired in matter.

We radiate spheres, and these spheres har-

and know that the goal will be inevitable.

It is such a release, such happiness to know that everything can be done that is necessary, that all the lines of life can be taken up, interwoven, interblent and fully completed. Just as much time as Nature takes for the elaboration of every leaf and every petal of the flower; just as much time as Nature takes for all this precision and accuracy; yet such is the general urgency as makes one sometimes think that the harvest must be to-morrow, yet there

and can readily be supposed to be eternal. The responsibility for our conduct, our words, our thoughts, is therefore great. Anything which is uttered to or in presence of another may be of vast significance.

It is important that we learn to think correctly, and to speak correctly, that our relationships may be characterized by truthfulness. What we are, or may be, to each other here, is of great importance. The interchange of the quality of our lives is a marvelous manifestation. How some people depress, and others invigorate us!

The soul-spheres of individuals change us.

others invigorate us!
The soul-spheres of individuals change us.
You have a right to ask what the soul is. The
clergy have told us that it is undying; also,
that it may be lost; and again that it will be
judged. In the light afforded by Spiritualism
we have discovered that it has powers which
far transcend the powers of the body or the
mind.

We relate ourselves to each other, though great distances lie between us. With this soul we span space, and pass through walls. How significant is the fact that we cannot really be

we span space, and pass through walls. How significant is the fact that we cannot really be entirely bound by our circumstances, though we may be repressed and depressed by them. How wonderful is the process by which Nature has connected this wonderful soul with this wonderful body! Who knows what the power of a word may be? I may mar your peace with a look, or drive discomfort home to you by the sentiment which I entertain. Truth and love should be linked in human relationships. Occupations are now laborious and distasteful because they are generally forced and not sought. An interchange of service should be possible, for it is right. I should not be willing to impose duties upon others which, were it possible and reasonable, I would not perform myself were conditions reversed. As far as may be, we should avoid misunderstandings. Much bitterness is produced by inability to correctly translate statements, or to report them.

Often a reputation is blasted by a breath.

inability to correctly translate statements, or to report them.

Often a reputation is blasted by a breath. Remember how Thomas Paine has been maligned because misunderstood. It is our duty, in our human relationships, to understand each other if we can. Much study may be necessary to this end.

How agreeable will be our societary arrangements when we can select our occupations. Victor Hugo was invigorated by his toil. He was in love with his work, and served humanity well because he was thus in love. The spiritual significance involved was in the ability he possessed to guide the mind in right channels. The 'Hunchbacks,' or burden-bearers, were glorified. The 'toilers of the sea' engrossed our human interests. The creations of his pen enhanced our sympathies; and this is vitally essential. We need to grow deeper and broader in our sentiments of fraternity, do all possible to rectify wrongs, and adjust our relationships so far as we can to the needs of those about us, realizing that the spiritual impress is almost immeasurable, or incalculable, and is doubtless eternal."

Gleaning gathered by Matilda H. Cushing

from the discourse delivered at the First Spiritual Temple, Oct. 9th, 1892, by Mrs. H. S. Lake: All religions are made up of the interchange of spiritual thought. In this interchange we must give the deepest and most sacred part of ourselves to benefit our fellows. Among the results following the tiny rap, establishing intercourse with spirit-force, have been a mutual exchange of benefits, a general desire to investigate, and the development of an intelligent mediumship in many phases.

GLEANINGS gathered by Matilda H. Cushing

seen the light. Societary and national convulsions, foretold by the Pottalikeepsic Seer, Andrew Jackson Davis, have brought about a
truer conception of justice, and the sacred
rights of the individual.

The interior, immortal, incomprehensible
soul of man is continually asking "What is
Truth?" Truth is the invigorating, vitalizing
power of Love in its largest sense and fullest
expression. We are perplexed by our apprehension of truth. If we listen to the voices
from the invisible world, one will give one conception, another an entirely different presentation of the subject. When the question was
asked of Jesus of Nazareth he made no answer. We must concede that truth, to us, is
what we make it; to one, one thing, to another
something vastly different. If we adhere to
the truth we make we are spiritually safe, but
if we adhere to the truth made by some one

the truth we make we are spiritually safe, but if we adhere to the truth made by some one else, we occupy a dangerous position.

Shall we know our own in heaven? Shall we know our own on earth? Barricades of outward being keep us from our own, but there is a soul-kinship that shall be made manifest at last. We cannot fail to discern our own when in right conditions. We are often blind to our own even when they are by our side, separated by circumstances, revealed by circumstances. When you really find your own, then will heaven be within you. That we have not found them is the cause of inharmony and orime.

orime.

Our boasted modern civilization is modern barbarism, and the maintenance of the regular army the external representation of the murder in man's heart, an expression of malice and

hostility.
It is not possible to perceive those on earth in the same light as we shall when not enveloped in the physical. We have a means by oped in the physical. We have a means by which we conceal ourselves from each other. This is the flower of our so-called civilization. The savage is natural. Your real self is not in harmony with civilization. See how likes and dislikes vary with the passage of time, and change from one condition to another. We often do not know whom we really like and dislike. Change of circumstances, worldly and selfish considerations modify and change our feelings. Here appearances take the place of realities, but when we enter the realm of spirit the realities are revealed.

the realities are revealed.

Let us not, in our search for the curious, in Let us not, in our search for the curious, in our reachings out to spirits excarnate, neglect our duty to the spirits yet incarnate, needing our help and sympathy. Create an atmosphere of harmony if possible at all times, and in all places, not in the séance-room alone. Our daily living, an expression of our real selves, will exert helpful influences on both incarnate and except the light process.

and excarnate intelligences.

The lecturer closed with poetical improvisations in harmony with the thoughts so eloquently presented.

Passed to Spirit-Life,

From his home, No. 7 Douglass street, Cambridgeport, on the morning of Oct. 21st, 1892, Mr. Newell J. Willis, aged 77

years and 2 months.

Mr. Willis was the husband of the widely known medium and lecturer, Mrs. N. J. Willis. He was born at Holland, Mass., and had resided in Cambridge for twenty-four years. He was a devoted and honest Spiritualist, and was deeply interested in the private and public work of his beloved companion. They had journeyed along life's pathway some forty years, and now he has entered upon a higher life. May the faith and knowledge that have been the light of the home, continus to shed their radiance still brighter now that another loving spirit is added to the household band. He had several children in spirit-life to welcome; and there are two sons in the West and two loving daughters to comfort the mother in her declining years.

Monday, Oct. 24th, the friends gathered at the home to pay the last sad tribute to the mortal form. There were many floral tributes, speaking of exteem for the departed. A fine and appropriate selection was rendered by Mrs. Austin Wellington, she having sung many times for the dear brother; tale writer spoke such words of comfort as the spirit gave. May the loving anyels bring comfort that it falleth mortal to give.

Mrs. Sarah A. Byrness.

From Stroudsburgh, Pa., Oct. 21st, Mr. Lewis M. Burson

From Stroudsburgh, Pa., Oct. 21st, Mr. Lewis M. Burson, in the 71st year of his age.

He passed away in the presence of relatives and associates, including two favorite mediums, who saw and described his painless transition and meeting with loved ones with whom he had long been in communion.

He was a lawyer of ability; known to many leading Spiritualists and investigators. Soon after being admitted to practice he became one of the early settlers in California, where he remained for some twenty-five years. He finally returned to his former home with a competency, took to himself a worthy companion, who survives him, and became well and widely known; and there was no more familiar or genial character in the country. He was ever ready to give gratuitous advice which seldom led to hit faction; and many anecdoty could be told of his securing justice for his worthy and weaker neighbors.

Being a free thinker, he was an early pioneer in Spiritualism, and the Cause had few more able or willing advocates or defenders. We are consoled with the assurance that we still have his presence and advice.

E. DURYBE.

From his residence, 2295 Second Avenue, Pittsburgh, Pa.

From his residence, 2295 Second Avenue, Pittsburgh, Pa.. Isaac Newton Finch, aged 39 years.

The deceased was the brother of Miss Kate Finch, one of the prominent members of the First Church of Spiritualists of Pittsburgh. Feeling indisposed at his place of business, he was taken home, and passed over to the other life within three hours from first feeling ill.

Mr. Finch was of a disposition to make friends with every person he came in contact; always ready to take you by the hand and have a friendly word. He leaves a large number of friends to mourn his loss.

His funeral services were conducted by four different Orders, of which he was a member. A kind and loving husband and brother, he leaves a wife, two sisters and brothers to mourn the loss of an amhable man. May the knowledge of their dear departed ones' presence and sweet spirit communion with them be a comfort to all in this distressing hour.

The spirit of B. F. Porter passed on, on Sunday morning

at 6 o'clock.

Mr. Porter was one of the first to espouse the cause of Spiritualism, and continued through long years of contumely, contempt and slander, when to be a Spiritualist was to be a subject of secon. He has been a subscriber to the Banner OF Light slice the first year of its issue. He has ever been faithful to the trust imposed on him by friends on the other shore, and has carried the banner proudly aloft.

Mr. Porter was in the sixty-sixth year of his age, having been born in Boston, Mass... Jan. 31st, 1827. He lived an homeon to be a subject to the sixty-sixth year of his age, having been born in Boston, Mass... Jan. 31st, 1827. He lived an homeon to be a subject to the sixty-sixth year of his age, having been born in Boston, Mass... Jan. 31st, 1827. He lived an homeon of the sixty-sixth year of his age. The lived and his passing away was as gentle as a summer zephyr.

est, useful life, and his passing away was as gentled as a manner zophyr.

The funeral services were conducted according to his belief at his late residence. Wednesday morning, at 10:30; subject, "An Honest Man is the Noblest Work of God"; address through the mediumship of Mrs. C. McCall Black. The remains were followed to the Cemetery by a large body of friends.

Canton, Ill., Oct. 28th.

From Brockton, Mass., Oct. 3d, Mrs. Addie Packard

Our risen sister was a consistent member of the Ladies' Aid Society, a Lyceum worker and a devoted Spiritualist. A delegation of the Ladies' Aid were present at the funeral, which organization also sent a basket of flowers. The obsequies were attended by the Rev. Mr. Hammatt, Universallst minister. Our sister has gone home, and though we miss her visible presence we know it is well with her. E. B. C.

From East Turner, Me., Oct. 11th, Mr. Alden Allen, aged almo∢t 80 years.

He has been a firm Spiritualist for many years: a friend to mediums, and an appreciative reader of the BANNER OF Didut.

Calmiy and without fear he met the last change; and as one purified by affiletion, left a calm and peaceful influence is he passed to his heavenly home. Mrs. L. M. LEAVITT.

East Turner, Me.

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Mrs. Elizabeth D. Berry, of Hampton, N. H. She is a lady of the widest experience among diseases of all kinds, and has cheered many a sick-room by her hopeful and encouraging words.

She has sent a communication to the public which will be read with great interest by all. Her advice is worthy of the greatest consideration on account of the high reputation she has as a nurse, and her words especially valuable because of their great encouragement to all classes of sufferers.

"Through trouble and overwork," she writes, "I grew fearfully nervous, weak, dizzy, faint and exhausted from nervous prostration, until I became entirely helpless. Thanks to Dr. Greene's Nervura blood and nerve remedy, I am now so well and strong that every one who sees me is very much surprised. I would like to tell the whole world of women what Dr. Greene's Nervura blood and nerve remedy has done or me, and to recommend all women to use this wonderful medicine.

"I am a nurse, and when nursing my sister I gave her this wonderful medicine. She says she has never



felt better than since using it. I gave it also to a lady suffering from great nervous prostration, who could not get help from three physicians. She is now well. strong and fleshy, and says she should have been in her grave if it had not been for Dr. Greene's Nervura blood and nerve remedy.

"I have recommended it to many others with the

same wonderful success, and I would especially say that if women between the ages of 40 and 60 years would take it there would not be so many die when they came to the change that takes place. I hear this wonderful medicine named and blessed everywhere, and I am glad to add my testimony to its great value and truly call it a savior of us women."

We would say that Mrs. Berry's advice as a nurse is endorsed by physicians generally. Dr. Greene's Nervura blood and nerve remedy is indeed a wonderful discovery, and of incalculable and inestimable value to the sick everywhere. It has been proved over and over again in thousands upon thousands of cases that it does cure, that it makes the sick well.

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Zanner of **T**ight.

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

The Banner of Light for Nov. 12th will contain the verbatim report (made specially for its columns) of a sterling inspirational lecture

"Three Noble Workers and Their Work-Whittier, Tennyson, Renan,"

Delivered by W. J. Colville in New York, Nov. 1st.

The Past and the Present.

In the spring of 1857, as we have previously recorded, the senior editor of this paper, in conjunction with what has since proved a powerful band of excarnated intelligences, inaugurated THE BANNER OF LIGHT, with Spirit Benjamin Franklin as our chosen adviser in the methods of communication between the two worlds, and a spirit named "LIGHT" as the promoter of the enterprise from a purely spiritual standpoint.

This band assured us that the time on earth for such an institution had arrived for the enlightenment of our common humanity, to the end that they might thereby be released from the shackles of creedism, ignorance and superstition: That the great and wise spirits in the universal Realm of Thought had held a council, and determined to endeavor further to enlighten the people of earth upon the vital subject of immortality. We were informed that they had selected us to establish this paper on earth-the fact being specially set forth that the earthly workers and their spirit helpers were selected especially on account of their magnetic adaptability to the carrying out on a material plane of the views of the Spiritual Congress which had been for a long time agitating the subject under consideration.

We were accordingly asked if we would enlist in the good cause. Being much more a Materialist than a Religionist, we hesitated. But the spokesman of the Spiritual Band, through the mediumship of MRS. J. H. Co NANT (their mouthpiece), assured us in the most earnest manner that our enterprise, if we enlisted, would be a success-although we would have to contend with the bigotry of the Sectarian as well as the prejudice of the Materialist. We finally, after mature consideration and much prompting, agreed to the contract to devote ourself to their service-our associates comprising from year to year William Berry, the grand lecturer Thomas Gales Fors ter, Mr. William White, Mr. Isaac B. Rich, and other devoted individuals who had become fully convinced of spirit-return and of the conscious communing of the two spheres of being, the mundane and the supermundane.

Under the partnership "Luther Colby & Co.," the first number of THE BANNER was brought out, on April 11th, 1857: Our partner being William Berry (who was afterward killed at the battle of Antietam during the civil war).

The first public enemy encountered by the Cause after the appearance of our paper took the shape of a committee composed of some of the officers of Harvard University, and others who sought to "investigate", Modern Spiritualism, with a view, if possible, to "crush out the heresy." With Prof. Felton at their head, they challenged the Spiritualists of this city to demonstrate their facts or to forever hold their peace. Dr. H. F. Gardner, at the time Chairman of the Spiritualist Sunday meetings here, at once accepted the challenge, and certain "inquiry sessions" were held in this city at the Pavilion on Tremont street, of which Dr. G. was agent, when the latter summoned quite a number of physical mediums, who gave incontestable evidence of spirit-presence: The various manifestations of spirit-power were so palpable that the Harvard committee were as tonished, as they had presupposed the physical manifestations alleged to be of spiritual origin were not provable.

What was the result? These gentlemen, with a flourish of trumpets, published a card in the Boston Dally Courier to the effect that they would soon make a full report for publication. But they never made it, as the files of the BANNER OF LIGHT clearly show. Why? Because a friend of theirs, more cautious than they, who had perused the document, advised

the celebrated Dr. Hell, for his judgment in regard to the manifesto. This the committee did; the result of which was that he told them If they printed it, they would be obliged to repudiate as well all the spiritual manifestations recorded in the bible!

This is why the antagonistic "full report" nover saw the light!

To-day we have various psychic societies, composed mostly of clergymen of the different denominations, who are still quietly at work upon the subject, who will not arrive at any definite results, we can safely inform them, until they take into confidence more practical men-men who are true Spiritualists-men who are well-versed in all the different phases of the phenomena-men who have investigated for a generation, both in this country and in Europe-men of science, too, whom our modern solons are prone to ignore.

And thus this church antagonism has gone on from year to year, yet Modern Spiritualism has advanced slowly but surely; among the common people at first, but now many liberal church-members have joined our ranks, while others secretly endorse our beautiful philosophy, fearing to emphasize their convictions because of their connection with strict church organizations.

We are led, for the benefit of new-comers to the household of our knowledge, to thus cursorily review our past experiences of nearly forty years in the grand Cause that is rapidly becoming a factor in the world's history for the amelioration of the human race. And our soul goes out continually in thankfulness to the Father and the Mother of us all for the part we have been selected to perform in this beneficent

Instructing the Young.

From the far-back date of its establishment, THE BANNER has at all times advocated the correct instruction of the young. The subject -one full of prolific suggestiveness-has recently been handled in Unity Pulpit, in Boston. It is one that merits and requires the most immediate and serious attention on the part of parents and teachers. The education of the young means simply the preparation of their minds and hearts for the reception of the simple but inflexible principles of right, and the welcome incoming of truth from whatever quarter. They are only distorted and cramped. rendered narrow, misshapen and unnatural. when allowed to receive into them fragmentary, ill-assorted and irrational statements of truth, which the large majority of them do. But that unfortunately is the limit of their instruction at present, so far as their spiritual natures are concerned. They are treated at the ordinary Sunday-schools as if it would hurt them to let them think and question too freely respecting God and the world, their own undying natures, and the responsibility for natural, unrestrained action.

A better, because broader way of teaching them was needed, and the demand is in the way of being satisfied. The craving for something different is bringing out what answers more nearly to the need. Instead of the cramping influence of creedal teaching, by which the young mind is overlaid and clouded with doubts and fears, it is discovered that what it needs is a larger freedom in its instruction, less restraint for its impulsive thought, a wiser guidance, and the teaching of the supreme power of the affections and emotions in human life and character.

The believers in Spiritualism, we would say, have provided and still continue to provide for the young whose instruction devolves upon them an institution, everywhere known as the Children's Progressive Lyceum, which has done and is doing more good in inspiring childish thought, enlightening childish conscience, and imparting breadth, richness and firmness to childish character than its originators could have believed possible as the fruit of their wise and loving forethought. The Progressive Lyceum is educating the young in precisely what they need to be educated in, and doing it after natural methods, liberalizing instead of confining and cramping their minds, giving liberty to their conceptions, cultivating their affectional natures, and developing their characters without restraining their impulses in the direction of truth and right.

Words of Congratulation.

Among the letters received by Mr. Luther Colby, the Senior Editor of this paper, in pleasant remembrance of the attainment of his 78th birthday, a dear friend in this State writes as follows:

follows:

"For many years and in many strange ways your spirit-friends have taken care of you. Many younger than you have passed on, and yet you remain, apparently as young and surely as strong mentally as you were twenty years ago. This means something. I read it that your earthly work is not yet finished; that you have much more to accomplish here in behalf of Modern Spiritualism. Heed not the jarring elements incidental to your labors; but do your work, as in the past, giving no heed to the antagonisms of the day."

Mrs. A. A. Humphrey writes from North

Mrs. A. A. Humphrey writes from North Easton:

"I desire to add a word to the congratula-tions presented by your many friends both here and there on your recent birthday. With them I take an interest in your long life of usefulness in laboring for the spiritual growth of humanity. Long may you be spared for good work, toward the end that the whole world may become enlightened, and unite in one brotherhood for the service of Truth."

Our good English friend and outspoken Spiritualist, editor and proprietor of The Lyceum Banner, who has recently removed to London,

says in a recent letter: "May all good angels sustain you, Brother Colby, in your noble work, and crown you with the flowers of love and peace, is the sincere wish of your co-worker, J. J. Morse."

Mr. Hudson Tuttle writes from Berlin

Heights. O.: "Had I known your birthday was coming I would have met it with my congratulations to the day; but it is not too late now. The BANER moves on in its grandly-planned work, and the angels know who is their strongest exponent at this time, and who has ever been in the past. May you long remain at the helm, to guide as you have done through the contending waves of discord to the bright and infinite realms of harmony."

Dr. J. M. Peebles, too, sends encouraging words. He says:

"Like a towering old oak by the hillside, you still stand to your post, a sturdy soldier in the fight for right and truth."

Wm. G. Prescott (Quincy, Mass.), Mrs. Anderson (Dover, Mass.), Mrs. Harris, Mrs. Shackford, Mrs. Dudley and others will please receive our thanks for donations of flowers for the Free Circle table. The same is true concerning Mrs. H. S. Lake.

We call attention to the admirable "Open Letter" by Mrs. M. T. Longley in re the committee to submit it before printing to the managers of the Ladies' Home Journal.

The Potency of Soft Words.

It ought to be, but unhappily it is not, just as easy, if not easier, to speak kind and graclous words as harsh and repulsive ones. A studiedly kind expression is as good for the person uttering it as for the one to whom it is addressed. In fact, the one who says a hard thing to another, no matter what the provocation, receives a far worse hurt than the other at whom it is aimed. A good word never inflames even an ill temper, but invariably pacifles evil tendencies, and soothes and placates a bad disposition. How little do we know of its innate power! We think the violent utterance the only powerful one, when it really is the weakest and least effective of all. And so long as it is so easy to use the soft word that turns away wrath and appeases angry discontent, why not employ it habitually, and thereby bring about friendly in place of hostile relations, and establish a basis of happiness on the buried ruins of wretched differences and dis-

Suppose all harsh, unkind and evil phrases and salutations and answers banished from the sound of mortal ears for but a single day. What a wonderful change it would make in the world and in human relationships! Better one day of universal and oppressive silence than one day of universal wrangling and dissonance. But what all may not be able to do together, each may do separately. Let us as individuals begin and try the experiment for but a single day. Never fear but that it will prove a hard enough task for the most of us. Still, a most substantial lesson would be derived from the result. We should all learn such a habit | Still it grew worse, and finally died. A woman neighof self-restraint, and discover the power and the satisfaction that lies in it, as would not depart out of our consciousness to the last day of our lives.

If evil words, which are always those of the harsh, uncharitable and war inviting kind, are capable of generating only evil in return, far more are kind and good words capable of begetting goodness and kindness and all manner of charity in their turn. They can do no otherwise. Even in the hard soil of a seemingly sterile heart they are prolific because it is their nature. As there is really no power at all in evil, but what seems so is but waste and want, so there is all power in goodness, and therefore in every possible expression by means of which it can formulate itself. The oppressed and wretched are soothed and strengthened by its gentle display. All effective public speakers understand the potency of gentle expressions. They avoid backbiting and vituperation, and resort only to generous expressions and propitiatory language. Let us heed the

Hudson Tuttle Honored.

The members of the First Universalist Church of Englewood (a suburb of Chicago) have established a Union Study Club, with a range of study wide as all literature and science: The most prominent branch is the Psychic Section, which fearlessly takes up all the questions and phenomena in the vast field of research. The members have adopted Hudson Tuttle's "Studies in the Outlying Field OF PSYCHIC SCIENCE" as their text-book.

A "Lecture" Number.

THE BANNER's present issue may well be called a lecture number: On its pages will be found the full report of a trance address by Mrs. Cora L. V. Richmond; and fine synopses of discourses by other prominent speakers.

The illustrated article on our first page, the Message Department contents, and the good array of general matter pertaining to the Cause. join to make this number of especial interest.

Multiply the Lyceums.

Spiritualists of the country, read what is said editorially in the course of an article titled "Instructing the Young" (on fourth rising generation.

Transition of Darius Lyman.

We are in receipt of a copy of the Cleveland (0.) Leader for Thursday, Oct. 27th, wherein, as a death otice, appears the following:

LYMAN — At Parkman, O., Tuesday, October 25, 892, Darius Lyman, aged 71 years.
Funeral services at Parkman, 2 P. M., Thursday, Washington, D. C., papers please copy.]

Mr. Lyman held for years a prominent office at the National Capital, and was an expert on questions of nternational law, etc. He was an earnest Spiritualist; an occasional correspondent of THE BANNER; and a firm and valued friend of the late Epes Sargent, and other prominent advocates (by pen or voice) of the New Dispensation. He has now entered into the realization of the Higher Life, its deeper joys and its broader possibilities.

For Boston Readers.

Friends in Boston who receive the BANNER OF LIGHT on Thursday are reminded that W. J. Colville is announced to lecture Thursday, Nov. 3d, at 8 P. M., at Wm. Parkman Hall, Boylston Place, under the auspices of the Second Nationalist Club, on "Government As It Is-Representation As It Will Be." Admission free. Collection.

Mr. Colville is compelled to leave immediately for Grand Rapids, Mich., and speaks there under the auspices of the Spiritualist Society next Sunday, Nov. 6th, and every Sunday till Dec. 18th inclusive.

Victor Hugo'a Spiritualist.

A special dispatch from Paris (October 22d) to the Mail and Express sets forth that a paper has been found among the manuscripts of Victor Hugo, which is claimed to reveal that he was a believer in spirit manifestations, table rappings, verses, etc., from the spirit-world, etc. He remarks, however, that the human brain should keep its independence in such matters—as also, we would add, in cases of a theologic or agnostic nature.

"FIRE!"-Jersey City, N. J., bad a \$500,000 fire on the night of Oct. 27th.-Milwaukee, Wis., had a conflagration on the night of the 28th ult. which wrought a loss of \$6,000,000.—Philadelphia dispatches for Oct. 30th say that Point Breeze was visited by fire on that date, and wharves and shipping were damaged to the extent of nearly \$200,000. - The worst fire that St. Johnsbury, Vt., has ever known occurred Oct. 30th. and licked up property to the value of \$150,000 .- West Brookfield, Mass., had a fire Sunday morning, Oct. soth, which caused a loss of 855,000.

THE MECHANICS' FAIR, now in session on Huntington Avenue, Boston, presents among other things machine that bores square holes, also gives working exhibits of ice making, diamond cutting, an electric light plant, etc. Music by Carter's Band, Brown's Orchestra, and J. Frank Donahue, organist.

The Spiritualist veteran, Dr. A. H. Richardson of whose marriage and dwelling in another State THE BANNER has already given a hint to its readers

For the Banner of Light. THE BANNER-BEARER OF SPIRITU-ALISM.

To Luther Colby, Esq., on his 78th Birthday.

His hair is white, his soul is white, Truth lights his earnest face: Halti crowding infantry! fall back, And give the veteran place. Straight as a forest pine he stands,

Meeting unflinchingly The storms of winds or human minds, Rushing in madness by. His ears are catching high commands Outspoken from the skies:

His Bannen gives them to the world To read, and thus grow wise. Long may our veteran worker live. Our growing ranks to lead:

Long may our heads and hearts incline His strong commands to heed. EMMA ROOD TUTTLE. Berlin Heights, O., Oct. 12th, 1892.

Murder of the Innocents.

It is stated in The Vaccination Inquirer of London, Eng., for Oct. 6th, that during the month of September three conspicuous vaccinal disasters had been unearthed, which would be laid before the Royal Commissioners at the proper time. One was a case in Nottingham, on which an inquest was held Sept. 2d at the Public Mortuary. It was that of a child nine months old. The mother of the child testified that it was in good health up to the time of being vaccinated. About a week after it became ill, and had convulsions, and suffered from diarrhoa. Afterward, during the whole four months after the vaccination, it was alternately ill or well. A doctor was in attendance continually. bor also testified to the same facts. The doctor who vaccinated the child deposed that he had attended it for about five months; that it was in fairly good health when he performed the operation; that he used the calf lymph; that the child was ill precisely as its mother testified, and that she had faithfully followed his directions. He attributed the child's death to marasmus, consequent on vaccination. And the jury returned a verdict in accordance with the medical evidence. Only a day or two before, the Nottingham Guardians passed a resolution to apply to the local government board for calf lymph to be used in every case. But the calf lymph did n't in the above case prove any better than humanized poison; and we may hear again from Nottingham.

The Angel of Death in the White House.

The decease of a President's wife in the executive mansion is a new event in the history of our political administrations. Mrs. President Harrison's death at the White House in Washington, though not unexpect ed, because of the fatal nature of the illness that had long afflicted her, was, from all attending circumstances, much more impressive on the popular mind and the general sympathy than that of any other wo man in the land could be. She occupied a position of such prominence that it appealed with unwonted force and directness to the personal sympathies and reflec tion of every man and woman in the country. A greater conspicuousness in the public eye and thought could nót very well be imagined.

Nothing could be spoken of her, to the high credit of the exalted womanhood of the country, be it said, but what reflected most favorably on the rare qualities she has shown for nearly four years, for the occupancy of the elevated post she held. As mistress of the executive mansion, presiding at the chosen place of the nation's public hospitality, discharging the ceremonial social duties that devolve on the wife of the President, and at no time unmindful of the sacred offices of wife and mother, she commended her dignifled, pure, and wholly decorous example, to the emulation of her sisters in the walks of private no less than of public life in every part of our common coun-

Next Year's Experiences.

This country of ours never yet passed through such stirring scenes as promise at the present time to make the next year so memorable. The thronging multitudes from every land on the habitable globe that will fill our cities, load, our lines of public transportation, crowd our streets and avenues and parks, pack our hotels, populate our places of public amuse ment, and stretch to their utmost the enlarged capacities of our national hospitality, will bring with them into our welcoming midst all the varied characterispage); and strive, as far as may be, to multi- ties of speech and manners that form the long and inply the number of Children's Progressive Ly- tricate list of the world's directory, and infuse into umns; and I can only hope that every one of the Spirceums, to the end that these worthy institu- our newly-awakened experience as a people such an tions may be enabled to do their full share in unparalleled combination of living influences as never the mental and spiritual enlightenment of the | before found their open way into the hidden springs and unconscious chaquels of any nation's character.

What the immediate effect will be nobody can fore tell, but of the deeper and remoter result working in our active and expanding life there can be but little hesitation in predicting. It is well for us to forecast a little in a matter of such new and enlarged interest. A six months' gala time for a great country like ours, with all the discoveries, inventions and products of the world furnishing the food for the recreation, and all the peoples of the world for participants, is something to arrest the current of ordinary life everywhere and introduce a new era in universal reflection.

The Pope and Psychology.

Pope Leo has been recently interviewed by Madame Severine, for The Figaro, on some of the social and industrial questions of the hour. He spoke of the reign of money as the latest of the scourges of the world and of the church. While the mission of the church, said the Pope, is to defend the weak, it is also her mission to protect herself against all attempts at oppression. And now, he continued, after so many other scourges, the reign of money has arrived, and it is attempted to subdue, the church and domineer over the people through money; neither the church nor the people will submit to that. "I am," he said, "with the weak, with the humble, with the disinterested—those who were loved by Our Lord."

In connection with Pope Leo's case, etc., the editor of the Review of Reviews remarks that the researches of psychologists, the phenomena of hypontism, the strange new science of psychometry, are bringing to light the foundations upon which many much contested Catholic doctrines really rest. Psychometry gives a rational basis for the veneration of relics, and it is being discovered there is more to be said for prayers for the dead, and many other elements of faith and practice which Protestants regard as most irrational.

Islamism and Christianity.

Ibn Ishak writes on the future of Islam in The Arena. He is shocked at the skepticism and immorallty which prevail in Christian countries. Christianity to him appears to be a failure, and he thinks that unless something can be done to bring back the nations to an unquestioning belief in an overruling God there is little hope for man. His belief is that the genera adoption of Islam would accomplish this end.

"Islam," he says, "does not believe in the possibility of society holding together without a national re-cognition of the Almighty Governor of the Universe," His proselyting will not gain over very many converts immediately in this quarter of the world, we think, as the efforts of the "God-in the Constitution," "Sunday-Closing of Fair." bigots are aiready sickening the mental stomachs of thoughtful people here-

The world has two classes of people - those who believe everything without proof, and those who will not believe with proof. These classes are so numerous that faithful and honorable science has few votaries. Even now there are in constant demonstration the most important discoveries ever presented to cases of Dr. H. F. Gardner and Dr. F. L. H. Willis-(though popular) side.

An Open Letter to the Managers of the Ludies' Home Journal.

I tegret to see in the "Thanksgiving Number" of the Ladies' Home Journal a misleading and untrue statement concerning Spiritualism. The paragraph referred to is in the Answers to Questions department of The Journal, and in reply to a correspondent's query. It cays:

query. It says:

"Probably 'Modern Spiritualism' in the United States began at the Fox house in Hydesville, N. Y., in March, 1848, where spirit rappings were first heard. The Fox sisters have sluce confessed that they made these rappines by snapping their great toes. There is nothing whatever in Spiritualism. We think we are quite safe in saying that all Spiritualists are impostors."

The italies in the above quotation are mine, and it is the statement which that part of the paragraph makes that I wish to call attention to. I have looked in vain to find the name of any special editor of this department of the Ladies' Home Journal, and hence I conclude that it is edited by the managing editor him-

The questions and answers of the columns devoted to them cover a wide range of subjects; but if the editor is no better informed upon others, and no better qualified to pass judgment on them than the writer seems to be on the subject of Spiritualism, I fall to see wherein his correspondents may be instructed or benefited by the answers which he so quickly vouchsafes to their queries.

How very few who have watched the career of the Fox sisters, or even taken pains to learn anything of the occult manifestations that have occurred in their presence, can for a moment believe that these were ever produced by the snapping of toe joints! Such a theory has long ago been exploded upon scientific grounds, and is unworthy the thought of any reasoning and unprejudiced mind.

But the Ladies' Home Journal says "There is nothing whatever in Spiritualism." A strong statement and a presumptuous one. Nothing whatever in a movement that has challenged the attention of the thinking world for over forty years, and is to-day claiming the thought of a body of scientific and clerical minds in this country and in Europe to that extent that Psychic Research Societies have been established by these men for the purpose of obtaining and weighing evidence upon the claims of Spiritualism and mediumship. Allow me to recommend to the writer of the paragraph above quoted the perusal of the works of the late Prof. Denton, Epes Sargent, Judge John W. Edmonds and Prof. Hare, in this country; of Alfred Russel Wallace and Prof. Wm. Crookes of England, and the late Prof. Zöllner of Germany, upon the subject of Spiritualism. Allow me to also advise him to read the last few numbers of The Arena, in which the Rev. M. J. Savage relates his experiences, and the well-authenticated experiences of others, with clairvoyants and mediums; and permit me to refer to a long line of intelligent and honest Spiritualists-including the late ex Gov. Tallmadge of Wisconsin, Prof. Mapes of New York, and a host of equally distinguished minds, who from personal experience have received evidence that there is a vast amount of important and valuable truth in Modern Spiritualism.

The writer of the paragraph criticised says he thinks it quite safe in saying that " All Spiritualists are impostors"; and I wonder how the thousands of Spiritualists who read The Ladies' Home Journal Will like that denunciation? All "Spiritualists are impostors"! Some of these accused people-men and women of brains, refinement and talent-are contributors to the columns of The Journal, as I happen to know. I wonder how these gifted writers will like this thrust at their honor and integrity.

I consider this remark of The Journal an aspersion upon the fair fame and name of pure minded men and women, and one that no candid and fair-minded reader of its lines will endorse. Nor would it mitigate the faisity or the atroclousness of the remark were its author to state that he did not mean all believers in Spiritualism, but that the charge was directed toward all mediums in Spiritualism. For in this country there are hundreds of honest and pure-minded persons who are called mediums, because to them the veil be-tween the two worlds is so thin they can pierce its folds, and hold intelligent communion with those who have passed from earth; hence the untruthful state-ment that one "is safe in declaring all these impostors" was undoubtedly written by one who is ignorant on these points.

I opened this article by stating my regret at reading the lines quoted in the Ladies' Home Journal. I do regret that such misleading and false statements should appear in any publication that I so genuinely admire as I do the Ladies' Home Journal.

I regret that the many Spiritualists who read that monthly should have such a blow aimed at their character. I regret too that the managers of an able and usually instructive periodical should permit such erroneous and absurd statements to appear in its colitualists-whether, like myself, a medium, or no read The Journal, and who know Spiritualism to be a grand truth-will take occasion to utter their protest against the circulation of such an obviously untrue assertion as that with which this article is concerned. Boston, Oct. 29th, 1892. MRS. M. T. LONGLEY.

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

Mr. J. Frank Baxter concluded his work in Ohio for the present on Sunday last, Oct. 30th. He lectured in Willoughby, O., Friday evening, Oct. 28th. He will lecture Sunday afternoon and evening, Nov. 6th, in Columbia Hail, Providence, R. I.; on Monday evening, Nov. 7th, in Pawkucket, R. I.; on Friday evening, Nov. 18th, in Brockton.

Mrs. H. S. Lake, whose services at the First Spiritual Temple, Boston, have been attended during the month by discriminating and very appreciative audiences, will make a flying trip to Washington, D. C., speaking there Wednesday and Thursday evenings, Nov. 2d and 3d, and returning to Albany, N. Y., beginning her labor there on the 6th.

Mr. F. A. Wiggin will be in Fitchburg and Salem, Mass, the Sindays of November. For week-evening engagements in or near Boston, address him at 37 Boardman street, Salem, Mass. S. H. Nelke, platform test medium and speaker, in-vites Secretaries of societies to correspond with him in regard to securing his services. Address 1185 Wash-ington street, Boston.

Mrs. L. A. Prentiss will answer calls for platform work. Address 36 Hudson street, Lynn, Mass. work. Address 36 Hudson street, Lynn, Mass.

8. D. Greene writes us from Brooklyn, N. Y., under date of Oct. 31st: "We are to have Mrs. Ada Foye with us the next six weeks."

Mary A. Charter's address for the present is 492 State street, Brooklyn, N. Y., care of Mrs. Emily B. Ruggles.

E. J. Bowiell spoke in Lowell Oct. 30th, and returns there Jan. 8th; he is engaged for Pawtucket, R. I., Nov. 6th; the 13th of Nov. in Plymouth; Newbury-port. Mass., Nov. 20th; 1th of Dec., Malden, Mass. Address 223 Shawmut Avenue, Boston.

Mrs. H. W. Cushman has removed to 403 Somerville Avenue, Somerville, Mass.

Susie M. Johnson has for two months interested the Spiritualists of Summerland, Cal., by her addresses. Dr. Willis Edwards (Lynn) will lecture in Salem on Sunday, Nov. 6th. Societies can address him 14 Broad Street Place, Lynn, Mass.

The excellent medium Mrs. Carrie E. S. Twing, wishes it glated publicly that she does not answer sealed letters.

William A. Hale, M. D., 91 Clifton street, Boston, Mass. (Roxbury District), has a few open dates for the season of '92 and '93. Would like to make arrangements with societies desiring the services of a lecturer and test medium. Address as above.

lecturer and test medium. Address as above.

"Reporter" (whose letter will appear next week) states that Geo. W. Walrond has been doing good service of late in Hamilton, Canada, and that much interest is now being expressed there in and concerning the public work of the Cause.

Mrs. Edith E. R. Nickless, who has been in California for four years, is in Boston for an indefinite time.

Mrs. Julia E. Davis spoke and gave tests in Newburyport, Oct. 204; Fitchburg, Oct. 30th; will be in Newburyport. Nov. 8th. Has open dates. Would like to correspond with societies in regard to engagements. Address 232 Windsor street, Cambridge, Mass.

THE TWO WORLDS of Oct. 21st is its "Fifth Missionary Number," the contents of which have been written or selected to meet the demand for a clear and comprehensive presentation of the facts and philosophy of Modern Spiritualism adapted to the public the BANNER OF LIGHT of July 80th, of "A Perfect

scientists in any age: But like Harvard of old-in the at large. Among its contents is given a reprint from -will, he informs us, soon re-locate in Charlestown their weight of influence is thrown on the wrong Day," an address delivered by the guides of Mrs. Cora L. V. Richmond.

MEETINGS IN BOSTON.

Hanner of Light Hall, S Howworth Street.— Spiritual meetings are hold every Tuesday and Friday af-ter. (con, Mrs. M. T. Longley occupying the platform; J. A. Shelhamer, Chairman. These interesting meetings are free to the public.

The Boston Spiritual Temple, Berkeley Hali, Berkeley Street,—Borvices 1014 A.M. and 715 P.M. Irs. R. B. Lillie speaker for October, Andrew L. Knight, resident.

President.

The Helping Hand to the Boston Spiritual Temple meets
every Wednesday at 21 at 2 Boylston Place. Business
meeting at 30 clock; Supper at 6. Mrs. R. S. Lille, Fresident; Mrs. A. A. Eldridge, Treasurer; Ida M. Jacobs, Secy. dont: Mrs. A. A. Eldridge, Trensurer; Ida M. Jacobs, Seev.

First Spiritual Temple, corner Newbury and
Exeter Spiritual Temple, corner Newbury and
Exeter Spiritual Faternit; Society: Lecture
every Sunday at 24 P. M.; School at 11 A. M. Wednesday
evening Bocial at 14. Other public meetings amounced
from platform. Mrs. H. S. Lake, speaker. T. H. Dunham,
Jr., Secretary, 17: State street, Boston.

Chitdren's Spiritual Lyceum meets every Sunday at
10% A. M. In Red Mon's Hall, 514 Tremont street, opposite
Berkeley. J. A. Shelhamor, President.

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

Engle Hall, 616 Washington Street.—Sundays at

Eagle Hall, 616 Washington Street.—Sundays at it A. M., 2% and 7% P. M.; also Wednesdays at J P. M. E. Tuttle, Conductor.

Tuttle, Conductor.

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

Hathbone Hall, GD4 Washington Street, corner of Kineeland.—Spiritual inectings every Sunday at 11 A. M., 2½ and 7½ P. M. (7½ P. M. meeting in Commercial Hall) Thursday at 2½ P. M. N. P. Smith, Chairman.

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

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

First Spiritualist Ladies' Add Society, 1031

And tests, at 2 r. M. Mrs. C. A. Smith, Conductor.

First Spiritualist Ladies' Aid Society, 1031

Washington Street.—(Organized 1857. Incorporated 1852.) Business meetings Fridays, at 4 r. M. Tea served at 6 r. M. Public meetings Tridays, at 4 r. M. Tea served at 6 r. M. Public meetings at 7½ r. M., with music, tests, addresses, etc. Mrs. A. E. Barnes, President; Mrs. A. L. Woodbury, Socretary, 65 Murcella street, Roxbury.

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

Ladies' Aid Parlors, 1031 Washington Street.— Meetings will be held every Sunday at 11 A. M., 2½ and 7½ P. M. J. E. Hall, Conductor. Harmony Hall, 734 Washington Street.—Meetings will be held every Sunday at 11 A. M., 2½ and 7½ P. M. Dr. E. A. Blackden, Conductor.

Templar Hall, Summer Street, Somerville.—Sundays at 11 A. M., 2½ and 7½ P. M. Mrs. S. E. Buck, Conductor, assisted by Dr. T. Perrin. Pilgrim Hall, Chelsen.—Spiritual meetings held Sundays; developing circle at 2½; evening meeting at 7½. Mr. W. Anderson, Chairman.

Berkeley Hall .- Last Sunday the morning ser-Rockeley Hall.—Last Sunday the morning service opened with a song by Miss Davis. Mrs. Lillie being unexpectedly called to Pittsburgh. Pa., the platform was occupied morning and evening by Rev. E. Andrus Titus of Brockton, formerly a Methodist minister, and recently a convert to the truth as found in Spiritualism, who, after an invocation, said there are moments that have a significance and supreme power. Such a moment came to him when he had to take himself out of the ministry, turn away from the theology of the church, and preach a more liberal doctrine. He then gave a full account of the manner in which he was led from darkness to light, mainly through the kindness of Dr. H. B. Storer, and others, at Onset, together with dear irlends from the angel world who are helping him to speak the truth. Spiritualism signifies the moral and spiritual good of all. However good we are we can become better; and however bad we need not despair.

After brief introductory remarks regarding his call to this work the following question was taken from the table, and answered by his guides: "Should we as human beings lift our prayers to the higher spirits, or shall we say God when we find no God, save in a higher force or principle of active life?"

It makes, said the speaker, very little difference to whom you pray if you are sincere. There is a great liftnite Spirit, I have no doubt, to whom our desires may be made known, but the answers to prayer come through the intelligences that infinite Spirit has sent forth as ministering spirits. We may sincerely pray and worship by doing good to all around us.

The speaker was greeted with applause several times while vivilly describing the dealings of the spirit-world, and his complete triumph over himself. It will be remembered that Mr. Titus was the pastor of a Methodist church in Somerville, Mass, but on account of preaching doctrines not of that church was charged with heresy, and forbidden to preach there. He thereupon prepared to leave the ministry, but his people had become so a vice opened with a song by Miss Davis. Mrs. Lillie being unexpectedly called to Pittsburgh. Pa., the

guide us in our search for truth? There are multitudes in pulpits that are held in bondage, and dare
not speak the truth as they see it; and there are
many among the people who will not accept the
truth. They are very much like the "spirits in prison" to whom Jesus preached. The glorious light of
Spiritualism is giving to us a new bible and grander
truths, and the great laws that are taught by it shall
yet control the world.

Mr. Willard J. Hull of Buffalo will occupy this platform during the month of November.

The Helping Hand Society holds meetings in Gould
Hall, 3 Boylston Place, every Wednesday at 2:30, and
all who worship with us in this Temple are earnestly
invited to be present that we may become better acquainted.

rivided to be present that we may become better acquainted.

The Helping Hand Society met at 3 Boylston Place on Wednesday, Oct. 26th. Bushess. 2:30; supper at 6.

The evening social was largely attended, the President, Mrs. R. S. Lillie, in the chair. Opened with a song by Miss Sadie Lamb. Mr. Jacob Edson spoke of the grand work being done by the Berkeley Society; was followed by a song by Mr. King. Messrs. Byron I. Haskell, Frank Jones and Mrs. Nottle Holt-Harding then made practical remarks. Mrs. Mary Lovering, Mrs. Staples and Mr. Baxter gave a trlo, which was very pleasing. Dr. Webber (Fairfield, Me.,) and Mrs. Staples addressed the people with interest. Notice was given of the death of Mrs. Amanda M. Spence, one of our most faithful workers. Mrs. Kate R. Stiles gave her definition of Spritualism. Dr. Mayo also made pertinent remarks.

This Society will hold a Social the first Wednesday of each month.

IDA M. JACOBS, Soc'y.

First Spiritual Temple.-Sunday afternoon, Oct. 30th, a large and sympathetic audience listened attentively to Mrs. H. S. Lake's closing lecture for the

month, which was a resume of the Temple work and her relation thereto. Her utterances were received with much cordiality, and at the close many came forward to bid her "Good Miss Minnie Sears sang several appropriate selec

Miss Minnie Scars Sang Service approximations with much feeling.

Next Sunday the platform will be occupied by Mrs.

Cella M. Nickerson, of New Bedford, Mass.

School for children at 11 A. M.

Usual Wednesday evening social. All invited.

REPORTER.

Usual Wednesday evening social. All invited.

REPORTER.

Selections by the Conductor gave to the school valuable information and instruction in creating a kingdom of heaven within. A catechism, answered alternately from a Christian and spiritualistic standpoint, brought out forcibly the contrast between bilind faith and clear eyed knowledge. This was followed by "The God of the Spiritualist" as revealed by the sunshine and the star, which was read by Miss Alice P. Bill.

Miss Grace D. Melvin beautifully presented the thought of reembodiment in her selection "Who Knows?" Mr. Allie Danforth had for his subject.

"Lyceum Work, and its Mission in Sowing the Seed of Truth." Mr. Packard's selections and romarks were stimulating and helpful. Masters John Nolen, Albert Barker, Misses Lizzie Nolen and Edna Cherrington gave finely-rendered readings.

Encouraging remarks were made by Mrs. Nickless of California.

The lesson from the "Temple Educator" was on "Life's Purposes."

First Spiritualist Ludies' Aid Society.-Friday, Oct. 21st, usual sessions held, the celebration of Columbus Day causing a small attendance. Addi-

Columbus Day bausing a small attendance. Additions were received to membership. Miss l'ay opened evening exercises with plano solo. Good speeches were made by Mrs. Waterhouse, Mrs. Mason and Dr. Lathrop; Mrs. Bates entertained with readings Mrs. Shackley gave good tests; Miss Fay contributed to the harmony of the occasion with selections on the autoharp; Miss Lamb and Mrs. Mason also assisted in the musical part of the exercises. Mrs. A. F. Butterfield ably presided over the deliberations.

Oct. 28th.—This was an important session, as final arrangements were made for a new place of inesting. "Dulght Hall," af Red. Men's Connoil House, has been secured as soon as ready for use, on or about Dec. 1st. All were pleased to learn of the improved health of our President, Mrs. A. E. Barnes, who has been recently quite ill. Mrs. Alice Waterhouse presided acceptable.

ceptably over the evening session. Mrs. Nickless of California and daughter were the special guests. Mrs. Nickless gave an entertaining released of the seven years' experience as a sensitive, etc. Mrs. Mary Morreil, a friend of Mrs. Nickless, supplemented the latter's speech with convincing proofs of spirit-presence, Miss Nickless contributed a gem of vocal music, and Mrs. Bhackley voiced the earnest sentiments of nany former members of L. A. Society. Mrs. Loomis-Hall gave several excellent psychometric readings. Mr. Nelke and Miss Lamb assisted in musical exercises. Hessions Nov. 4th at 4 to 7:30 P. M.

The sympathies of the united society are hereby extended to our beloved sister, Mrs. N. J. Willis, at this time of her great bereavement. May the consolation which she has given to others come to her a hundred fold! May the loving presence of the spirit of her almost life-long companion cheer, encourage and protect through the mortal journey!

Miss. A. L. Woodbury, Sec'y.

The Children's Progressive Lyceum on Sunday last was favored with eloquent remarks from Capt. Richard Holmes, J. B. Hatch, sr., Mrs. W. S. Butler, Mr. Charles Wood and J. B. Hatch, fr. The musical selections, by Mr. Milliken's orchestra, were very fine; Miss Louise Horner rendered a vocal selection with such finished taste and tone as to call out an enthusiastic encore; Miss Florsie Butler gave a spirited reading, entitled "My Mother's Prayer"; Miss Grace Small rendered a beautiful song, as did also Mabel Watte, and Maude Bourne sang "Marguerite," by request; Eddle Hill sang "Tiny Hands," and for an encore rendered "The Gates Ajar"; Wille Sheldon and Carl Leo Root each recited a stirring poem; little Rebecca Axe repeated a few lines; Winnie Ireland sang a pretty song, and Mr. Garland rendered "The Song that Reached My Heart." Mrs. Longley talked as usual to the school upon the lesson of the hour. The regular exercises—singing, reading, etc.—were well rendered by the pupils. The Grand March was finely executed, as was also the closing Target March. The session closed with a benediction by Mr. Wood. This Lyceum is in a flourishing condition. The session coure very Sunday at 10:45 A. M., at 514 Tremont street. Admission free. day last was favored with eloquent remarks from

SCRIBE.

The Ladies' Lyceum Aid Association met on Wednesday, Oct. 20th, at 4 P. M., Mrs. Lougley, President, in the chair. Business of interest and importance to the Lyceum work was discussed. Supper was served at 6 o'clock to a large and appreciative company. The evening exercises were opened by a spirited song by the Longley quartet, after which Willie Sheidon and Carl Leo Root each gave a fine recitation, which were followed by Spirit "Pequo," the messenger control of Mrs. Corey, who for nearly two hours gave tests and communications to persons in the audience, all of which were recognized.

The Lyceum Aid Association meets every Wednesday at 514 Tremont street. On Wednesday evening, Nov. 9th, Mr. Willis Edwards, the excellent test medium from Lynn, will attend and give a benefit séance to this society. Supper served at 6 o'clock.

SCRIBE.

Harmony Hall .- "Pansy" informs us that the Progressive Spiritual Union held meetings in this hall Sunday, Oct. 30th. At 11 A. M. meeting for development and healing; a good attendance, and perfect harmony. At 2:30 P. M., meeting opened with a song service, Mrs. Kneeland director. Invocation, Mrs. Shirley; cornetsolo, Oscar Kimball (Haverhill, Mass.), Miss Bertha Richards (Somerville) accompanist. Remarks, psychometric readings and tests were given by the following mediums: Mrs. Shirley, Mrs. Chandler, Mrs. Morrell, Drs. Sanders and Fuller. The blind in spirational vocalist, Mr. Jas. Trask, also added to the interest of the occasion; benediction, Dr. Willis. At 7:30 P. M. meeting was opened by a short praise service, Mrs. Carleton planist; invocation, Mrs. Edith Nickless (California); Mrs. Howe, Mrs. Hanson, Miss Wheeler, Mr. Mathews, Dr. Blackden gave remarks, tests and psychometric readings; Mr. Jesse W. Moody, the boy medium, offered an original explanation of the human brain and its workings. Mr. Trask then sang, and was followed by Dr. Sanders in remarkable psychometric tests.

This service was interspersed with solos by Mr. Kimball, and trios by Mrs. Carleton, Mrs. Nellie Kneeland and Mrs. Mary Moody, and closed by Dr. Willis's benediction. Sunday, Oct. 30th. At 11 A. M. meeting for develop-

These meetings, under the management of Dr. Sanders and David Bemis, are proving very successful—Mrs. Moody, President.

Ladies' Aid Parlors .- Last Sunday morning the developing circle opened with singing. Invocation by Mr. A. D. Haynes. Remarks and tests by Mrs. C. Loo-

Mr. A. D. Haynes. Remarks and tests by Mrs. C. Loomis-Hall, Mrs. E. A. Collier (Charlestown) and Mr.
George Hancock (Watertown).

Alternoon.—Song service by choir; invocation by Mr.
A. D. Haynes; recitation by Mrs. M. A. Brown; remarks by Mr. Jacob Edson; quartet, Mrs. Mary F.
Lovering, Mrs. A. W. Staples, Mrs. C. B. Campbell and
Mr. L. W. Baxter; psychometric readings and delineations by Dr. Arthur Hodges, Mrs. G. M. Hughes, Mrs.
C. Loomis-Hall and Miss L. E. Smith.

Evening.—Quartet by Mrs. M. F. Lovering, Mrs. A.
W. Staples, Mrs. E. A. Edwards and Mrs C. H. Clark;
psychometric readings by Mrs. E. M. Shirley (Worcester) and Mrs. Mary C. Morrell (Brooklyn); song by
Miss Sadle B. Lamb; tests, Dr. S. H. Nelke; song,
Mrs. E. A. Edwards; tests and delineations by Mrs. A.
Forrester and Dr. Wm. Franks (Philadelphia); song
by Mrs. A. W. Staples.

The Banner of Light is for sale at each service.

J. E. Hall, —Wadnesday Oct. 28th opened by

Engle Hall. - Wednesday, Oct. 26th, opened by the Chairman with invocation; remarks, readings, tests, etc., Mrs. Burt. Mrs. Chase, Mrs. Rich.
Oct. soth, the developing and healing circle was
one of great interest.
Afternoon.—Invocation by Chairman; address by
Mrs. J. K. D. Conant. The Chairman, at the close of
her remarks, presented her with a beautiful bouquet
of flowers, the gift of lady friends. Remarks, readings
and tests followed by Drs. Trothaker and William

her remarks, presenced us. With a remarks, readings of flowers, the gift of lady friends. Remarks, readings and tests followed by Drs. Tootbaker and William Franks, Mrs. J. E. Wood and the Chairman,—Remarks and invocation by the Chairman; Dr. Wm. Franks, Dr. Willis, Mrs. J. E. Wood, Mrs. I. E. Downing, Mrs. A. Wilkins, Mrs. Pray and Mrs. Dr, Bell participated in readings and tests.

T. H. E.

The Ludies' Industrial Society .- "Heath" states that this Society met in Arlington Hall Thursday afternoon and evening, Oct. 27th, Mrs. Kate R. day afternoon and evening, Oct. 27th, Mrs. Kate R. Stiles presiding; meeting opened with "America," led by Mrs. E. J. Bennett. Dr. Will A. Lathrop made an interesting address; E. J. Bowtell spoke of Spiritualism as a science, founded upon fact, and it is our business to gather these facts and draw our conclusions from them just as we would in any physical science; Mrs. E. M. Shirley gave a poem on "Music"; Miss Katle Butler rendered the "Wreck of the Hesperus"; good tests were given by Dr. Lathrop.

Rathbone Hall .- 2:30 P. M., Miss Anna Hanson gave psychometric readings; Mrs. Howe and Mr. C. D. Fuller tests; Mrs. M. A. Ricker and Mrs. Mercy

Nickerson, remarks.
7:30 P. M., Mr. A. H. Quint contributed remarks;
Miss Anna Hanson, psychometric readings; Mrs. M.
A. Ricker and Mrs. L. Newman, remarks; Mrs. John
A. Woods, psychometric readings. A large attendance at both services.
A. J. Webster.

DISTRICT OF COLUMBIA.

Washington.-W. J. Colville's work in Washington terminated very successfully Friday, Oct. 28th,

ton terminated very successfully Friday, Oct. 28th, when a farewell meeting was held at Dr. Bland's, 1121 10th street, N. W., where so many large and influential gatherings have been held.

Dr. Geo. Dutton is now in Washington, giving lectures, and doing much effective work in enlightening the people on the science of health; he gave a very pleasing address before the good-by poem. Mr. Colville's meetings at the Metaphysical Bureau, 800 F street, have also been very successful.

NEW YORK.

Buffalo.-Under the influence of the guides of Mrs. A. M. Glading our Society is doing well. She speaks finely, gives good tests, and pleases all of her audiences. She has had calls at Aurora, N Y., Welland, Ont. Rochester, N. Y., and other towns near Buffalo. Her engagement here is for two months, October and November, 1892. Her address is Doylestown, Pa. J. W. DENNIS.

Fund for the Destitute Poor.

DONATION MONEYS RECEIVED.
Miscellaneous Contributions at Circle Room, \$6.12; D. F. Townsend, 50 cents; C. P. C., \$2.50; Mrs. J. U. Beam, jr., 32 cents; E. A., \$1.00; Geo. A. Brown, 50 cents; Poor Man, 50 cents; E. A. F., \$1.00; A. G. F., \$2.00; E. A., \$1.00; Friend at Circle-Room, \$5.00.

· To Correspondents.

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

E.D., SAVANNAH, GA.-The surroundings are not favor able to the development of the best medial powers. We advise you not to sit for manifestations unless you can do so in a circle of a few reliable, sincere friends, who will come together for the purpose of inviting the presence of wise and good spirits who will give only the truth. Refuse to sit at any time if the annoying spirits continue to appear. Better not develop mediumship if its manifestation is only of a pernicious or annoying character. A change of locality would perhaps be more beneficial in this case than anything

NEWSY NOTES AND PITHY POINTS.

"Man wants but little here below;"
What's such a saying worth?
None are so green as not to know
Man really wants the earth,

The Items of the new Army bill in Germany having gotten into the papers in advance, (probably through the active temerity of the modern daily press in the Fatherland, even as State papers get "stolen" in Uncle Sam's dominions,) the Kaiser is reported as very wroth, and threatening vengeance on the party who gave the information-If caught!

England has decided to hold on to Uganda. With France usurping Dahomey, and England appropriating Uganda, the term darkest Africa will soon be only a memory. But Africa may yet be the scene of a bloody war between two great European nations who are watching each other's operations there with jealous eyes.—The Record.

Fifty-seven Esquimaux, who come to exhibit at the World's Fair, have reached Chicago. There was a freight car also containing twenty Esquimau dogs and a lot of Esquimau paraphernalia

Fine Scenery.—Hobson—"How did you like the scenery you saw out West?" Hodge (of the Hodge Patent Medicine Company)—"Sublime! Sublime! There were miles upon miles of magnificent rocks bearing the advertisement of "Our Nonparell, the Only Reliable Blood Purifier!"—Chicago Tribune.

The three longest rivers in the world are: The Missouri, from it- source to the mouth of the lower Mississippi, 4,575 miles; the Amazon, 3,944 miles, and the Nile, 3,500 miles.

The Elmira physicians have formed a combination to regulate fees for professional services. Their charges will, of course, be raised. With the competition caused by the armual productions of the various medical colleges and the increased use of proprietary medicines, the income of the poor doctors has been materially lessened—hence the combine.—The National Advertiser.

Mrs. Potter Palmer announces that there will probably be a World's Fair newspaper, to be edited and printed by women, and sold on the grounds; each succeeding day having one article on a different department of the Exposition, and the paper to be conducted generally in the interests of women.

Pennsylvania is full of Trusts, including its coal combine who are extorting a dollar a ton from the people above the fair price they ought to charge. In that State there have been sixty strikes this year, but the workingmen have succeeded in only two The great Trusts combine to put them down. It is estimated that the losses to workingmen in these efforts have amounted to over \$2,000,000.—Weekly Times, Hariford, Conn.

The minister was calling for recruits for temperance work. "In one little town," cried he, " there's seventeen gin mills; that's where we want to go, brethren. Yes, yes," shouted a red-nosed, sleepy individual in the rear of the church, "let's go now."

Jinks—"Do you suppose it's true that a number of Italian princes are running bootblack stands in this city?" Filkins—"Very likely. Being unable to reign in Italy, they doubtless prefer to come to America and shine."—Truth.

The fourth annual fall tournament of the Union Croquet Club was brought to a close in New York City Oct. 29th, Mrs. Dake winning the prize offered by the Club-an elegant silver-plated mallet-by the handsome record of nineteen games won and one lost. This lady is the wife of Dr. Dumont C. Dake, the grand magnetic healer, of 231 West 43d street, New York. We have tested this gentleman's mesmeric powers on several occasions, and hence recommend those in need f medical treatment to call upon the Doctor.

The Conscience Fund has been enriched by the receipt of two cents, which the sender acknowledges having made some two years ago, by re-using a postage stamp that had not been cancelled. This is almost two cents-itive.—Philadelphia Ledger.

"Quabbin, the Story of a Small Town, with Outlooks upon Puritan Life," is the title of a book by Francis H. Underwood, LL.D., soon to be issued by Lee & Shepard. Its subject leads one to expect a story of much interest, and the reputation of its author is an assurance that the expectation will be realized.

The next race between German and Austrian officers ought to be on bloycles. Machines do n't feel, and if a few riders died it would be just retribution.— Waterbury American.

Life has a cut representing two small boys; the one has a kite inscribed, "HAV YER GOT A BASE BALL NINE UP THERE?" which he is preparing to "fly" with a ball of twine bigger than himself. The other remarks: "My gracious, Harry, but that's a bully kite. Wot's that readin' on it?" To which the kiteflyer responds: "The asteronomers say that Mars is inhabited by intellergent bein's, an' I'm a goin to find out."

A ton of coal yields nearly ten thousand feet of gas.

At a late meeting of the San Francisco Board of Fire Commissioners, it recommended the payment of \$110 to James Tompkins, whose carriage was wrecked on Reb. 13th, by what they term a "phantom" fire engine. While a number testify to having seen the engine tearing along the street upon that occasion, all the companies in that city claim to have not had their engines out.— The Summerland.

Col. W. M. Strachan, of the Ninth Regiment, M. V. M., was thrown from his carriage Oct. 30th, while out driving in Winthrop, his summer residence, and died Oct. 31st. He was a prominent member of the Scotch fraternity.

Berlin, Oct. 31st.—Emperor William, the Empress and three of their sons visited Wittenberg to-day to take part in the reconsecration of the Schlosskirche, the church on the door of which Luther nailed his thesis on the occasion of the reformer's four hundredth anniversary. After the service the kaiser, his fellow princes and the other dignitaries proceeded to Luther's house, where he inspected the apartments which the founder of the Lutheran church had occupied.

The following bulletin was in front of one of our churches yesterday:

WALK IN, FIENDS! WALK IN, FIGURE
EVERYBODY INVITED

To The Noon Day Meetings.
TAKE FRONT SEATS!
and Help in Singing.
GLAD TO SEE YOU!!

—The Boston News.

It is not too much to say that the woman who wears a dead bird as an ornament bears a mark of her own heartless or thoughtless humanity. We think the clergy are responsible for this inhuman freak of fashion. We appeal to them to do their duty in this matter, and to use their power to banish thoughtless crucities which are a disgrace to humanity. What a farce it is for a congregation of Christian people to join in litanies, imploring the Divine Being to "have mercy upon us, miscrable sinners," while one-half of their number are adorned with trophies of mercless slaughter inflicted upon myriads of God's most beautiful and most helpless creatures.—Our Animal Friends (New York) for September.

An exchange records that Gov. Pattison of Penn sylvania, while rambling in the suburbs of Philadelphia, ventured to sit on a rustic bench beneath a tree on private grounds, whereupon a child informed him that he was trespassing upon her father's property. and politely escorted him off the domain!

AT A NEW MILFORD FUNERAL.—The clergyman who officiated at a funeral in New Milford recently, made the service very brief. One reason for this was the hint dropped in advance by a neighbor, who said: "Don't hume it up much in favor of the corpse, or well over the bereavement. He was a holy terror all his life and don't you forget it."—New Milford Gazette.

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

THE SPIRITUALISTS' INTERNATIONAL CORRESPONDING SOCIETY.—Information and assistance given to inquirers into Spiritualism. Literature on the subject and list of members will be sent on receipt of stamped onvelope by any of the following international Committee: America, Mrs. M. Palmer, 2101 North Broadstreet, Philmdelphia, Austra is, Mr. Webter, 5 Peckville street, North Melhourner, Canada, Mr. Webter, 5 Peckville street, North Melhourner, Canada, Mr. Woodcock, "Waterniche," Brookville; Holland, Van Stratton, Midiciliana, 632; India, Mr. Thomas Hatton, Ahmedaland; New Zeoland, Mr. Graham, Huntley Walkute, Sweden, B. Fortenson, Ade, Chistiania; England J. Allen, Hon. Sec., 14 Berkley-terrace, White Post-lane, Manor Park, Essex; or W. C. Robson, French Correspondent; 186 Rye Hill, Nowcastic-on-Tyne.

2 Manchester street, Brighton, Eng.



LARGER QUANTITY, BETTER QUALITY, ONLY 25 CENTS.

No Sane Woman

would pay 12 cents a pound for Powdered Soap when she could buy it in bars for 6 cents, though every woman knows that Powdered soap is handler and better than soap in bars or cakes. But when a woman can buy Powdered soap for the SAME PRICE as bar soap. of course she takes the Powdered soap for it does 1/2 her work and the other /2 is no work at all.

Gold Dust WASHING POWDER

IS POWDERED SOAP AT BAR SOAP PRICES. It is sold by every enterprising grocer in wholesale packages (4 lbs.) for 25 CENTS.

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

MARYLAND.

Baltimore.-Sunday, Oct. 23d, W. J. Colville gave three lectures in Wurtzberger's Hall, the most striking of which was that delivered at 11 A. M., on "The

Britimore.—Sunday, Oct. 23d, W. J. Colville gave three lectures in Wurtzberger's Hall, the most striking of which was that delivered at 11 A. M., on "The Woman Who Dares." A book bearing the above title has recently been written by Mrs. Ursula Gestefeld of New York, formerly of Chicago; extremely radical in some, and very conservative in other of its positions, it is attracting considerable attention, and calling forth a diversity of comments. Without entering at length into its plot, the following may be named as its distinctive positions:

1st, Sensitive girls have long suffered bitterly from the oppressions of such parents and teachers as flave falled to make themselves worthy of the homage titey exact from those under them. Those he nauthority must be worthy of affection and respect, or their children and dependents will find it impossible to love and reverence, though from fear and a sense of unwelcome duty they may strive to obey them.

2d, An unhappy home-life, where repression, not confiding sympathy, is the rule, launches a girl upon the sea of matrimony—even though she marry an unusually kind and honorable man—in a false position if she be of an independent temper.

3d, When a woman grows in moral and spiritual directions more rapidity than her husband, though temporary separation may sometimes ensue, a really good, brave, intelligent, useful woman cane in almost every instance ennoble a man, and lift him to a higher standard than without her he could have attained.

4th, Woman's work for woman must be largely directed to saving the upprotected from falling into snares. Too much stress is often laid upon rescuing the fallen, and not enough upon preventing occasions of fall. The old adage, "prevention is better than cure," its in no case more apropos than in connection with the much-needed work of establishing in great cities homes for the innocent and unprotected, where, under the friendly auxyloes of experienced women, education may be augmented, and honest occupation found for those whose previous t

through intelligent, cooperative effort, all that conduces to the betterment of the conditions of all humanity.

On Friday evening, Oct. 28th, when the attendance was unusually large and singularly attentive, the lecturer recited selections from Longfellow's poems, and gave a forcible address upon that noble poet in connection with mention of Lowell, Bryant, Whitman, and others of the American school of poets, nearly all of whom have, within a few years, passed to spiritife.

of whom have, within a lew years, passed to spiritlife.

The lecture was followed by successful experiments
in psychometric delineation, and the exercises ended
with a fine impromptu poem, appropriate to the recent passing on of Mrs. Harrison.

W. J. Colville's engagement in Baltimore ended
Sunday, Oct. 30th. [Report next week.]

All infections of the blood are removed by Ayer's Sarsaparilla. Sold by all druggists.

SPECIAL NOTICES.

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

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

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

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

To Foreign Subscribers the subscription price of the BANNER OF LIGHT is \$3.00 per year, or \$1.50 per six months, to any foreign country embraced in the *Universal Postal Union*. To countries outside of the Union the price will be \$3.50 per year, or \$1.75 for six months.

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



Mrs. T. E. Wetmore, AGNETIST and Psychometer, 178 Tremont st., Room 30, or by appointment at 31 Gainsboro st., Boston.

Fred Crockett, Magnetic Physician, 1064 Washington street, Boston. Nov. 5.

Dr. and Mrs. W. A. Towne, MAGNETIC, Mind and Massage Treatments, also remedies furnished. Now located at Hotel Aldrich, 88 Berkeley street, Boston. Hours 10 to 7. is May 9.

A STROLOGY. Send time of birth, sex, 10 cts. and stamp for Prospects coming year, with character. PROF. HENRY, 63 Washington street, Lynn, Mass. Oct. 29.

THE NEW REMEDY!

A Home Cure without Medicine.

OXYGEN Electropoise.

MANY thousand sufferers in New England and all parts of the United States, in Canada and Mexico, have used

t within the last four years, with a degree of Success Never Before Equalled

by any remedy ever given to the world in the cure of the WORST FORMS OF DISEASE,
BOTH ACUTE AND CHRONIC.

The treatment consists in an abundant supply of pure Atmospheric Oxygen, absorbed into the blood by a very gentle electric action upon the surface of the body, produced by the action of the Electropoise, and without sensation to the majority of patients. Practically it is breathing by means of all the Capillaries of the body, in place of those of the lungs only, resulting in a rapid purifying and revitalizing of the blood.

The work is Corrective, hence it applies to almost all possible conditions of ill health, and is sure of good results, even in most cases where it is applied too late for radical

The entire treatment is tonic and sustaining, and lies ex-

actly in harmony with the Divinely appointed laws of health; while its mastery of the most fatal epidemics, like Diphtheria, Typhoid and Yollow fevers, in hours, as in Jacksonville and other parts of the South, speaks more signifi-The Cures are Permanent, Not a Patching Up.

BEST OF HOME INDORSEMENTS. For eighty-page Circular, Testimonials and Information,

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Mention BANNER OF LIGHT. 4teow SPECIAL ANNOUNCEMENT.

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

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Message Department.

ON TUESDAYS AND FRIDAYS Of each week Spiritual Meetings are held as the Hall of the Hanner of Light Establish-ment, free to the public, commencing at 3 o'clock P. M., J. A. Shel-hamer, Chairman.

hamer, Chairman.

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

The 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 axpress as much of truth as they perceive—no more.

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

That are included in the spirit friends will verify them by informing the publishers of the fact for publication.

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

Letters of inquiry in regard to this Department must be addressed to

Letters of inquiry in regard to this Department must be addressed to COLBY & RIGH.

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

Report of Public Séance held Sept. 23d, 1892.

Spirit Invocation.
Out of the shadow of our spiritual darkness we cry to the for light, oh! Spirit of Truth. From the labyrinth of our niental weaknesses we reach out for new understanding of life. We recognize the needs of our natures for more strength, more conviction, and more of that which shall give us now courage and hope. We look abroad over the world and we behold its seeming darkness and the blindness of humanity; we catch the weariness and the weakness pressing upon mankind, and we know that truly there i on need of more strength. Oh, for men of moral courage! Oh, for minds imbued with zeal and earnestness for the amelioration of human suffering, for the uplifting of humanity, and for the righting of wrong! Oh! may we who seek to come into communion with angel-worlds feel our solves drawn more closely into harmony with all the great and glorious souls of life that desire to press on and perform good works for their kind. In helpful service, in loving ministration may we find that which is not only beneficial to others but stimulating and full of inspiration to our own souls, and thus, in reaching out with the desire to be of use, may we, oh! Spirit of Love and Light, be drawn into close union, under the influence and ininistration of wise and beautiful beings who are ever doing thy will.

At this time, ohl our Father, we seek for instruction; we ask that our minds and our spiritual natures may be touched upon and quickened by the inspirations of those who are vise and of those who are filled with truth and understand ing. May we be brought into the atmosphere of those who are pure in thought and spirit, who are filled with love for mankind, and who are seeking ever to minister unto the needs of humanity, for we would be blessed and uplifted by such as they; and may we, oh! Divine Spirit, feel ourselves so stimulated as to have new thoughts, aspirations and desires for spiritual life broaden out within us and over-flow to reach others who are in doubt, who sit in blindness and know not of the true light, and who are weak and trembling because they do not comprehend the laws of their be ing. May such be touched upon by angel ministrations, and may we who are favored in gaining something of peace, light and instruction from the spiritual world find ourselves fitted not only to incorporate these lessons into our own lives and acts, but in turn to give them unto others who are in need of like blessings.

We ask thy benediction to rest upon us, and we seek the

communion of pure souls now and forever.

QUESTIONS AND ANSWERS.

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

Ques.—[By L. L. B., Farmington, Me.] A short time before transition a dear young lady had a vision of what she thought her spirit home. She said she saw rain falling that sparkled like beautiful diamonds. Is there in the spirit world rain-falls anything like earth showers?

Ans.—In the spirit world that manifestation of nature which affords refreshment and moisture to the floral and vegetable growth, and which corresponds to your rain, descends in drops, minute in appearance, the whole resembling a sheet of fine mist through which the light streams, turning the tiny drops into countless gems of sparkling beauty. We have no heavy showers, no sudden storms, no strong whirlwinds. Those manifestations of nature belong to this planet earth, and are of a phys-ical character. We have that moisture which descends from above, as we have said, bringing rejuvenation, life, strength and nutriment to the flowers, grasses, trees, and other forms of vegetable life.

Q.—In a family of ordinary children there is sometimes one born a genius, far outreaching the others in intellectual ability. Can Spirst Pierpont tell us by what law does this occur?

A.—It sometimes happens through the law of heredity that such a case may occur, one member of a family partaking, through this law of inheritance, of certain special traits of character, or of certain talents which belonged to some one in his remote ancestry. Sometimes it happens that a combination of talents or forces, all of which have not been possessed by any one of his ancestors, but which have been possessed in degree and variety by different members of the family in the past, may be developed in a child who comes into earth-life under favorable conditions, pre-natal and postder favorable conditions, pre-natal and post-natal. A certain influence may thus bring him

der favorable conditions, pre-natal and postnatal. A certain influence may thus bring him
en rapport with not only the spirits of those intelligent ancestors who are possessed of peculiar talents and attributes, but it also may
bring his own organism into a condition by
which it may, so to speak, inherit or draw from
the line of ancestry these special marks and
traits of character, of ability.

But some of our spiritual friends will declare that the law of heredity or even the law
of spiritual influence or mediumship will not
apply to or explain every case of special talent
or genius possessed and displayed by human
beings upon this earth: We are told by those
who not only believe in reëmbodiment, but
who feel that they have strong reasons which
compel them to say they know that this law is
in existence, and that it does operate under
certain conditions for certain individuals.
Sometimes one who is looked upon as a prodigy in human life upon the earthly plane is
merely a spirit who has passed through strange
and varied experiences, who has in the past
gained much discipline and displayed much talent and many eminent traits of character, and
having passed through one or more grades of
unfoldment and training on the earth, he has
returned under the law of reëmbodiment to
take upon himself new conditions and experiences, and being a mature intelligence, he displays these marks of precocity, genius or talent which are not ordinarily displayed by the
average individual.

Personally we believe that there is much

ent which are not ordinarily displayed by the average individual.

Personally we believe that there is much truth in this statement, yet we look back to the law of heredity and see how it is possible for one child under certain conditions to inherit and exhibit peculiar distinctive marks of character and genius unknown to the other childers of the family, although all may to a certain extent be acted upon by the same law and be environed by the same conditions of family life. As science is declaring at the present day, and as all students may learn for themselves, the special conditions—spiritual, mental and physical—which act upon and play around the unborn child have much to do, we repeat, with the shaping of his future career.

much joy and freedom is mine! I experienced such a feeling of release from the old body which was wern out, and I felt renewed in life and spirits, though I never got very far down in spirits, for I felt held up by the bright influences and the sweet and gentle ministrations brought to me by my spirit friends.

I come, Mr. Chairman, to give my greeting to my friends and to my co-workers in Philadelphia. Tell them that I am well and happy, that I rejoice at the change, and that I would no have it otherwise. Some of them will be asking who met me on the spirit side, and I must tell them that a great company seemed to be glad to give me welcome and to make me feel at home. My beautiful mother, Annie Wood, was one of the first, with outstretched hands, to give me greeting. How many long years had passed since she went to the higher life! and how young and lovely she appeared to me as I stood before her, a boy in spirit, but a man worn out with the years and the experiences of earth. My darling little Helen came bounding along to give me greeting, as I knew she would according to promise when I stepped into the other life; and many other dear and loving ones were at hand to make me feel that I was right among my own people. I must say right here that Densmore, who used to publish the "Volce of Angels," was one of the first to step forward and take me by the hand with a hearty hand shake. Katie, our own Katie Robinson, also gave me her own sweet smile of cheer and encouragement. So how could I help but feel at home and among good folks, and realize that life is a blessing to all mankind.

Now, Mr. Chairman, I want to say that I will still do my part in spreading the truth of Spiritualism. I tried to do it while here, and in the spirit-world I want to accomplish more if I can than I did while in the body. I am now at work, and I am doing my best to achieve good results.

Let my friends know that I will not forget them. Joseph Wood of Philadelphia.

good results.

Let my friends know that I will not forget them. Joseph Wood of Philadelphia.

James Fisher.

[To the Chairman:] My name, sir, is James Fisher, and my friends are out in the State of Ohio. Those to whom I feel particularly drawn, hoping they will care to hear from me, are in Columbus city. I am not sure that they are interested in spirit communication; I rather doubt it. rather doubt it.

I was not interested in Spiritualism myself when here; it had no special attractions for when here; it had no special attractions for me; but I had not been out of the body five minutes before I wished I could get back into it and tell my friends all that I had seen and heard in that short space of time, for I was awake at once. I did not go through any lengthy sleep or any state of forgetfulness. I stepped out of the body and found myself standing beside a living man, and then I looked about me to see where I was, for I always had a sort of natural curiosity to find out all that was going on about me. If I went into a new place, as I sometimes did, the first thing I wanted to know was about my neighbors, my

a new place, as I sometimes did, the first thing I wanted to know was about my neighbors, my surroundings, and something about the character of the place and people, and so get into touch with them, I suppose. And that is what I did in the spirit-life.

I found my old father standing and looking at me, not at all bent over as he was the last I saw of him, but straight and strong, and with hands outstretched to me; he said, "James, my boy, I am glad you have got here." That made me feel right off as if I had got to my own place, as the man said who preceded me, and then I found others I had known years before that I never expected to see again.

fore that I never expected to see again.

My idea of the future was rather vague. I My idea of the future was rather vague. I had small hope of meeting my friends, or of knowing myself or anything else. I thought the chances of a future non-existence were about as great for mankind as those of an existence; so you see I had something to think of, to look at, and to learn after I was dead, physically speaking, and I would have given a good deal to have had the power to come to my friends and tell them what I had discovered. I had to beat about the bush a long time, however, and now I have got into this place, I feel it is the beginning of something I mean to work out, that will be better and stronger in the way of my coming back to earth life to communicate.

I was quite an active individual here. My

earth life to communicate.

I was quite an active individual here. My friends used sometimes to say that I did not take time enough for repose, that I did not sleep enough for the health of the body. Well, I slept all I could. I was more wide awake than sleepy, and so I had to be up and looking after something, prowling around the house perhaps when others were sleeping, or pegging about in my own particular corner. I do not know as I am sorry that I went when I did. I lived two years in one every year of my life, so lived two years in one every year of my life, so people said, and I believe I did; so I had all that to take with me by way of experience. I do not mean by this that I want my friends to rush so that they won't live out half of their days, as the saying is, but I want them to get ahead so as to get some enjoyment in life, and know what is going on, and not let the world rush by them.

I believe that there are mediums down in Ohio. I have heard of them, and I would like my friends to hunt some up, and give me a chance to speak or communicate somehow. I will do my part, and I hope they will do theirs.

Rear-Admiral Charles Steedman.

Rear-Admiral Charles Steedman.

[To the Chairman:] I salute you, Commodore. I am happy to make my report. What brings me here to day is the desire to have it known that I can give a trumpet call across the waters, and say, "All is well!"

It seems to me that there is a strong, steady current setting in earthward from the spiritual world, and that many thousands of human souls are borne along by its force. I am taken up and swept on by that stream of magnetic power, and I am quite ready to follow in the wake of those who have chosen this line.

I bring my greeting to friends in this country, and direct my thought to Washington City especially, for associations there are pleasing and interesting to me. They hold me by the tie of memory, although I have many other remembrances of associations in different parts and places that are likewise pleasing.

It seems to me that when any strong and relative mind recovery trades to the degree of the second of the sec

It seems to me that when any strong and positive mind passes out, under the decree of death, over an unseen sea to a foreign shore or unseen country, it is the duty of that positive mind to send back tidings of its welfare and whereabouts to those who linger on the earthly side; and so, after some little time of experi-ence in the new life, I follow what to me is the ence in the new life, I follow what to me is the line of duty, and report at your office to say that all is well with me, and that I have met many congenial souls on the spirit side. There I have renewed associations, taken up the old thread of life in some respects, and followed it on to new, and I trust better results.

Tell the good friends at this port that Rear-Admiral Steedman is ever ready to answer to the call of duty, and if some of his friends on this side will seek to establish a line of communication to the other side, he will respond, and

this side will seek to establish a line of commu-nication to the other side, he will respond, and give his report to them, such as it may be, for their service. I shall watch until my few fee-ble words are put into print, and shall know how they are received by those who knew of me in the past, and according to their recep-tion will be my future conduct in seeking to reach them from the spirit side. Charles Steed-

Belle F. Pratt.

be environed by the same conditions of family life. As solence is declaring at the present day, and as all students may learn for themselves, the special conditions—spiritual, mental and physical—which act upon and play around the unborn child have much to do, we repeat, with the shaping of his future career.

INDIVIDUAL MESSAGES.

I am very glad to get here to the Banner of Light Circle, for I held it in great respect for many years before I passed away. I believed that here the two worlds met in communion, and that much work was accomplished at this place. So, Mr. Chairman, it does me great good to come here, because I made up my mind long ago that one of the first places I should visit after passing from the body would be the BANNER OF LIGHT.

Only a little while since I went out, but how

I come from Colerain, Mass., and I trust that what little I have to say will be received as coming from a loving heart, from one who watches over the dear ones on earth and tries to bell them. to help them.
I want to say that I have a pleasant home,

I want to say that I have a pleasant home, and the dear bables are with me. The sweet little buds are given me in the spirit-world that I may watch over and care for them. I feel my weakness, and I know that I have much to learn in this new life; yet when I think that beside the dear friends who met me, I have been given since I came the beautiful bables that I left on earth, it seems to me that I cannot find words to express my joy and thanks. thanks.

Sometime I hope to come in this way and to give more, but until I can come, I shall do all in my power to bring an influence of peace from the spirit-world.

[To the Chairman:] I would like my message to go to W. E. Pratt, and have you say it is from Belle F. Pratt.

J. B. Faulkner.

[To the Chairman:] It occurred to me, sir, that I had not done as I ought to do, for it seems to me that all who can ought at least to try to come back over such a line as this and give something if it is not quite so bright and swart as others also. mart as others give.

I have been a year or two seeking a moment

I have been a year or two seeking a moment and a chance to speak through your medium, for I have been out of the body about four years, and then I had a lesson to learn, and it was this: That though the thought had occurred to me that I ought to come, I could not jump right into line and succeed at once. I found that there were many here that had been trying to come a good many years and I saw found that there were many here that had been trying to come a good many years, and I saw some coming while I was waiting that appeared to be out of the body but a few months, weeks or perhaps days. Idid not understand the law, and I do not yet, but I have been working my way forward, so I feel that I have earned the chance to-day to say a few words to friends in this city and Malden where I lived.

I give my greating to friends and I went

I give my greeting to friends, and I want them to know that I did with my affairs just as I wished to do. I have some reason for say-ing this which the public will not understand, perhaps. As I look back over the past, I have no desire to change matters or to revise them in any way. I am very glad to be free from the physical things, and to have the material affairs go in such way as I hope will be of use and do some good.

go in such way as I hope will be of use and do some good.

Now, as to the spirit-life, I am very well satisfied with it. I find it a progressive life. A man can take hold of it about as he will. Some may think this is a strange statement, but I find it according to my experience. If he wants to take hold of life way down in the shadows and darkness, or if he wants to take hold of life up in the light, sunshine and warmth, amid congenial friends, where grand opportunities await each soul, it is for him to make the effort, and he can do it. I find, too, that the one down in the shadows is not obliged to stay there through all eternity, but that he can work up into the light and get warmed up and made to feel like a new man just by putting forth his efforts and trying to express the manhood within him. So the spiritexpress the manhood within him. So the spirit-life is a good life, and well adapted to the wants of humanity.

of humanity.

I have been trying to grow. There is room enough for it, and there is room enough and need enough for us all to try to grow. I have not seen anything or any one perfect yet, but I have seen some good people much better than I am, and I hope to be able to grow to be like them by-and-by.

Tell my friends I am ready to give them a word from the spirit-side if they want it. I do not care to stand around month after month to get a chance to come back in this way and communicate with them if they do not care to receive me; but if those who perhaps feel that

receive me; but if those who perhaps feel that they would like to know a little of this truth and learn it from some one they have known in the past, will receive, I will do all I can to give them instruction, for I am sure I am anxious to have every soul reach the light and get all the knowledge possible before the journey in taken to the majorite taken.

is taken to the spirit-side.
You may call me J. B. Faulkner.

Samuel S. Marshall.

[To the Chairman:] I come here, Mr. President, to send out my thought, with its greetings and remembrances, to far away Illinois, for throughout that State I have friends.

Not long since I was in Chicago, and I came in contact with friends that I had made who were converging upon subjects of a political

were conversing upon subjects of a political and business nature. It seemed so strange to me that they could not understand my presence. I stood beside them, as tangible to all appearance as I ever had been, and as real to myself as I was in the old days; I touched them upon the arm and shoulder; I spoke to them concerning matters they were discussing of a political character, and received no recognition. Of course I understood it, for I am what they call a dead man, and they are here living on earth, with their interests and plans and ideas, but I never was more alive than I was when I stood beside them and heard their

discussions.
I thought then I would try to manifest in I thought then I would try to manifest in some more palpable way, and send out a few words to friends in Williamsburgh, and in different towns, especially in the nineteenth Illinois District. Tell them that I am in sympathy with the work, and will do my part as a spirit to bring influences to bear upon certain issues and principles which I feel are of importance, and that perhaps will be assisted or accelerated in their action and potentiality by a little spirit influence brought to them. I find that spirit intelligence is not altogether

ope I shall remain so. My name, sir, is Samuel S. Marshall.

Julia Black. I have a sister living in East Boston, and I have a brother and other relatives and some friends living in this city of Boston.

I would like to come and have Sarah know

that I bring her my love and so much of spirit-ual strength that she can receive, for some-times I do feel that she is strengthened and upheld by the influence brought to her by her spirit friends. Our mother, too, sends her love and so many expressions of sympathy and ten-

der care.

I would say to John: We do not forget you;

I would say to John: We do not forget you; we are doing all that we can to help you, and so we are for Henry. All the dear friends who have been near to us in years gone by when we were with them in the flesh, are just as near and dear to us now that we are spirits. We come from the other life very often seeking to make our influence felt. I suppose our friends do not know it, but I would have them feel that we are not far away, that we are not lost or asleep, but that our spirit home is near enough for us to get from it to homes and hearts of our dear friends on earth very easily. We have a pleasant home in the other life. We have flowers and music, and we have companions that are congenial, but we are working. We have much to do. Each one has to earn his own place and make his own way, and those who try their best to accomplish something and to express their powers, find the happiest homes and the pleasantest surroundings and companionship.

a dark passageway into a clear and beautifully-lighted room than like going out of the light into the darkness. I hope my friends will have no fear of death. I want them to feel that it is all right—a beautiful and natural change that will give them now life, new power and new activities.

I am Julia Black.

Report of Public Séance held Sept. 27th, 1892. QUESTIONS AND ANSWERS.

QUES.—[By DeLoss Wood, Danielsonville, Ct.] If materialization be a fact, why cannot the phenomenon be produced by spirits in the body as well as by spirits out of the body, the same as trance and other mental phases can be produced by the mesmeric power of the spirit in the body on another spirit in the body?

the body on another spirit in the body?

Ans.—Every well developed medium for the production of spirit manifestations has an attendant band of spirit-intelligences who are supposed to understand the qualities and extent of power of their medial instrument. These qualities and this power are utilized by the attendant spirits in manifesting intelligently to this outward life for the purpose of identifying spirit personality.

We do not know why the spirit attendants of a genuine materializing medium could not produce a form resembling that of seme individual who still dwells on earth. We think very likely this can be done. If, at a seance for materialization, some spirit yet inhabiting its garment of flesh on this planet should be by some reason attracted from its body to the circle, and there recognize friends, that spirit could undoubtedly be assisted by the attendants to produce a form resembling its own, by which it might be assessible by the fattendants. could undoubtedly be assisted by the attendants to produce a form resembling its own, by which it might be recognized by its friends present. Such a spirit can, as has been proven, commmuicate intelligently through an entranced medium; such a person can be seen and described by a clairvoyant, and may even speak and be heard by a clairaudient; therefore we believe that a spirit that has the power of passing out from contact with its mortal form and coming en rapport with some medium may be able, under the direction and with the assistance of her "cabinet" spirits, so called, to produce a form, or clothe itself with a form resembling that which belongs to it in this external life.

Q.—[By E. Waters, Troy, N. Y.] Why is it that slate-written communications from those in the spirit world almost invariably speak in generalities, and do not refer to matters known only by the departed and the one with whom they communicate; and in conveying messages from others do not use the names familiar to the sender and receiver as well?

A .- We do not think this is the general experience of investigators who have received communications in independent writing upon slates. We may refer your correspondent to Mr. C. E. Watkins, the slate-writing medium, through whose agency and power hundreds of investigators and skeptics have received, upon the inner surface of their own closed slates, the inner surface of their own closed slates, communications purporting to come from immediate friends, which have not only been signed by the names of the spirits who claimed to be present, but which have also borne the marks of the identity of those intelligences. We refer to Dr. Slade, through whose mediumship written messages have been produced upon the inside surface of closely fastened slates, which also have been filled with identifying evidence of the personality of the communicating spirits. Dr. Sour, formerly of Cincinnati, but later on of Kansas and Wisconsin, frequently received communications through frequently received communications through his mediumship upon the inner surface of two closely bound and locked slates carried to him by the sitters, out of whose presence they were never taken, and these communications have borne not only names, but also many other facts and data which the medium could not possibly have known, and which were undenlable tests of spirit presence and identity to those who received them.

those who received them.

Through other mediums such manifestations as we have mentioned have been received, and consequently we think the experience of your correspondent must have been very limited in this direction. It is true that each of the mediums referred to, as well as others through whose agency the slate-writing phenomenon is produced, have spirit attendants who sometimes give the messages for the spirit friends of the sitters, and these communications would be of a more general character, and perhaps be of a more general character, and perhaps less satisfying in their evidence of personal identity than those produced more directly by the spirits mentioned.

INDIVIDUAL MESSAGES.

Estelle G. Scattergood. They told me if I would be present to day they would do their best to assist me, and so I was here early, for I did not wish to be again disappointed.

I have felt that I ought to come and say a

few words to my friends, that I ought to tell my husband and relatives that I have a home my husband and relatives that I have a home in the spirit world, and that I am with dear friends there. Sarah Whitney and Charlotte are with me, and they would like to reach their friends on the mortal side if they can. I will do all I can to assist any spirit to make himself known, for I feel what a pleasure it is to one to realize that they can come back from another life and send love and remembrances to the dear ones they left on earth.

I would like so much to come quietly and give all that I can in this way to my dear ones

a little spirit influence brought to them. I find that spirit intelligence is not altogether powerless, that it is not wholly inactive, but that it may reach down even into this physical life, and have a bearing upon human affairs for weal or woe. Perhaps I, as an individual, may have some little influence and power upon those I can come in contact with that may be useful in certain ways, and I shall surely do what I can to make it so:

Now, sir, I will not trespass upon your time and good nature, but I am delighted to come and speak here as a little representative of the truth on this side of life and the other, and I hope I shall remain so.

My name, sir, is Samuel S. Marshall.

I would like so much to come quietly and give all that I can in this way to my dear ones that lath that I can in this way to my dear ones the soil that I can in this way to my dear ones that lath that I can in this way to my dear ones that lath that I can in this way to my dear ones that lath that I can in this way to my dear ones that lath that I can in this way to my dear ones that lath I can in this way to my dear ones that I that I can in this way to my dear ones that I that I can in this way to my dear ones that I that I can in this way to my dear ones that I that I can in this way to my dear ones that I that I can in this way to my dear ones that I that I can in this way to my dear ones that I that I can in this way to my dear ones that I that I can in this way to my dear ones that I that I can in this way to my dear ones that I can in this way to my dear ones that I can in this way to my dear ones that I can in this way to my dear ones that I can in this all that I can in Albany, N.Y. for I believe that I can in

Frank Helleberg.

Good afternoon, Mr. Chairman. [Good afternoon.] I feel very much pleased that I can come here, for I am present with my dear father. He was a Spiritualist from the crown of his head to the sole of his foot, and he lived and talked his Spiritualism without fear or favor. When he passed away he thought he would like to come the first thing and speak in your circle, but he has not found just the right condition to reach your medium. We are here together to day, and he said to me: "Frank, if I cannot speak myself, step in and saya word for me." This I am very glad to do. Father sends his love home, and wants it known that he is satisfied and happy in the spirit-world. It is just as he expected to find it. He has not been deceived concerning that other life, where his children and grandchildren and dear friends live; but he has found the home that was described to him more than once, and he knows that he will live in that world to work out new noware and to make the home that was described to him more than once, and he knows that he will live in that world to work out new powers, and to make better conditions for himself and others than he could possibly do on this side. All the dear ones met him that he expected to find, and so he has not for a moment felt himself alone. He is happy, and interested in the spiritual movement, and promises to do all that he can to help it along and to help mediumship and to help it along and to help mediumship and

to earn his own place and make his own way, and those who try their best to accomplish something and to express their powers, find the happiest homes and the pleasantest surroundings and companionship.

I hope sometime I shall have an opportunity to come in private through some medium hereabouts, and give my brother, sister and others more concerning my past life, and more of that life which I now live.

I do not wish to come back here to live. I am glad I passed away as I did, though I did not want to go. I wished to stay here on earth for a long time. It seemed hard to give up its associations, and to go out into that cold, unknown region of death that seemed so strange and terrible to me; but I did not find it as I feared. There was no chill; it was warm and light and beautiful, and more like going out of

contact with individuals of earth. I hope I shall be able to help them along by the impressions I give, and by imparting some of the knowledge I have gained in the other life.

Josiah Herrick.

I am grateful for the privilege extended to me this afternoon of approaching a mortal, and impressing my thought upon her mind so that it can be received.

I have many times come near to my children, and to their children, on this side of life, with the purpose of giving them something important, or, at least, of making it felt in some useful way, but it is gratifying to me to be able to speak, and to make it understood that I am a living man.

speak, and to make it understood that I am a living man.

During the years that have passed since I went from the body I have not been idle. I had many things to learn, and I did not feel ashamed to go into the schools of the higher life and take up their system of training and instruction, and try to inform myself upon sub-

joots pertaining to the spiritual man with which I was not familiar when in the flesh. [To the Chairman: So, sir, I come giving a greeting and kindly thought to those dear ones who, in the State of Massachusetts, are closely connected with my life by ties that can never be severed though the flesh may go to decay. My companion, who is also in the spirit-world, joins me in living thought and tender memory joins me in living thought and tender memory of those dear ones of ours, and she would have them know that a beautiful home is hers in the spiritual life—a home where flowers bloom and birds sing. All that she enjoyed on earth that appealed to her tender nature is found in the other life, for we are not deprived of those things merely because we slip out of the body which belongs to earth.

The good friends of Gloucester will, no doubt, romember me, for we were largely identified with the life of that sea coast town, and I feel that we are a part of it even now; so we send our greeting to that place, and other places, hoping it may be received and acknowledged as coming from the great world beyond. Josiah Herrick.

Josiah Herrick.

INDIVIDUAL SPIRIT MESSAGES

TO BE PUBLISHED NEXT WERK.

Sept. 27 [Continued].—Elizabeth Parker; Mervin R. Pit
man; Nancy Williams; John I. Brown.

Sept. 30.—Phobe Houghton; Sadie Harrison; John H. Bonn;
Maria B. L. Brown; David Hall; Louisa Fitzgerald; Ollie.

Messages here noticed as having been given will appear in due course according to routine date. Oct. 25.—Henry F. Gardner; Samuel Heath; Amelia M. Slater; J. B. Howes; Grace Goodwin; James Walker; Guide, for Lucy Hill and Olive.

An Old-Style Preacher on Fishing.

A discourse, the first printed sermon preached within the limits of Manchester, N. H., was preached at "Ammauskeeg Falls, in the Fishing-Season, 1739." It bears on its title-page-" Boston: Printed for S. Kneeland and T. Green in Queen Street, MDCOXLIII." The subject of the discourse is "Business and Diversion inoffensive to God, and necessary for the Comfort and Support of human Society." The text is taken from John xx1.: 3, "Simon Peter saith unto them, I go a Fishing." The sermon is dedicated "To the Honorable Theodore Atkinson, Esq.; and Others the Worthy Patrons of the Fishing at Ammauskeeg," and the author signs himself "Fluviatulis Piscator." He says at the opening: "'T is an odd and vicious Conceit that a solitary Sequestration from the Social Affairs and Duties of Life, afford a mighty Advantage to Religion; For this is contrary to the Design of the Creator in the Make and Constitution of Man; opposite to the Providence and Precepts of God and the Examples of holy Men recorded in sacred History."

The preacher's name was Rev. Joseph Secombe. He belonged in Kingston, N. H., and is described as a gentleman of good attainments, eccentric habits, and extremely fond of fishing. It was his custom annually to visit the Falls, with other gentlemen, for recreation and diversion. At such times he preached on Sunday to the natives and other settlers and visitors. "Honorable Theodore Atkinson, Esq.," of Portsmouth, N. H., was one of his hearers. Only five copies of the printed discourse are known to exist. The sermon was divided into two heads: I. In the

general, that the common Enterprizes of Life are not inconsistent with Plety towards God: But that infinite Holiness may be pleased with them. And in particu-

II. Fishing is innocent as Business or Diversion. The argument is proceeded with in the most serious strain, yet with a vein of healthy humor running through it. The preacher shrewdly observes that "no Man was made for Time, but Time for him." And he shows how men, like the sun, the moon and the stars, the waters and the winds and the earth, take their turns for labor and rest. As for the diversion of fishing, he says: "We are taking something, which God, the Creator and Proprietor of all, has given us to use I tried to come at your last meeting, but the way was closed before I could get in to speak.
They told me if I would be present to day they allows the eating them, therefore the mere catching them is no Barbarity." "And is it not remarkable." he asks, "that Rivers most encumbered with Falls, are ever more full of Fish than others? Why retarded by these difficult passages? But to supply the Islands? Does forming and disposing of these Things argue nothing?"

And finally, "if I may eat them for Refreshment, I may as well catch them, if this recreate and refresh me. It's as lawful to delight the Eye as the Palate."

NEW MUSIC.—We have received the following from White-Smith Music Publishing Co., 62 and 64 Stanhope street, Boston, Mass. Instrumental: "Up in hope street, Boston, Mass. Instrumental: "Up in the Moon Waltz." arranged by Josef Meissler; "Flemish Dance" (planoforte), composed by Theo Bonheur; "The Andalusian Valse Espagnole," by Josef Meissler; "Golden Wedding Waltz." arranged by E. H. Balley; also "Balley's Auf Weldersehen Waltzer" (mandolin and gultar), E. H. Balley. Vocal: "Thou, Oh! Lord, Hast Been My Help," and "Not Unto Us, Oh! Lord "(sacred solos for contraito volce), composed by C. P. Morrison; "Golden Wedding" (song and chorus), Ch. Godfrey, arranged by E. H. Balley; "Up in the Moon," song, words by F. E. Weatherly, music, Wm. H. Hutchinson; "Dar's a New Coon Weddin," A. S. MacKensle.

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COMBINATION of pure Petroleum and Olive Oil. Contains all of their healing properties. Unrivalled for Medicinal and Toilet use. Gives a smoothness and softness to the skin not obtained by any other preparation. Guaranteed to cure all skin diseases that can be reached by external application. Used by Physicians.
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The Barney Co., Boston, Mass.

Munner Correspondence.

Oregon.

PORTLAND. - Dr. Abbie C. French writes: "The many friends of Mrs. Flora A. Brown looked forward with much pleasure to the re-

PORTLAND.—Dr. Abbie C. French writes:

"The many friends of Mrs. Flora A. Brown looked forward with much pleasure to the reopening of her meetings the first Sunday of October, under the name of "The Church of the Spirit." Our anticipations were more than realized when we gathered in Good Templare' Hall—a fine spacious one, newly finished and furnished with all the modern improvements—and were treated to home grand vocal music by Mrs. Hattle Westlake, accompanied by Prof. Richards, two of Portland's finest musicians, which harmonized and prepared us for the spiritual feast to follow. After an invocation and an appropriate poom, Mrs. Brown took up her subject, which had been previously announced, 'Mediums and Mediumship, Anclent and Modern,' from which she gave a very interesting and instructive discourse, apparently enjoyed and appreciated by all. At its close she passed through the audience, describing spirit-friends and giving tests, which are so eagerly sought by the investigator, and always acceptable to the most advanced Spiritualists. As Mrs. Brown has a number of spiritual gifts, she is able to give us a variety, and we go to the hall each Sunday evening wondering what is in store for us.

The second Sunday of the month was devoted to answering questions propounded by the audience, followed by independent slate-writing under test conditions, with a committee of unbelievers, one of whom was an Orthodox minister. The first writing that appeared upon the slate was a greeting from the medjum's guides, followed by a message from an old influential citizen who was a Congregational church-member when in this life, and whose wife, anxious to hear from her loved one, and then attracted to a Spiritualist meeting for the first time, was overjoyed with the affectionate message addressed to herself in his familiar handwriting. She went away feeling that it was a great truth, and with the determination of coming again.

On the third Sunday Mrs. Brown chose for her subject, What is Death? She was greeted with the though

Minnesota.

ST. PAUL.—"A Spiritualist" writes: "The Spiritual Alliance of this city began its meet ings the first Sunday in September, and now that we are almost at the close of the second month of the lecture season, we feel that we are in a fair way to attain the success so earnestly hoped for at the beginning of our work. We feel that our success up to the present time has been mainly achieved through the earnest coöperation of the members of our society, coupled with the earnest work of our speaker and medium, Mr. Oscar A. Edgerly; and we feel to give due credit to his guides for these excellent, practical and eloquent lectures, as well as good tests. It seems to be the unanimous opinion of the members of our society that our executive committee made a happy selection when they secured Mr. E.'s services for a four months' engagement. Our society bases its work on the idea that in union there is strength, and thus by an earnest coöperation with one another and with our spirit friends we endeavor to do all we can to render the work of our speaker effective. We are led by our experience to believe that by such a course we shall eventually organize into a large and potent organization; and with such focuses of spirit inspiration and intelligence as the BANNER of LIGHT has ever been, we may look forward to the time when the Truth shall indeed make us free." ings the first Sunday in September, and now

Massachusetts.

FITCHBURG.-Miss R. P. Lyon, President. writes: "Since my last report we have had very interesting and well-attended meetings. Our speakers come with added strength and power, and ready to respond to the growing demand for something higher and more progress

On Sunday, Oct. 9th, Mrs. Hattie C. Mason was with us, and gave excellent satisfaction as a speaker and medium. Her singing is always

much appreciated by our people.

Mrs. Carrie F. Loring occupied our platform Sunday, Oct. 16th. The afternoon session was devoted to a test scance, the seats being arranged around the hall in a large circle. Nearly

ranged around the hall in a large circle. Nearly all received something, and some very remarkable tests were given. In the evening a short address was followed by spirit descriptions, all of an interesting and convincing nature.

Mrs. Loring assisted in a benefit Monday evening, Oct. 17th, at the residence of Franklin Lyon. There was a large number present, and after a select musical and literary program Mrs. Loring gave readings and tests, much to the pleasure of all present.

Mrs. A. E. Cunningham was our speaker and medium Oct. 23d, and gave good satisfaction."
[She was to hold a circle for the benefit of the Society on Monday evening, Oct. 24th.]

Maine.

ROCKLAND.—F. W. Smith writes: "Our good brother and sister, Dr. W. S. Eldridge and wife, have just gone from this city to locate in Washington, D. C. On account of his health he was obliged to seek a warmer clime

Dr. Arch. McMaster and wife, magnetic heal-Dr. Arch. McMaster and wife, magnetic heaters and mediums, have come among us, and will remain if the prospect is sufficiently encouraging. We hope they may be successful in business, and at the same time help our society to grow and extend its usefulness. We have several local mediums, who, when developed, will enable us to hold very interesting meetings. We shall all hall the day when that time comes and we have a good comfortable time comes, and we have a good comfortable hall or place in which to hold regular services."

New York.

New York.

SARATOGA SPRINGS.—R. H. Kneeshaw, Corresponding Secretary of the First Society of Spiritualists, writes: "Dr. W. B. Mills, who has been President of this Society during the past eight years, has resigned his office. The Trustees and members desire to express their cearnest thanks for his unceasing efforts in behalf of Spiritualism; and they hope that many years of useful life in the future may give deeper emphasis to the good already done.

Willard J. Miner is our new President. Mediums desirous of engagements should write him at Town Hall, Saratoga Springs, N. Y."

F Solemn Visaged Individual: "Guard, do you appreciate how precarious your business is? Do you realize that in the midst of life we are in death, and that at any moment this train may take us all to eternity?" Guard: "This train won't take anybody to eternity; there's no such station on the line."—English Joke.

more consumption oured.

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

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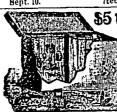
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Dr. J. L. Wyman,

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Oct. 22.

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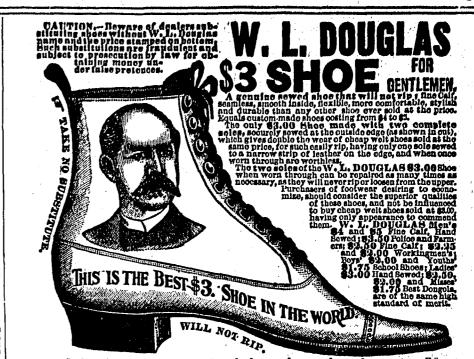
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FRANK T. RIPLEY says: "Ifeel it my duty as well as pleasure to testify to the efficacy of your Cal-or-facto Drops. Having eaten heartly of fruit during the evening, on retiring I was taken with cramps. My distress was so your Drops, and instantly began breathing easier, and in few moments the distress was entirely gone. I now recommend them to others with like results, and intend always to keep them on hand myself."

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Fon DYSPEPSIA, FLATULENCY, DIARR (CA AND CONSTIPATION. In fact, it thoroughly regulates the bowels. May Wysit Fisher, 291 Chestmut street, Chelsen, says: "For a number of years I was troubled with a had cough, which gave me every appearance of that dread disease, Consumption. I had not vitality enough to digest my food, therefore I suffered great distress after eating. After trying all sorts of doctors and prescriptions without any benefit whatever, I was induced to try your Cordial. I took this for Dyspepsia only, but to my surprise my food distressed me no longer and my convinces and most immodiately. My lungs are still susceptible, as they were weakened through incessant coughing. However, my general health is so good and my food agrees so well with me, thereby giving me strength, that any cold I may take is easily overcome." Each of the above Remedies sent by mail on receipt of price: 50 cents per bottle; \$2.50 per box of six bottles, by

CEORCE T. ALBRO & CO., Sole Proprietors ALBRO'S VEGETABLE REMEDIES,

55 Rutland Street, Boston, Mass. Dr. J. R. Wilber's

Wonderful Spirit Remedies A ND successful Home Treatment for all Chronic, Catarrh-al, Rheumatic, Blood and Nervous Diseases. A careful A at, Rheumatic, Blood and Nervous Diseases. A carretup psychometric examination in all cases. Medicines selected and prepared separately for each patient to sult age, ser, temperament and disease. No experiments; no failures; prompt relief in every case; and the most severe, compilicated and long standing diseases permanently cured. Send brief history of illness, name, age, sex, weight and lock of hair. All cases promptly attended to, and medicines sent without extra charge. Terms, 23 and 6c, postage. Register your letters. Address J. R. WILBER, M. D., Oct. 15. 4w* 582 Wilson Ave., Cleveland, O.

Eucalyptus Tea.

THE greatest Blood Purifier known. Regulates the Liver,
Stomach, Bowels and Kidneys. Cures Malaria, Constipation, Rheumatism, etc. By mail, 25 cents.
EUCALYPTUS CREAM never fails to cure Catarrh, Neuralgia, Skin Diseases and Piles. By mail, 25 cts.
Liberal terms to Agents. Address DR. STANSBURY &
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July 2.

Seek Your Old Reliable Medium. THOSE desiring Sittings through an experienced and conscientious Medium, can receive Advice, Tests and Diagnosis by letter. Send age and sex. Enclose \$2.00. Address MRS. DR. McCULLOCH, Dulzura, San Diego Co., California. Oct. 22.

Mrs. William H. Allen,

496 Washington Street, Providence.

EANCES for the present season Sunday, Tuesday, Friday evenings, at 8 o'clock, and on the third Thui in each mouth at 2 P. M.

Oc

A FEW SPIRITUALISTS can be accommodated for the winter with or without board. Inquire of MRS. H. A. YOUNG, 22 Winter street, Boston.

The Wondrous Writing Power.

It is claimed for "DAESTU" that it is the ultimate development and perfection of other devices, having for their object the demonstration of the theory that thought can be transmitted by means of an involuntary medium.

"DAESTU" conclusively demonstrates this, as by its means the mind of one person can cause the hand of another to involuntarily write the answer to a question asked mentally. to involuntarily write the answer to a question taily.

It is a phenomenon which has aiready attracted the attention of many in the scientific world, and it opens immense fields of research in this and other of the higher lines of thought.

The instrument complete in box, with full directions, and cut illustrating the manner of using it, \$1.00; postage 25 cts. For sale by COLBY & RICH.

New Sheet Music. A BIRTHDAY IN HEAVEN.

SILVER LOCKS. Song and Chorus.......25c.

LITTLE RED SCHOOLHOUSE. In the above-named Songs the words are by MRS. W. H. OROWNINGSHIELD. Music by H. P. DANKS.
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SENT FREE. RULES

TO BE OBSERVED WHEN PORMING

SPIRITUAL CIRCLES.

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Comprehensive and clear directions for forming and conducting circles of investigation are here presented by an able, experienced and rollable author.

This little book also contains a Catalogue of Books published and for sale by OOLBY & RICH.

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SEND two 2-ct. stamps, lock of hair, name, in full, age and Sex, and I will give you a CLAIRVOYANT DIAGROSIS OF YOUR ALIMANTS. Address J. O. BATDORF, M. D. Principal, Magnetic Institute. Grand Rapids, Mich. Im. Nov. &

Hew York Advertisements.

BARRY'S TRICOPHEROUS HAIR AND SKIN. An elegant dressing, Provents baldness, gray hair, and dandruff, Makes the hair grow thick and soft. Cures eruptions and diseases of the skin. Heals cuts, burns, bruises and skin. Heals cuts, burns, bruises and

sprains, All druggists or by mail 50 cts. 44 Stone St. N.Y.
Oct. 8. 26teow

DR. DUMONT C. DAKE,
231 West 42d Street, New York City,
MAGNETIC Specialist for Nervous and Chronic Diseases
Complicated Cases Cured when other methods fall.
Patients at a distance successfully treated. DR. DAKE has
no peer in his especial mode of practice. Send for Circular

TO THE FRIENDS OF SCIENCE. I take pleasure in stading that I regard Dr. Dumont O. Dako as one of the most gifted individuals I have ever met in the way of Psychometric investigation and Diagnosis, as well as Spiritual powers.

Oct. 22. PROF. JOSEPH RODES BUCHANAN, M. D.



John Wm. Fletcher,

CLAIRVOYANT MEDIUM,

268 WEST 43d street, New York City. Private Séances daily. Public Circles Thursday evenings. Endorsed by Florence Marryat, Airred Russel Wallace and the Spiritual Press. Welch's Magic Tea

WILL cure Sick Headache, Neuralgia and Constitution.

25c. per box. Ask your Druggist for it. Send for free sample. 462 Canal street, New York City. Sept. 24. Mrs. Stoddard-Gray and DeWitt C. Hough TOLD Materializing Séances Sunday, Wednesday and Friday evenings: Tuesday and Saturday 2 o'clock. 323 West Mith St., New York. Written communications daily.

Miss Lottie Fowler,

CELEBRATED Medical and Business Spiritual Medium, returned from Europe. Hours 2 till 8 P. M. Also asswers letters. Massage treatments. 276 7th Ave., New York. Oct. 18. Cancers, Tumors, Rheumatism

A ND Mental Diseases positively cured. Diagnosis by letters and lock of hair. Consultation free. DR. MARY SELLEN, Vitapathic Physician, 106 West 40th st., New York. Sept. 10. DR. F. L. H. WILLIS

May be Addressed until further notice, Clenora, Yates Co., N. Y. R. WILLIS may be addressed as above. From this point be can attend to the diagnosing of disease psychometra-cally. He claims that his powers in this line are univaled, combining, as he does, accurate scientific knowledge with keen and searching psychometric power.

Dr. Willis claims especial skill in treating all diseases of the blood and nervous system. Cancers, Scrofula in all its forms, Epilepsy, Paralysis, and all the most delicate and complicated diseases of beth sexes.

Dr. Willis is permitted to refer to numerous parties who have been cured by his system of practice when all others had failed. All letters must contain a return postage stamp. Send for Carculars, with References and Terms. Jan. 2.



ASTONISHING OFFER.

END three 2-cent stamps, lock of hair, name, ago sex, one leading symptom, and your disease will be diagnosed free by spirit power. DR. A. B. DOBSON, San José, Gal. Oct. 1. The Writing Planchette.

COIENCE is unable to explain the mysterious performances of this wonderful little instrument, which writes intelligent answers to questions asked either aloud or mentally. Those unacquainted with it would be astonished at some of the results that have been attained through its agency, and no domestic circle should be without one. All investigators who desire practice in writing mediumship should avail themselves of these "Planchettes," which may be consulted on all questions, as also for communications from deceased relatives or friends.

The Planchette is furnished complete with box, pencil and directions, by which any one can easily understand how to use it.

and directions, by which any one can be seen to use it.

PLANCHETTE, with Pentagraph Wheels, 60 cents, securely packed in a box, and sent by mail, postage free.

NOTICE TO RESIDENTS OF CANADA AND THE PROVINCES.—Under existing postal arrangements between the United States and Canada, PLANCHETTES cannot be sent through the mails, but must be forwarded by express only, at the purchaser's expense.

For sale by COLBY & RICH.

Pneumonia Ointment. Positive Cure for PNEUMONIA and all Local Inflammations.

POSITIO GUITO FOR PARLUMUNIA and all LOCAL Inflammations.

PREPARED expressly for DR. J. A. SHELHA.

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

Also enough ingredients will be sent by mail to make five or six bottles, sufficient for one month's treatment, on receipt of \$2.00 per package, for the following diseases: Dyspepsia, Liver and Kidney Trouble, Diabetes, Liver Complaint, Stone and Gravel, and all Nervous and Lung Troubles.

Also Spring Bitters.

J. A. SHELHAMER, Magnetic Healer, May 2.—† 8% Bosworth Street, Boston, Mass.

STELLAR SCIENCE.

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

I will write Hographical and Predictive Letters (frem the above data). Also advice upon any matter, in answer to questions, in accordance with my understanding of the science, for a fee of \$1; toomstitation fee \$1; at office, 206 Tremont street.

Nativities written at prices proportionate to the detail demanded. Address OLIVEE AMES GOULD. Box 1864, Boston, Mass.

OPIUM Morphine Habit Cured in 10

to 20 days. No pay till cured.

June 1.

MRS, JENNIE CROSSE, Business, Test and Machine and the Modela Medium. Six questions answered by mail, 50 cents and stamp. Whole Life Reading \$1.00. Magnetic Remedies prepared by spirit-direction. Address Albany, Me.

[Continued from first page.] LOTS OF PACES.

During that afternoon a great many faces appeared. Once the back of a negro man, who had apparently been flogged, with the gashes bleeding, was the spectacle presented. There was something very peculiar about some of these visions. I noticed, for instance, that the head and shoulders of a man or woman would be a second the convention of a second or woman would be convention. appear in one position, go away, and resippear again and again in half a dozon different positions. A profile view would be presented, a rear view, front view and top view even. It seemed as if a recognition was eagerly sought. I noticed that the flesh generally exhibited the peculiar appearance presented by the skin of

peculiar appearance presented by the skin of drowned people.

Miss Deyer, who has acted as a medium for most of the people who have visited the well, scouts the idea that she alone can get the phantom faces in the well, and I fancy she is right. She has held the glass so long that her hand is steadier. I noticed that when Miss Pettit acted as the medium her hands trembled so that nothing could be distinguished.

The use of a mirror might lead some to sup-

nothing could be distinguished.

The use of a mirror might lead some to suppose the objects seen in the water were reflections from objects lying about the ground or place. I thought so too until I had the mirror held below the edge of the square box that surrounds the well, totally shutting off everything outside of it, and still the aquatic visions appeared. I thought that perhaps it was the mirror that did the trick, so I procured a piece of window glass, and covering it with dark cloth, went to the well at eight o'clock in the morning, and tried it, and with the same re-

sult.
The morning experiment was taken without the knowledge of Colonel Deyer or his family.

what the well is like.

The well itself is the one, as stated before, that supplies the household with drinking water. It is supplied with water by eight springs, and generally has about eight to ten feet of water in it. When I was there the depth of water measured just eight feet. Above that to the top of the well the distance was twenty-two feet. The diameter of the well is three and a half feet. So clear is the water that the white sand bottom can be plainly seen when the sun is shining. I saw the bottom distinctly and noted a few things that had fallen in it. The walls of the well are of red brick, covered The walls of the well are of red brick, covered with moss, and over the well, dangling from the end of the well-sweep, hung a bucket that might have done for the model of the "old oaken bucket" of poetic fame. Colonel Deyer told me that the well was on the plantation when he bought it in 1865, and he understood that the well was originally due in 1800.

when he bought it in 1865, and he understood that the well was originally dug in 1800.

The well has been cleaned every year, and the time for cleaning the well is at hand now, but Colonel Deyer says: "If that well is cleaned I will have to do it myself. There is not a servant on the plantation that will go near that well alone, and as to going in it no money would induce them to make the venture."

Two Lectures by Mrs. R. S. Lillie.

Sunday morning, Oct. 23d, at Berkeley Hall, the following questions were passed to Mrs. R S. Lillie from the audience for the consideration of the spirit-guides, under whose inspira tion she spoke substantially as follows:

'All the good that has transpired is the work

"All the good that has transpired is the working of evolution, solving the problems by nature's laws. Eternal law governs all, and eternal justice must be the final end, and eventually will reign everywhere. Man's judgment may be warped by the standpoint of the individual taking the view. The man of capital will take a different view of the labor question than the man who performs the labor, and it is not possible to decide unless both sides are heard.

Eternal justice will finally regulate all things. Good shall be the result of evil. The great law of compensation requires that if a man wrong another, the wrong shall return upon himself, and every good deed shall bring its appropriate reward. The evil doer shall be overtaken by his evil deeds, and further on justice will be meted out to him. This sense of eternal justice is what gave rise to the old dogma of eternal torment, and the creation of a devil that the vengeance of God might be appeased. Go forth and tell the people Spiritualism says that the whole doctrine of eternal torment is untrue.

The labor agitation is the effect of the leaven of justice working out a better state of things. Take slavery, for instance, brought here in the Take slavery, for instance, brought here in the early settlement of our country; it became so firmly established that many, even in the church, were inclined to think it right, under the teachings of the bible, which said: 'Servants, obey your masters'; and this went on until the evolution of ideas made such a division among the people that slavery had to succumb to the power of infinite justice. Massachusetts carried out the slave law for years by returning the slave to his master, even while returning the slave to his master, even while such men as Theodore Parker were preaching and praying against it, calling for justice; and in the process of evolution men began to see the terrible evil, and take fearful measures to

the terrible evil, and take fearful measures to do it away.

There are two questions before our country to day—the Labor Problem and the Woman Question; and the latter is the more important, because the mothers control the minds of the coming generation. There is a cloud in the labor question that is sometime to break over us. Just as far as the laborer is a slave to the power of money, just so far will wrong be done. Justice then will rule, and in time be wrought out through mankind whether they will or no. Our soldiers in the late war did not see that they were enlisted to carry out not see that they were enlisted to carry out the demands of infinite justice by freeing the slaves. They enlisted to put down rebellion, but justice was at work all through the war to bring about the freedom of those held in

Again, injustice is being done when our chil-Again, injustice is being under when our candren are placed in stores at an early age instead of being in our public schools where they should be, coming up fitted for life and its duties. Infinite justice will in time bring forth infinite measures that shall right all the wrongs of the world. Jesus of Nazareth taught this truth when he want into the expressions and called world. Jesus of Nazaretti taught this truth when he went into the synagogues and called those in power 'hypocrites,' 'liars,' etc., taking from the humbler walks of life fishermen, and commanding them to leave their nets and follow him."

At the evening meeting, Mrs. Lillie spoke upon our knowledge of the way those have gone who have passed on, and gave a recital of some of the means by which we obtain that knowledge, in considering which she said, in

"Spiritualism has proved to us that there is an intelligence which tells us to a certainty of the future. Men had been experimenting before the dawn of Modern Spiritualism, through what was known as Mesmerism, particularly through the boyhood of Andrew Jackson Davis. Many say that Spiritualists ignore the bible, but it is not so; yet we believe in a revelation to man through the great book of Nature, and in a harmonious relation of natural law which reveals to us the certainty of a con-

that controls all things; nothing comes by accident. As human souls we go through life governed by Nature's laws.

Wonderful cures have been performed by the mediums of this century, not exceeded, speaking with all due reverence, even by Jesus of Nazareth. His cures were performed by the same spiritual power that works through our healing mediums of to-day. As a last resort skeptics will send for some one who has this healing power, and will believe.

Spiritualism is increasing in power and influence, and wonderful gifts are being bestowed upon the mediums of to-day, by means of which they give to persons the names of their spirit-friends who stand around them, even though entire strangers, giving proof that the dead live, and that there is no such thing as death. Nature's laws will explain all these things further on, and we say that spirit is the life of all things; nothing is a barrier to spirit-power.

Another power of spirit has been to material-

things further on, and we say that spirit is the life of all things; nothing is a barrier to spirit-power.

Another power of spirit has been to materialize, as it is termed, the bodily form so that the spirit may be known; false representations may be made, but materialization is a fact! Do you believe that Jesus, with Moses and Elias, stood upon the mount of transfiguration? They were to all intents and purposes materialized forms, and have their counterparts in this nineteenth century. Independent or direct slate-writing is another proof of an intelligence beyond. So we see the gates of light and truth are opening wide.

Another thing: Homes have been entered by this spirit-power where the doors were closed by theology, and mediums controlled—notwithstanding all the bars put up by the church—controlled by spirits, and many of our workers are chosen from among the children of these church people. All these things settle the question, 'If a man die, shall he live again?'"

Home Materialization.

To the Editors of the Banner of Light:

For some time I have been anticipating a visit in my own home from my spirit-friends, through the wonderfully-gifted medium Mrs. W. H. Allen, of 496 Washington street, Providence, R. I.

dence, R. I.

On the evening of Oct. 5th Mr. and Mrs. Allen came, accompanied by a lady and gentleman. At eight o'clock we formed a circle in front of a small closet in my dining room, which would hold a chair, previously fitted for my wife when we held our home circles on Tuesday evenings. Twenty-three forms manifested. The bright cabinet spirit that presides at Mrs. Allen's came, and walked through the rooms with me in the full gaslight, interested in noting the surroundings. Sarah, my first companion, came in the same manner, and said, "This is heaven on earth to be able to come back, and walk and talk with you in your own home." May Blossom, a control of my present wife, appeared, and told us the unspeakable joy it gave her to be there in the home of Love and Truth. It was an evening long to be remembered, and showed that when conditions are harmonious, Mrs. Allen possesses the same power abroad as at home.

same power abroad as at home.

A number of years I walked alone in my beautiful faith, and I would like to add the incident which led to my wife's conversion and subsequent development as a medium. Sarah had always assured me that my companion would yet walk with me in the light, and add the said. "You do not know what we said the area." ion would yet walk with me in the light, and said: "You do not know what we spirits are doing for you, or what wonders we can accomplish." Persuaded at last to accompany me to a séance at Mrs. Allen's, the form of a child came out, falling upon the floor. As I stooped, it raised its arms without hands and put them around my neck, calling me papa; my wife kneeling down, she said mamma. As my wife took hold of the arm, the hands of the child began to form in my wife's hand. Then she gave a message to my wife, saying, "Grandma told me to tell you." This was our first evidence that a child, having no earth-life, continued to grow in spirit-life; and from that hour my happiness has been complete: As May Blossom remarked, a home of love and truth.

G. W. MILLER.

MEETINGS IN NEW YORK.

The First Society of Spiritualists holds its meetings in a new and spacious hall in the Carnegie Music Hall Building, between 66th and 57th streets, on Seventh Avenue; entrance on 57th street. Services Sundays, 10% A.M. and 7% P.M. Henry J. Newton, President. Knickerbocker Hall, 44 West 14th Street-Meetings of the Ethical Spiritualists' Society each Sunday Mrs. Helen Temple Brigham, speaker.

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

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

Adelphi Hall .- Mr. Fletcher in his address upon The Hereafter, or The Spirit-World," was profoundly interesting this afternoon. To many the subject of the life hereafter is a matter of mere speculative philosophy rather than a description of what is really known. And yet science is compelled to speculate first and then deduce facts afterward. Her many theories are as dependent for substantiation as are those of any other branch of thought. Although we know whereof we speak, and are asserting what we have individually experienced, we are aware that many there are who will take exceptions to our conclusions. Theology has declared, without any claim of authority, that the "other life" is far away; that there are two conditions existing therein—one of eternal bilss, the other of absolute misery—but the Spiritualist declares that man takes up life as it is laid down, and the soul's condition of development settles the surroundings of life beyond the vale. A man is called successful who acquires wealth, although in so doing he may have sacrificed every tender emotion of which he was possessed. When he passes on, he leaves behind him everything, and stands poorer than the beggar in the street. If, however, a man can take with him the result of deeds well done, of seeds of kindness sown, though he may fill a pauper's grave and be instantly forgotten by the world, he finds himself blessed by those things that endure. All life is marked with incompleteness; each individual is endeavoring to express that which is within him; in the spirit-world he is bent upon realizing the same thing.

In the evening the largest audience of the season listened to "How to Investigate Spiritualism;" in which Mr. Fletcher recounted many of the scances held at his own London house, attended by Alfred Russel Wallace, Prof. Crookes and others. Miss Grace McCarthy charmed all who heard her beautiful singling. Miss Karman recited with great effect "He and She," and a remarkable scance brought the interesting meeting to a close.

Next Sunday the subject will be, in the atternoon: "The Spirit-Life;" in the evening, "Joan of Arc; Was She a Mcd ly interesting this afternoon. To many the subject of the life hereafter is a matter of mere speculative phi-

Oct. 30th, 1892

Carnegie Hall .- The subjects of the morning discourse last Sunday were furnished by the audience, in considering which it was shown that man's conception of God as the Infinite is in accord with his own

what was known as Mesmerism, particularly through the boyhood of Andrew Jackson Davis. Many say that Spiritualists ignore the bible, but it is not so; yet we believe in a revelation to man through the great book of Nature, and in a harmonious relation of natural law which reveals to us the certainty of a continuous life. This revelation has been followed by phenomena and manifestations that give proof conclusive of life eternal.

Truth is what we are seeking, and we find first that man is a spirit passing through this life, and entering through the gateway called death into the life beyond. I speak of Andrew Jackson Davis as the great seer of the nine teenth century, having a spiritual power very much like that of Swedenborg, and his writings have been given to the world without any parallel except those of Swedenborg.

Just beyond the thin veil which separates this world from the other, there are hundreds of spirits of the so called dead who are anxious to give us proof that they live.

A line of marked experiences has been given to the world the past two thousand years, dim at times to be sure, but yet certain. Man has been held in a bondage of fear, a false idea of life causing him to expend his energies in a wrong direction, and the spirits seeing this desire to emancipate him from this terrible fear of an eternal hell. Man was born to be upright, not to cringe to priests and be in a continual servitude to them. I believe in a nover ruling, intelligent power, call it what you will,

The longer we know him, the greater our respect and love for his many admirable qualities, and especially for his absolute uprightness, and we cordaily endorso and recommend him to all spiritual accieties as a worthy and element exponent of the highest spiritual philosophy; that our correspondent of the directed to send a copy of this resolution to the spiritual press, with a request that it be published.

The resolution was seconded and unanimously ap-The resolution was seconded and unanimously approved.

Mr. Howell's lecture was upon "The Need of a Moral Inspiration." He emphasized the need of an inspiration to enable our day and generation to deal with its great problems differing so vastly from the problems of the past days of inspiration, which were suited to the conditions then existing, but not to those of our times. A vigorous, agaressive but just manhood is now needed; not that of Jesus alone, but semething more, to solve and adjust the great industrial problems now before us.

R.

The New York Psychical Society.-Wednes-

day evening, Oct. 20th, this Society held another of its enjoyable and profitable sessions at Spencer Hall, 114 West 14th street, and was largely attended, as usual.

The exercises consisted of singing appropriate spiritual songs by the audience, with plano accompani-

itual songs by the audience, with plane accompaniment: announcements of the movements of different established mediums; narration of personal experiences, and experiments in slate-writing and clairvoyant tests.

Prof. Nelson, a new-comer to the city, discoursed intelligently upon the principles of Psychology and Spiritualism, and in future meetings will occasionally demonstrate and heal.

Mrs. Mott-Knight kindly consented to sit for slate-messages, and two communications were obtained through invisible manipulation.

Mr. J. W. Fletcher followed with remarkable life-readings, and tests of spirit presence, which were promptly recognized and warmly applauded.

Many new and carnest faces are observed in these meetings every Wednesday evening. Such undenlable proofs as are here afforded merit all the public interest they naturally excite, and are bound to result in conviction and comfort.

J. F. SNIPES.

Dandruff is an exudation from the pores of the scalp that spreads and dries, forming scurf and causing the hair to fall out. Hall's Hair Renewer cures it.

MEETINGS IN MASSACHUSETTS.

Lynn .- The Children's Progressive Lyceum met at Exchange Hall, Market street, at 12 M., Conductor T. Troye in the Chair. Opening exercises: singing by by Mrs. Hayes; fifteen minutes devoted to instruction of groups; harmonica solo, Amy Adams; recitations by the following: Harry Cheever, Gracie Hinds, Georgie Garland, Ola, Atherton, Charles Furbush, Eliza Garland, Charlle Ames, Julia Atherton, Blanche Atherton, Linwood Hurd, Winnie Atherton, Mabel Cheever.

ver.
Remarks by Mrs. Butler; recitation, and remarks by Mrs. Hines on Cruelty to Animals.
Miss S. S. Collyer, Sec'y.

MISS S. S. COLLYER, Sec'y.

Cadet Hall.—Mrs. Kate R. Stiles (Boston) occupied the platform afternoon and evening.

Afternoon.—Subject: "Come and let us reason together": the lecture was supplemented with recognized spirit delineations and messages.

Evening.—The audience gave the medium six questions, and her guides answered each, followed by tests and descriptions of spirit friends, which were well received.—Next Sunday Mrs. R. Shepard Lillie will speak here at 2:30 and 7:30.

T. H. B. James.

Farragut Hall.—On Sunday, Oct. 30th, Mrs. Jennie E. Wilson (Boston), Mrs. Mary Pierce, Dr. Drisko (Lynn) and Mrs. Prentiss occupied the platform. Fine speaking, also recognized tests and readings. Next Sunday Mrs. A. A. Wilkins (Boston) will be with us. Singing by Mrs. J. P. Hayes (Haverhill).

Mrs. L. A. Prentiss, Conductor.

Lowell.-Mr. E. J. Bowtell (Boston) occupied our rostrum Oct. 30th, and took for his subject in the afternoon, "Is Life Worth Living?" and in the evening gave personal experiences. He had good audiences. He is a very eloquent speaker, and will be greeted with still larger attendance on his next appearance in Lowell [Jan. 8th].—Next Sunday Mrs. E. C. Kimball (Lawrence), test medium, will be with us.

E. Pickup, Hon. Sec'y.

Mulden.-Oct. 23d Dr. --- Willis delivered an address, gave tests and answered mental questionsmaking it very interesting to the audience. Oct. 30th Dr. Drisko (Lynn) lectured upon the subject, "Mrn and His Destiny." Mr. W. S. Potter is interested in a Lyceum here. Sunday, Nov. 6th, C. Fannie Allyn will be with us. MARY E. THOMPSON, Sec'y. will be with us.

No. 3 Orient street.

Maverbill and Bradford.-Willard J. Hull (Buf (alo, N. Y.,) occupied the Brittan Hall platform for the second time, successively, last Sunday. His theme in the afternoon was "Constructive Immortality," and

Brockton.-On Sunday evening, Oct. 23d, Mrs. C. Fannie Allyn spoke for our Society. She gave entire satisfaction, and was greeted with the largest audience of the season thus far. EMMA BOOMER COOPER.

N. B.—All speakers should address Mrs. Charles Smith, Avon, Mass., as I have nothing whatever to do with engaging lecturers; only acting as reporter.

E. B. C.

Worcester.-Mrs. Sarah A. Byrnes gave us logical and instructive discourses Oct. 30th. The Woman's Auxiliary will meet at residence of

Mrs J. B. Lamb, 82 Portland street, on Friday afteroon, Nov. 4th.
Dr. Geo. A. Fuller will be our speaker Nov. 6th.
GEORGIA D. FULLER, Cor. Sec'y.
5 Houghton street.

New Bedford .- The meetings held by the First Spiritual Society during the month of October have been well attended, and more successful than usual at the opening of the season. Mrs. Carrie F. Loring, Mr. Joseph D. Stiles, Mrs. Hattle C. Mason and Mr. F. A. Wiggin have occupied the platform. For November we are to have Edgar W. Emerson and Mrs. R. S. Lillie. Sec'y.

Cummington.-Florence Sampson writes that on Sunday, Oct. 9th, Mrs. Cella M. Nickerson spoke with success for the Progressive Society. "Oct. 23d Mrs. Clara Banks addressed the Society afternoon and evening, which closed the meetings for this season— our season for holding meetings being from May 1st until Nov. 1st."

Chelsen.- D. Anderson writes that the Developing Circle last Sunday was largely attended. At the even ing meeting (7:30) interesting exercises were joined in by Mrs. Vornbrock, Mrs. Walter Anderson, Mrs. George Anderson and the Chairman, Mr. W. Ander

Lawrence.-Pythian Hall was crowded, Oct 30th to hear Dr. F. H. Roscoe (Providence, R. I.) both af ternoon and evening. The people were pleased with his remarks and answer: to questions.—Next Sunday Mrs. Ida P. A. Whitlock will be our speaker. L. E. Goss, Sec y.

CONNECTICUT.

Hartford.-We commenced our meetings one week ago, as announced in THE BANNER'S columns. We had a good audience in attendance, and very harmonious conditions. Oct. 30th the audience was much larger, and the interest seems to be increasing. Our home mediums are doing a good work.

Next Sunday Mr. A. E. Tisdale commences a sixweeks' engagement with us.

J. W. Storrs.

Norwich .- Splendid audiences greeted Mrs. Carrie F. Loring in Grand Army Hall, Sunday, Oct. 30th both afternoon and evening. The afternoon was especially interesting, the controlling spirit giving some personal experiences relative to life in the spiritual spheres; also speaking encouraging words to the workers of the Norwich Spiritual Union and the Children's Lyoeum. The usual test seames followed each address, the delineations being all recognized cuby, leaving a marked impress upon the minds of the hearers.

MRS. J. A. CHAPMAN, Sec'y.

RHODE ISLAND.

Providence.-The Spiritualist Association met in Columbia Hall, No. 248 Weybosset street, Oct 30th at 2:30 and 7:30 P. M. (Progressive School at 1 o'clock.) Mrs. C. Faunic Allyn was the speaker. She treated her subjects (given by audience) understandingly, and was much appreciated.—Sunday, Nov. 6th, Mr. J. Frank Baxter will be with us.

SARAH D. C. AMES, Sec'y.

The Progressive Aid met Wednerday evening, Oct.

26th, with Mrs. S. M. King. A very interesting meet ing. The following took part: Mr. Bliss, Mr. Patch, Miss Ames. Mrs. Estey, Mrs. Goodrich, Mrs. Humes, Mrs. Klug, in testa etc. Mrs. J. M. Chapman, Seç'y,

Oleveland (O.) Notes.

To the Editors of the Banner of Light:

As reported, in my last, affairs are active in the spiritualistic circles of this city, and this winter promises to be a memorable one in both public and private work. Many home scances are being held for the in-

spiritualistic circles of this city, and this winter promises to be a memorable one in both public and private work. Many home séances are being held for the investigation of psychic phenomena. Public meetings are being held by the different societies on the Kast and West Bilde, in addition to the "Independent Course" of lectures in Army and Navy Hall every Sunday evening.

Mr. J. E. V. Cooke, a former scholar of the Lyceum, and an amnetur reader of some note, assisted by the Cleveland Mandolin Club, gave an entertainment under the auspices of the Cleveland Progressive Lyceum in Royal League Hall, Sunday evening, Oct. 16th. A versatile but choice program was presented, and much appreciated by those present. Mr. Cooke is a conscientious student, and displayed much improvement over his last public effort before the Lyceum. The Mandolin Club, as usual, received much applause for its very artistic performance.

The Moss-Chase Séance.—Reyal League Hall was filled Sunday night, Oct. 23d, the occasion being the joint séance tendered the Children's Progressive Lyceum by Mrs. Effic Moss, the materializing medium, and Mr. H. E. Chase, the spirit-photographer and psychographic medium of this city. Both mediums were successful in obtaining manifestations, and considering the emanations and conditions, mental and physical, of a large promiscuous audience, the séance was pronounced good by most of those present, and financially it was especially so. Much credit is due both of these mediums and workers in the Cause for their generosity in volunteering their services in ald of the Lyceum's treasury. At a subsequent meeting of the Lyceum's treasury, At a subsequent meeting of the Lyceum's treasury. At a subsequent meeting of the Lyceum's treasury, at a subsequent meeting of the Lyceum's treasury. At a subsequent meeting of the Lyceum's treasury, at a subsequent meeting of the Lyceum's treasury. At a subsequent meeting of the Lyceum's treasury is the place of thanks was passed to Mrs. Moss and Mr. Chase. Miss Maggie Gaule, the d

loughby, etc. While here he was the guest of Mr. Edwin C. Rose, and the last week or so of Mr. C. B. Gould.

Pierre L. O. A. Keeler, the well-known medium for independent slate-writing and other phases of phenomenal Spiritualism, arrived in Cleveland yesterday, and is staying at The Hollenden; purposing to remain here the entire winter, should circumstances warrant him in doing so. His services while in Cleveland should be secured by all who are as yet undecided as to the absolute genuineness of the phenomena, as well as by confirmed Spiritualists.

Lake Brady Association.—Everything is now permanently settled, and the transfer of the title-deeds of the two hundred and seven acres of this beautiful camp ground has been legally-made to the Association, so none need longer hesitate and hold back from subscribing to the stock that is now being offered to the Spiritualists throughout the State by Capt. B. F. Lee, the President, and Dr. Edwin Fowler, the Treas urer. Let there be no lukewarmness on the part of Ohloans who have been so long waiting for this oppor tunity. All can afford to take at least one share of stock, ten dollars.

Wedding Bells—The very prepossessing (Miss Gertrude A.) and only daughter of our beloved Pope (I. W.) was united in wedlock on Thursday evening, at her late home, 101 Kenliworth street, to Mr. Ralph W. Hayes of Jollet, Ill., where the future home of the happy couple will be made. That their highest and best anticlopations may be fully attained through this seemingly blessed union, is the wish of all Cleveland Spiritualists for Mr. and Mrs. I. W. Pope and the newly married pair.

Sunday Evening Conferences at Royal League Hall, under the management of the Lyceum officers, will be held this winter. It is proposed to organize and hold meetings for the investigators and foster the growth of Spiritualism in this city.

Oct. 20th. Fraternally yours, Thomas Lees.

OHIO.

Cleveland .- The fourth lecture and seance in the series of Gould's Independent Lecture Course was given Sunday evening, Oct. 23d, before a good sized

given Sunday evening, Oct. 23d, before a good sized audience.

The lecture delivered by Mr. Baxter on "Spiritualism and Morality" was unquestionably one of his best, if not the best thus far in the course. The speaker's statements of a week before that in proportion as people became liberal-minded and educated, just and unhampered by creed, crime and wrong decreased, and that Athelsts, Materialists, Free Thinkers and Spiritualists are rarely found in our prisons, was questioned; and one individual who "did not believe it" would like to institute inquiry, and he "would n't be afraid to let the matter rest upon a challenge to look up the impartial report of the city (Cleveland) work-house on the subject." It must have been a great setback, and to the astoni hment if not chagrin of the doubter, when this following Sunday evening in question, Mr. Baxter, with the report in hand as printed and sent out, read therefrom, page 82, table No. 12, that on Dec. 31st, '91, there were in the work-house, Catholics, 2038; Protestant Christians of different denominations, 1514; Jows, 6; Universalists, 3; Free-Thinkers, 1; Heathen, 1; Infdels, 6; and Spiritualists, 0. He held also the tabulated reports of this city institution, having got them that week direct from City Hall, for several contiguous preceding years, ready to read, saying the proportions of each to each were about the same, and that to his (wn surprise he had hunted in vain for even one Spiritualist. It was educational and yet annusing. Loud appliause greeted the speaker for the concise method in which he overwhelmingly met the doubt. It is safe to assume that men who make lecturing their work are likely to be posted in the matter in hand, and to know whereof they affirm.

Mr. Baxter was announced to lecture again this course on Sunday evening, Oct. 30th, and promised to continue his work, and conclude it in this city for the present, with a lecture on "Humanity versus Christianity."

The seance which followed the lecture Oct. 23d was full of interest and points.

ubitable. Mr. Baxter was booked for Willoughby, O., again the Mr. Baxter was booked for Willoughby, O., again the following week. Rev. Minot J. Bavage follows Mr. Baxter in the Gould course, but being unable to absent himself, from his pulpit on a Sunday, was named to give his lecture on a week evening, Thursday, Nov. 2d. Dr. J. C. Street, holding classes on Theosophy in the city, will give, as an extra lecture in Gould's Independent course, one on that theme on Sunday evening, Nov. 2th.

There are at present in the city, lecturers, Baxter, Street, Mme. DePlongeon; slate writing mediums, Wm. A. Mansfield, P. L. O. A. Keeler, H. E. Chase; materializing medium, Mr. Rowley; besides several private test and business mediums, among whom none is better or more sought than Mrs. Jane Standen, of excelent repute and with local fame.

COM.

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Sept. 24. ly

SPIRITUALIST MEETINGS.

Chicage, III.—The First Society of Spiritualists meets at Washington Hall, Washington Boulevard, corner Ogden Avenue, every Sunday at 103 A. M. and 134 P. M. Speaker, Mrs. Cora L. V. Elchmond.—The First South Side Spiritual Society meets at 77 Thirty-first street every Sunday at 3 P. M. Speaker, Mrs. Emma Nickerson-Warne. my at F. M. Speaker, mrs. Editina Attekerson-warne.
Cleveland, O.—The Children's Progressive Lycoun
meets regularly every Sinday, 193 A. M., in Royal League
Hall. Everybody welcome. Charles Collier, Conductor;
John W. Topping, Oor. See'y, 345 Superior street. Buffalo, N. W.—First Spiritualist Society meets Sun lays in A. O. U. W. Hall, corner Court and Main streets, at ½ and 7½ P. M. William F. Pielfer, President, 2 Gelstin street; L. O. Beesing, Secretary, 848 Prospect Avenue. Baltimore, Md.—The Religio-Philosophical Society meets every Sunday at II A.M. and 8 P. M. at Wurtzburger's Hall, North Exeter street, near Gay. Chas. A. Zipp, Secre-tary, 1403 East Madison street.

Providence, B. I.—The Spiritualist Association holds meetings every Sunday at Columbia Hall, Broad street, at 2½ and 7½ P. M. Progressive School at 1 P. M. Pittsburgh, Pa.—First Ohurch of Spiritualists, 6 Sixth treet. Meetings Sunday, at 10% A.M. and 7% P.M.; Thurslay, 7% P.M. Nicolaus Schenkel, President; J. H. Lohmeyer, Secretary.

er, Secretary.

Grand Rapids, Mich.—Progressive Spiritualists' Society, Elis' Hall. Ionia street. Meetings Sundays, 10½ A.M. and 7½ P.M.; Thursdays, 3 P.M. and 8 P.M. Mirs. Emie J. Josselyn, President.

Dayton, 6.—The Progressive Spiritualist Alliance holds meetings Sundays at 7½ P.M., at Knights of Honor Hall, 110 East 3d street. J. M. Clark, Pres.; W. E. E. Katos, Sec'y.

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

Springfald. Ill.—The Scale Wheet Scale Wheet Street Spiritualists.

Springfield, III.—The Social Wheel of Progression, or First Spiritualistic Society, will hold public worship every Sunday at 21/2 P.M. at 512 South 9th street. D. N. Lepper, President; Miss H. A. Thayer, Secretary. Norwich, Conn.—First Spiritual Union holds services in Grand Army Hall every Sunday at 1½ and 7½ P. M. Children's Progressive Lycomin meebs every Sunday at 11½ A. M. in the same hall. Mr. F. M. Marcy, Conductor,

in the same hall. Mr. F. M. Marcy, Conductor,
New Orleans, La.—Association of Spiritualists meets
every Sunday, 7½ P. M., at its hall, No. 59 Camp street. Geo.
P. Benson, President.
San Francisco, Cal.—The Society of Progressive Spiritualists meets every Sunday morning and evening in Washington Hall, 35 Edd v street. Also a Mediums' and Conference Meeting every Sunday at 2 P. M. Good mediums always
present. S. B. Whitehead, Secretary.
Oakland, Cal.—Mission Spiritualists meet every Sunday at 2 and 7½ P. M. at Native Sons' Hall, 918 Washington
street.

MEETINGS IN BROOKLYN.

The Progressive Spiritualists hold their weekly Conference at Bradbury Hall, 29-292 Fulton street, every saturday evening, at 8 o'clock. Good speakers and mediums always present. Seats free. All cordially invited. Conservatory Hall, Bedford Avenue, corner of Fulton Street.—Bundays II A. M. and 7% P. M. W. J. Rand, Secretary.

Spiritual Meetings are held in Mrs. Dr. Blake's par-ors, 451 Franklin Avenue, near Lafayette Avenue, every sunday evening at 8 o'clock. Fraternity Rooms, corner Bedford Avenue and South Second Street.—Services held under the auspices of "Beacon Light Ladies" Aid." Meetings Bunday evening, 1% o'dock. Good speakers and mediums. Mrs. Kate Schrouder, President, 142 Union Avenue.

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

Keystone Spiritual Conference every Sunday at 2% P. M., southeast corner loth and Spring Garden's reets. William Rowbottom, Chairman.