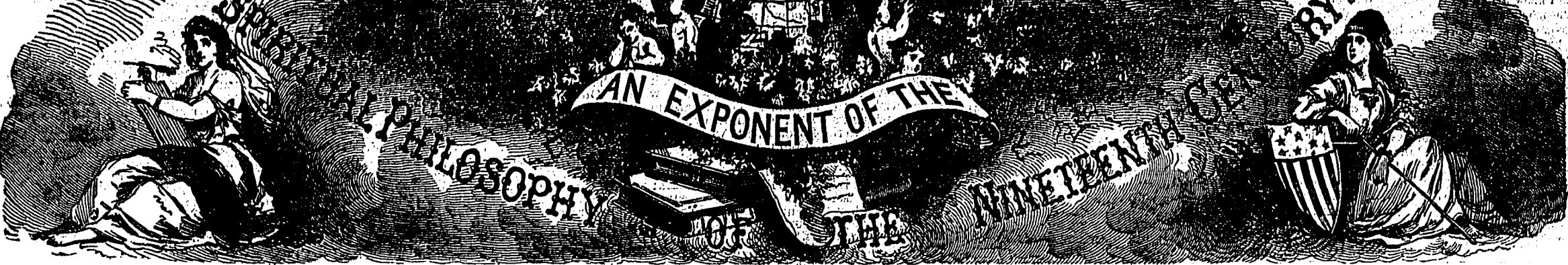


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# BANNER OF LIGHT.



VOL. 74. COLBY & RICH, 9 Bowditch St., Boston, Mass. BOSTON, SATURDAY, NOVEMBER 25, 1893. (\$2.50 Per Annum, Postage Free.) NO. 12.

## THE MERRY HEART.

The merry heart that laughs at care  
Reflects a heavenly light,  
That makes the dreariest prospects fair,  
The gloomiest pathway bright.

The merry heart that laughs at care  
Needs neither rank nor peer,  
Content its thornless crown to wear,  
And rich within itself.

The merry heart that laughs at care  
Is fit for any fate;  
Nor fortune foul, nor fortune fair,  
Can change its equal state.

The merry heart that laughs at care  
Sees good in everything;  
Feels summer's breath in winter's air,  
In deserts finds a spring.

The merry heart that laughs at care  
Will best the maxims know,  
That he that doth contented fare  
Is happiest here below.

The merry heart that laughs at care  
Hath faith for guide and friend,  
And hand in hand will walk with her  
Serenely to the end.

—Charles W. Hubner, in Atlanta Constitution.

## The Spiritual Rostrum.

### THE GOOD OF SPIRITUALISM!

A Lecture Delivered before the Society of Ethical Spiritualists, New York City.  
BY BELLE V. CUSHMAN.  
(Reported for the Banner of Light.)

It often happens that the experience of one person is the experience of all, or of a class; and when we meet from many friends questions in regard to our religion, or, as some are pleased to term it, our want of religion, we know that all Spiritualists encounter the same; and the questions most commonly asked are as to the utility, or, as they say, the "good of Spiritualism." They ask: "Of what good to the world has it ever been—has it lessened the long list of crime and cruelties, of faithlessness and dishonesty? Can you point us to any one isolated instance wherein it has benefited the world, a nation or even an individual?" And we should welcome this sort of questioning, for it shows minds, like vines, reaching out for something to cling to; it shows that these right and proper questions satisfactorily answered, the questioner is already with us.

This is a practical age, and men and women demand utility and genuineness in all things, from the food that is offered in our markets to the religion tendered from pulpit and rostrum, and it is one of the healthiest signs of the times that this is so. In that nation or family that eats unthinkingly and unknowingly, caring little for the cleanliness, the sustaining and nutritive quality of its food, you may look, and not in vain, for physical disease; and in that nation, family or individual that opens its mouth and shuts its eyes, and swallows whatever of so-called spiritual food the pastor is pleased to administer—asking no questions, not even for conscience sake—you may look, and not in vain, for spiritual dyspepsia, lethargy, jaundice, and every other religious and irreligious disease. But as in this our country, at least, no one thinks to question the right of a man to test and examine the food that he provides for his family, so let no one dare question your right and my right to investigate and prove all things pure that we accept as spiritual food. That is our natural right, and, thank heaven, it is one of the recognized rights of an American citizen. This is a free country—so free that in it a man has not only the acknowledged right to worship God according to the dictates of his own conscience, but outside of himself there is no law and no man that shall compel him to worship God! Spiritual liberty! let us rejoice and be glad in it, and remember that for this reason, if for no other, with all its wrongs yet to be righted, with all its errors yet to be corrected, we have the best government that the sun shines on. And the day is coming when its flag, that floats now as free, as the wind that blows o'er the prairies, shall represent a government as pure as its own untrodden snows! That time is not yet, nor very near; it is only through toil and travail that we attain to such divine consummation.

But to return to the path from which I have wandered: This investigating, questioning spirit of the age renders self-evident the duty devolving upon all Spiritualists to be ready at all times to give a reason for the faith that is in them. I quote that word faith intentionally; for, although some assert that it has no place in the vocabulary of the Spiritualist, I do not agree with them—or perhaps to me the word has another meaning. By faith I do not mean or understand a blind superstition, an indolent resting on traditions and theories, but a sublime confidence in the future, founded on our knowledge of the now and the past. Paul of Damascus said: "We believe, and therefore speak." But since then this old earth has rolled on; nearly twenty centuries, bringing us to where we gratefully stand on fact's firm foundation and say we know and therefore we teach!

We know that our friends who have passed from earthly form and sight have entered into greater light and found a fairer shore, and we hear their footsteps falling and their loving voices calling as of yore. We are not resting on surmises and supposition, but upon positive knowledge; and this priceless possession renders us in honor bound to give the light that we have found to those who need it.

I need not point out to an intelligent audience like this the proper course that lies between that pursued by the man who intrudes upon private grief and unwilling listeners his ill-timed advice and unasked condolences, and that of the man who buttons his coat over his own comforted but still selfish heart, and seeth his neighbor bathed in the bread of life that he might bestow; the one is over-zealous and most unwise—the other more unkind and less charitable than he who sends the hungry from his door unfed, or refuses shelter to the homeless head. The proper way lies, as always, at equal removes from both extremes! There are occasions and opportunities that offer to all of us to help those in trouble; there are those who are weaker than any here; there are those who are poorer than any of us; there are those who are walking through deeper waters than we; such as these have a claim on our strength, on our courage and our hopefulness—and I know of no better comfort for those who are in any trouble than that which can be given by those who have had similar experience.

So, friends, when you are called to help those who are broken-hearted, weak and wounded, and ready to die, tell them of your own experience that you have come bravely through; tell them of the help and the healing, the comfort and courage that have come to you through the blessed truths of Spiritualism. So shall you sow seeds of hope in human hearts, to bear fruit to the honor and glory of humanity.

There is a woman who stands on this platform from Sunday to Sunday—our regular pastor—who does that work from January to December; no wonder that she is always happy, for thousands rise up and call her blessed. Through her helpful ministrations souls have been lifted from the slough of despond, and placed upon the rock of a sure and certain knowledge; the weak have been strengthened to resist temptation, the darkened and the doubter have been brought to the light, and these are cases where Spiritualism does good to the individual. And our pastor is but one of the honest, earnest, effective workers under the spiritualistic banner! And tell me, friends, with the hundreds and thousands who are thus helped, going out into the world, into homes and social circles and business centers, carrying the light with them, where shall it end but in the good of the nation? and thus heaven worketh in other nations, and shall work until Spiritualism shall cover the earth as the waters cover the sea.

Friends, do not think for a moment that I claim for Spiritualism that it does all of the good that is done in the world, or that it has all of the truth—far from it—but I do claim that it is the greatest liberalizer of the thought of the present day, and that the best utterances of the best orthodox clergy are the very spirit of Spiritualism; that the pews are largely filled by Spiritualists, some of whom are unaware of the fact that they are such, and more lacking the moral courage to avow it.

I claim that the first intelligent spirit message that was rapped out at Hydesville was an emancipation proclamation to all who were in spiritual bondage. We are working for the good as we understand it without fear of punishment or hope of reward; we are working for the right for the right's sake; we believe in the divinity of love, pure and unselfish; in the brotherhood of man—not the brotherhood of the working-man alone, hating and excluding the rich because they are rich, for I believe that the rich man is the poor man's brother and helper, and that the poor man is the rich man's brother and helper, and that when there is mutual recognition of this fact then the labor problem will be nearer its solution: We believe in purity of life—for men as well as for women; we believe in honesty, and hope for the time to come when the expressions "common honesty" and "common sense" will be appropriate, because truthful terms. In our arithmetic it is written: "36 honest inches make 1 honest yard, 16 honest ounces make 1 honest pound"; and, friends, we believe, or we would not be Spiritualists, that the death of the body is the birth of the soul into a better stage of existence, and that from that stage to this, and from this to that, there is, and always has been, communication.

The old, old question that is probably now being asked by some of you confronts us still: "Why do you have so many deceivers?" Friends, they are not ours. We do not claim them, or want them; we do not manufacture or encourage them, they are certainly not Spiritualists, and when we have grown stronger and wiser I trust that these unpleasant excrescences on the spiritualistic body will drop off. Meanwhile let me ask you to turn to the New Testament, and there read that of the twelve disciples of Jesus one was a traitor; drawing your pen from that point down through the ages until now, you will not be far from right if your deduction is that still one-twelfth of the professed disciples of the Nazarene are false. If you enter our city at night, and hear an intoxicated brawler in the street do you turn back and say "It is a city of drunk men, I will not tarry there"? Certainly not! Your common sense tells you that one such man will make more noise than a hundred respectable citizens! Do you upon finding a counterfeit coin in your pocket throw away its dozen of honest companions? Certainly not! You are not fanatical in this direction; and, friends, all that we ask of you is the same fair, honest judgment, and let that judgment be founded not upon prejudice and hearsay evidence, but upon your own knowledge.

(Mrs. Nellie J. T. Brigham.)

## Original Essays.

### DEVILIOLOGY.

BY WILLIAM FOSTER, JR.

There are five words, *datmon*, *datmonion*, *diabolos*, *Satan*, *Beelzebub*, which are the stock in trade of the Orthodox theologians—which also they ply zealously to bolster their dogmas as to sin, punishment and the finale of the human race. I said in a previous paper that Churchianity was only gilded Paganism; a critical examination of dogma and terms will bear me out. But I cannot pursue this point further at present, reserving it for another paper, wherein I shall discuss "Hollology."

Before proceeding to my analysis and definitions of terms, as partially done heretofore, I wish to note that translators, to a great extent, have been swayed by their own preconceived notions on doctrinal points; they asserted dogma, then tortured and twisted the translations of the Revelation to prove the truth of the dogma, imposing it as an authority from God the Revelator. Dr. Campbell, an eminent Scotch Presbyterian divine, in his "Preliminary Dissertations and Notes," unmercifully scores Theodoris Beza, the Geneva critics and the fathers of the Geneva theology, for their interference with King James's translators, who gave us the common version, and their studious efforts to color the translation and twist important texts into the service of their theology. He boldly asserts that these fathers of the Calvinistic Israel willfully and knowingly tortured many passages to favor their system. In Vol. II., page 223, in an extract from Beza, giving his reasons for certain translations, Dr. Campbell says: "Here we have a man who, in effect, acknowledges that he would not have translated some things in the way he did, if it were not that he could strike a severer blow against some adverse sect, or ward off a blow which an adversary might aim against him. Of these great objects he never lost sight. I own that my ideas on this subject are so much the reverse of Beza's that I think a translator is bound to abstract from and as far as possible forget all sects and systems, together with all this polemic jargon which they have been the occasion of introducing. His aim ought to be, invariably, to give the untainted sentiment of the author, and to express himself in such a manner as one would do amongst whom such disputes had never been agitated."

So much for Dr. Campbell, whose orthodoxy never obliterated his honesty and love of fairness. Unfortunately he stood almost alone, for translators generally were under the banner of a sect, and therefore deemed it politic to give a tainted version. So when a common man reads the common version, he supposes he is reading the word of God, while it is nothing but the dictum of a dishonest theological bigot. In truth, this so-called word of God has been forced through many strainers, so much so, that the Bible, as it stands, is a very unsafe criterion to lean upon.

To show how the translators have warped various texts to tally with creedal dogmas and hereditary opinions, needs only a discriminative examination. It is all important in considering the meaning of texts to keep in mind the context, as well as all the extraneous connections as to time, the current thought at the time of utterance in all its phases. In New Testament times there was this general idea, the interposition of deified human spirits, also the idea that disease was caused by an intrusion of one of these spirits, especially in cases of lunacy and epilepsy. "Casting out devils," therefore, was casting out demons, these possessing human spirits. Among the early Christians this was clearly understood, and not a single author can be found to countenance the modern idea of an evil spirit, a fallen angel. In Luke vii. 2, we are told that on a certain occasion among the multitudes who came to him "were certain women, which had been healed of evil spirits and infirmities." Mary called Magdalene, out of whom went seven devils, and Joanna, the wife of Chuga, Herod's steward, and Susanna and many others." Here were quite a notable number of women who had been afflicted with "evil spirits and infirmities," all healed, and so grateful were they that they ministered to Jesus of their property. Both Kneeland and Alex. Campbell in their translations agree with the common version in the rendition "evil spirits," but translate *datmons*, demons, while the '81 revision in a side note gives the same word, indicating that though the word "devils" is used in the body of the text, still the appropriate term is demons; and this word devil is generally in a side note marked demon. The term "evil spirits" can in no sense be construed as meaning fallen angels, because such construction would do violence to the whole scope and tenor of the record. As for Mary Magdalene, out of whom went the seven devils, or demons, Celcius probably is better authority than the revisers and D. D.'s of the present time. He refers to her as a "distracted woman"; there was an unusual phreny upon her, so much so that the intensity was measured by the term seven devils or demons, the word seven being an expressive signifying many or several. I need not cite the plural of *diabolos*, which is the generic meaning, and which should be devils if the translations elsewhere are correct. If we turn to II. Timothy iii. 8, in the enumeration of what men shall become "in the last days," among other things it is said they shall be "false accusers," which is a translation of the

same plural—not devils. The same word is again translated "false accusers" where the writer sets forth what is forbidden aged women. Other passages might be quoted of like tenor.

The word Satan is much more frequently translated generically an opposer, an adversary, than otherwise. Paul, II. Cor. xii. 7, among other things, of himself, says: "And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure." The phrase, "the messenger of Satan," is a mild translation, for in the original it is "an angel satan." There is not the shadow of a reason to believe that "the thorn in the flesh" came from Satan, and was, therefore, his messenger. Plainly "the thorn in the flesh" and "an angel messenger" are one. At greater length follow the analysis of the two words *datmon*, or *datmonion*, by referring to individual passages in the New Testament, for the terms are translatable only by using the word demon in no sense equivalent to the popular idea of a fallen angel. And with the disappearance of fallen angels, there also fades out the ancient belief in possession, the outcome of ignorance and superstition.

There are two other words, *diabolos* and *Satan*, both of which are made to do duty by orthodox theologians as supporters of their system. According to the Greek lexicon *diabolos* means a slanderer, a calumniator, an informer, also Satan, which in turn is defined an adversary. It may be said that both these words are translated devils, but it is so done in contravention of the generic meaning of the words, where it is opportune to fortify the orthodox devil idea. It is different in other cases, as for instance I. Tim. iii., when the writer speaks of qualities which should adorn deacon's wives, he says, "Even so their wives must be grave, not slanderers, sober, faithful in all things." Not slanderers is a translation of the word, the same, the two phrases being in apposition. There is good reason to believe that this "thorn" was a paralytic tendency which Paul again alludes to, Gal. iv. 13, as "infirmity of the flesh," which would have been better translated weakness, using the word "*asthenia*," by which the New Testament writers, as well as the Greek physicians, describe the palsy. This correction of the translation, and the knowledge of the disease complained of, eliminates a personal Satan, and gives a common sense aspect to the whole matter. In Mat. xvi. 23, Jesus, rebuking Peter, said to him, "Get behind me, Satan," etc. The latter word is translated "adversary" by Kneeland and Alexander Campbell, which is its obvious meaning. The idea of an orthodox devil is far-fetched in this passage, used in that sense only because there was a desire to reinforce a theological dogma. Other passages where this word is found might be quoted, but sufficient has been said to set forth the true and generic meaning of the word.

Another word, *Beelzebub*, is supposed to designate the chief of devils, and is one of those words which Orthodox rolls as a sweet morsel over its tongue. Matt. xii. records a case of healing when the Pharisees were present, and the sharp controversy which rose thereupon. Read the common version, verses 23-28, and compare with Alex. Campbell's translation, as follows: "But the Pharisees hearing them said: 'This man expels demons only by Beelzebub, prince of the demons.' But Jesus, knowing their surmises, said to them, by intestine dissensions any kingdom may be desolated; and no city or family where such dissensions are can subsist. Now if Satan expel Satan his kingdom is torn by intestine dissensions; how can it, then, subsist? Besides, if I expel demons by Beelzebub, by whom do your sons expel them? wherefore they shall be your judges." Devilology receives no endorsement from this incident. Jesus only meets the Pharisees on their own ground, showing that from their own premises the claim they set up is without foundation. In this case, as in others, he did not stop to split hairs or enter into any philosophical disquisitions. "Out of their own mouths he condemned" his opponents. We may get a better understanding as to the meaning of this word *Beelzebub* by recurring to II. Kings, i. 2. King Ahaziah fell down through a lattice in his chamber, and was obliged to take his bed. Anxious to know the result he called messengers and said unto them, "Go inquire of Beelzebub, the god of Ekron, whether I shall recover of this disease." It seems that there was an oracle, presided over by Beelzebub, at Ekron, who therefore was a god of the Philistines, his temple there being his seat where he responded to queries. It is a well-known fact that in all cases these oracles of ancient times were presided over by a deified human spirit, and therefore Beelzebub was such in the estimation of the Ekronites. The name came down from ancient times, the Jews never attaching to it the meaning of a fallen angel or devil. Asmodeus was the Jewish name for devil, never Beelzebub. The import of the latter is entirely foreign to the term devil, and has no affinity to this term, either in sound or meaning.

I have now analyzed the foundation stones of Devilology, occupying as much space as I think THE BANNER can spare. I have been at some disadvantage, for I had no Greek Testament for reference, but probably have quoted passages sufficient for my purpose, to show the utter fallacy of the claims that the demons, satans, diabolons and Beelzebubs of the New Testament have any reference to a personal devil, a fallen angel, a malignant denizen of the fabled hell, let loose to ravage the earth and

seduce its inhabitants. The Devilology of the church is only a revamping of the myths of so-called "heathendom," much of which were only ideal and figurative, but which have been literalized and made a part of religion. Ah! what a terrible thing this creedal and dogmatic religion has been! What oceans of blood it has shed! What atrocities have been perpetrated in its name! The picture of the past is awful; but let us not despair; free-thought is plowing wide and deep furrows; the rusty, time-worn error has lost its omnipotency; dogmas, soul-enchanting and hindrances to progress, are rotting away, and there flashes athwart the sky the promise of a better time, in letters of living light:

"T is coming now, the glorious time,  
Foretold by seers, and sung in story,  
For which when thinking was a crime,  
Souls leapt to heaven from scaffolds gory!  
They passed, yet see the work they wrought,  
And the crowned thoughts of centuries blossom,  
While the live lightning of their thought  
And daring deeds doth pulse earth's bosom."

Providence, R. I., 16 Peace street.

### THE KIND OF GOD ONCE PREACHED.

Jonathan Edwards, in his famous sermon on "An Angry God," said what no pulpit would dare to utter to a congregation of intelligent people to-day. Why such atrocious sentiments are ignored now may not be so plain to everybody, but it obviously is because of the increasing influence and power of the secular press, which gives its attention to religious matters as well as worldly ones. The voice of humanity is to be heard in its columns, which was not the case when Edwards preached. Then the minister was esteemed the viceregent of the Almighty, and was accepted as His authorized spokesman. The human conception of the God of the universe in those days was blasphemously belittling. Such a being for an all-father is infamously beneath the reach of the vilest comprehension. A diseased liver is not a sufficient excuse for language like that employed by Edwards. He is said to have made his study in a long, dark, narrow entryway, much like a dark alley, that received its dim light from its farther end. Fit place for the generation of such sentiments as form the body of this abominable sermon, which, however, is only the plain, unvarnished language of lurid Calvinism. It is from the dungeon chains of such barbaric doctrines that Andover and Union Theological Seminaries are effectually breaking away.

Listen to Edwards. He is describing the condition of the lost, the damned. He tells his hearers, supposing them to be in hell: "If you cry to God to pity you, He will be so far from pitying you in your doleful case, or showing you the least regard or favor, that instead of that He will only tread you under foot. And though He will know that you can't bear the weight of Omnipotence treading upon you, yet he will not regard that, but He will crush you under His feet without mercy. He will crush out your blood and make it fly, and it shall be sprinkled on His garments so as to stain all His raiment. He will not only hate you, but He will have you in the utmost contempt; no place shall be thought fit for you but under His feet, to be trodden down as the mire of the streets."

"It is everlasting wrath. One moment of this wrath would be dreadful, but when you look forward you shall see a long forever—a boundless duration before you; you will know certainly that you must wear out long ages, millions of millions of ages, in wrestling with this almighty, merciless vengeance. And then when so many ages have been spent by you in this manner, you will know that all is but a point to what remains. So that your punishment will, indeed, be infinite. This is the dismal case of every soul in this congregation that has not been born again, however moral and strict, sober and religious they may otherwise be."

"The God that holds you over the pit of hell, much as one holds a spider or some loathsome insect over the fire, *abhors you*, and is dreadfully provoked. His wrath toward you burns like fire. He looks upon you as worthy of nothing else but to be cast into the fire. He is of purer eyes than to bear to have you in His sight."

How does such wretched rubbish, named theology, sound in the ears of a modern audience? They would turn and look into one another's faces with indignant surprise at the utterance of such childishly-dreadful sentiments. The very children themselves would rise out of their seats among their elders, and struggle to be let out from a place where such pictures of frightful horror were sketched for the sole purpose of frightening them out of their lives into dead obedience and covering submission. This sort of demoniac dogma is just what formed the barricade from behind which the minister was wont to fulminate his self-asserted authority over the lives and conduct of his fellowmen. But thanks to the enlightening power of the secular press and the increase of fearless intelligence among the people—in which work Modern Spiritualism has been a great factor—the dark and heavy clouds are finally lifted and the light of eternal day revealed.

PALIMPSEST.

A lady writing about hotels from the Argentine Republic to one of the large daily papers of this city states that "the charges are from \$3 to \$12 a day per capita, always in gold, never in Argentine paper of fluctuating value. The truth of the matter is, that Argentine hotels have no regular rates, but every boniface levies upon the stranger within his gates for as much as the latter's appearance indicates that he can be made to pay, and then springs upon him a thousand extras until he is bled to the last drop."



For the Banner of Light.  
I KNOW.  
BY MARY WEIR BARRELL.

I can wait, for the clouds are breaking,  
Through a tiny rift comes a gleam of light;  
And I know I shall gain by patient waiting,  
Though now, sometimes, it is dark and night.  
I know each cloud has its silver lining;  
I know, though I may not see it there,  
By this inner sense the truth is given,  
By the hope that inspires each silent prayer.

I know though we moan and sob in sorrow,  
And naught seems left us but dark despair—  
I know that the sun will shine to-morrow,  
And the rose will bloom just as sweet and fair;  
I know there are beauty and fragrance 'round us,  
And the life will lift its white face up—  
We will know these were golden chains that bound us,  
When we drink all we need from life's bitter cup.

Banner Correspondence.

**HOT SPRINGS.**—L. S. Allard writes: "I was born in Massachusetts, in 1822, was an early listener to the doctrines of Calvin as expounded from the pulpit of Rev. Dr. T. S. — of N. Y. for many years President of Amherst University, but from my earliest memory I never believed in the brimstone theory. In my youth I went to the West. I served in both the Mexican and late civil wars as an officer. Part of the time during the former I enjoyed the companionship of the noble-hearted and whole-souled Col. Ed. Webster, who died at the Castle of Chapultepec. My life has, until late years, been a busy one, yet I always took a deep interest in the politics of my country, having taken many lessons in patriotism under Capt. Henry and four other old Revolutionary veterans, whom I, as a member of a youthful company of Continentals, watched over and escorted around to the various great Harrison log-cabin mass-meetings in 1840. I was an attendant at the great national convention in the Wigwam at Chicago where the patriot Lincoln was nominated and went to Washington as one of a hundred thousand prepared to see that he was inaugurated. On leaving this convention I went to the town of Medina, in the south part of Michigan, to visit a half-brother. The day I arrived there I learned that a Mrs. Thompson, a noted medium, had arrived the same day, and would hold forth at a public hall that evening. I urged my brother to attend with me, and he did so. After the preliminary exercises, and the improvisation of two most beautiful and pathetic poems, she was possessed of an Indian, who had uttered but a few words under his control when she abruptly stopped, and said: 'There is another more powerful spirit present, one who has never before had the opportunity of speaking to his brothers since he left this sphere, and as they are present, he forces the Mohawk chieftain to give way.' She then stated that one of those brothers was direct from a mighty assemblage of the nation's patriots, gave a description of the place, what its objects were, etc. Then she made a most eloquent and patriotic speech under the influence of this spirit, counseling moderation, referring to the condition of the country, depicting the terrible approaching conflict, with its carnage, distress and desolation. This was followed by a description and brief history of the spirit-control during his physical existence—what he died of, when and where he died, his age, etc. She then stated that this spirit requested her to greet his brothers for him, and shake hands with them. She carried down several steps from the rostrum, with eyes yet tightly closed, wended her way down an aisle, obstructed with chairs—as the hall was crowded—to the back part of the auditorium. My and the control's half-brother was sitting next to me, but nearer to her, yet she partly passed him, reached around, grasped my right hand, which was partly behind our half-brother, resting upon the back of the slip, with a light wrap over it, gave my hand a firm grip, then shook hands with our half-brother and returned to the platform in the manner that she came. My brother had been dead about fifteen years. His name was John P. Allard, and he lived at Allegan, Mich. There was no chance for collusion, and there was nothing to be gained by such to make it an object. I was a total stranger, no others there had ever known or seen our deceased brother, and the medium was a stranger from a distance just arrived."

**Missouri.**  
**ST. LOUIS.**—A correspondent forwards us a copy of the St. Louis Globe-Democrat of Nov. 13th—in which is contained a lengthy report of a lecture and tests given under the auspices of the St. Louis Spiritual Association Sunday evening, Nov. 12th, by Mrs. A. M. Glading, the well-known speaker and test medium, from which account we make the following extracts: "The audience was select and highly cultured, the gentlemen present for the most part being eminent members of the professions and well known in the commercial world. Mrs. Glading, who has created quite a furore in spiritualist circles in St. Louis, is one of the best platform speakers that have visited St. Louis in any interest. The first portion of last evening's exercises was an inspirational address by the lady, her control being the eighteenth century friendly Indian, 'Hoolah,' who took for a subject, 'The Attitude of Spiritualists toward the Bible.' The lecturer took much more conservative ground as to the Bible than is usual in this class of addresses, the accuracy of the history was severely criticised, the moral teachings, she said, were the grandest ever penned. The sermon on the Mount contained in its beauties the sum total of Christian spirit, good will, peace and harmony. The book cannot be accepted as the word of God direct, on account of its many contradictions and its strange omissions. Spiritualists gladly accept the teachings of the Bible, but not all of its statements. Granting that the Bible is greater than all other books, Spiritualists are seeking for still higher truth and light. They do not reject the Bible, but they want to go further. There was a musical interlude, then Mrs. Glading began her tests. Various people upon entering the hall had laid on a table on the platform various small articles. Mrs. Glading picked up a gold watch with a silk guard. She said the watch had been worn by a gentleman, and there was a suggestion of female presence about the guard. This female and male presence had been very dear to each other. The wearer of the watch had passed on. He sent a message to the lady. Mrs. Glading paused to explain the system of thought-ways by which she received communication. It was as if the surface of a calm lake was disturbed by ripples. On these ripples were pictures. This special message was a loving, tender message, praising the recipient for her beautiful and steadfast faith, and giving hope of a happy reunion of spirits. A lady still young, dressed in widow's garb, came forward and said: 'I understand the message; the watch was worn by my husband; I worked the guard myself.' A jack-knife brought out a description of a man who, when a boy, was apt to go to school the longest way, a lad often in trouble, but with an honest heart. At the age of fifteen his soul's ambition desired to go one way, necessity forced another path. He had done well, but never ceases to regret that his boyhood's dream was not permitted to be fulfilled. A well-known contractor got up and claimed the knife, and said: 'Madame, you hit me off right.' A photograph of a young lady was taken up. The medium preferred to see a great suffering about the throat. She would not say whether the young lady was dead or living. She was dealing only with its magnetism. It was a grand and noble character, and it sent a poetical message of faith, hope, etc., very beautiful but very indefinite. A gentleman well known on 'Change as both a grain dealer and a mining operator, rather startled the audience by arising and saying in

a loud voice: 'That is correct; that young lady was strangled.' The last tests were of character-reading. The first to come forward was a distinguished master mechanic and inventor, himself quite an advanced thinker. The description of the gentleman and character was marvelously true, and was recognized by most of the people present, who knew of his eminent attainments. He afterward assured a Globe-Democrat reporter that he had never in his life met Mrs. Glading, and that his presence in the hall was accidental."

**Massachusetts.**  
**LAKE PLEASANT.**—M. W. Lyman writes: "Mr. Thomas Alexander of Northfield is building a new cottage in place of his tent on Massasoit street. Mr. Seely has put an addition on his cottage on Zanita street. Mr. Bowman will build a new cottage on his lot on the bluff, and Mrs. Purple another near 'Jacob's Well' in the spring. Miss Reed is finishing her fine new house on Montague street. Mr. N. S. Henry has been engaged to take charge of the grounds. Mr. Harvey Lyman and wife, formerly of Springfield, Mass., were among the pioneers in building up Lake Pleasant, and who have since leaving here, lived in Saratoga, have gone to Onset to live, and are building a house there. There is a fine location for another hotel north of the present cottages on Massasoit street. There is no question but that two regular hotels would pay well here, and the management would probably have no trouble in finding responsible parties who would erect and run a new hotel. People who have been Spiritualists many years often remark that our speakers do not seem to give us the advanced thought that time and progression seem to demand. I do not see that our lectures vary much from those that were given us twenty years ago. Many would be glad to have the lists at the camp-meetings, as well as the home courses of lectures, interspersed with some of a scientific nature. Astronomy, geology, natural history, philosophy, literature, and many other subjects, treated in a way that we common people could understand, would be of much profit, and lasting benefit to us."

**SPRINGFIELD.**—H. A. Badington writes: "W. F. Peck has been settled as the resident speaker for the First Spiritualist Society for the coming year. Each Sunday at 2 p. m. a special conference is held in the Spiritualists' Hall in Foot's Building, and in the evening Mr. Peck delivers a thoughtful and forceful address. His ministrations as speaker, leader of the conference, and of the singing, are very valuable. He has opened a Tuesday evening singing-school. A dramatic club has been formed, with Mr. Peck as teacher. A fine dramatic entertainment is expected Tuesday evening, Nov. 28th, at the hall, as the first public exhibition of his training. Mr. Peck will speak in Northampton, Mass., the afternoons of the first three Sundays of December, and in Willimantic, Conn., the last two Sundays of that month. The First Spiritualist Society here will have for speakers Sunday evenings in December the following: Dec. 3d, Mrs. H. G. Holcomb; 10th, Mrs. Sarah A. Byrnes; 17th and 24th, Mr. J. Frank Baxter; 31st, Mrs. Juliette Yeaw. In January the Society will have Dr. Geo. A. Fuller of Worcester the first two Sundays, on dates which Mr. Peck will be in Worcester. The First Spiritualist Ladies Aid Society holds Thursday evening lectures at the parlors in Foot's Building. Both societies are in harmony, and mutually assist in carrying on all the religious, social and literary meetings. The societies have lately been called upon to part with the earthly presence of Mrs. Mary S. Smith, President of the First Society. After a long and painful sickness, induced by cancer of the throat, she has passed to spirit-life from her beautiful Pine-street home, lately erected by her, and adorned with much that her exquisite taste suggested. An object of that still more beautiful home she will build for herself and her bereaved companion in that 'bright beyond.' Mr. W. F. Peck and Mrs. Clara H. Banks officiated at the funeral services, all the exercises of which were in sympathy with the spiritual faith of the deceased one. The following resolutions, framed by Mr. Peck, have been passed in tender memory of our sister and President: "Whereas, it has fallen, in the natural course of events, that our sister and friend, the President of this society, Mrs. Mary S. Smith, has departed in visible form from our midst for her home in the spirit-world, leaving a void in our ranks which cannot be filled; Resolved: That as members of the first Spiritualist Society of Springfield, we wish to testify our deep sense of loss in her departure, and our sympathy with her bereaved family, and our assurance that the love which survives the grave shall bring sunlight into the night of her sorrow. Resolved: That these resolutions be spread upon the minutes of this society, and copies be furnished the various spiritualistic papers for publication."

Another correspondent writes: "Dr. Oliver Bliss of Greenwood street closed his earthly career Nov. 13th. Heart disease was the cause of his death, and he passed out very suddenly."

**New York.**  
**BROOKLYN.**—W. J. Rand writes: "For the past two months we have been favored at Conservatory Hall with the services of that distinguished exponent of Spiritualism, J. W. Fletcher, and our hall has been well filled at every lecture. The range of his subjects is spiritualistic and reformatory, and a series of lectures has been begun upon 'What Relation does Theosophy sustain to Spiritualism?' which bids fair to attract equally large and interested audiences. At the close of each lecture Mr. Fletcher exercises his remarkable mediumistic powers, and has thus far been attended only with success. Many a stranger has been forced to admit the truthfulness of the statements made. He will continue every Sunday evening until January, and will return again in March. Mr. W. J. Colville speaks Sunday mornings and afternoons of December; Mrs. Ada Foye, January and February; Mrs. O'Neill, a very intelligent speaker, will close her evening engagement with the present month. We have THE BANNER always on Sunday, and nobly does it serve the Cause it so ably represents."

**BROOKLYN.**—Mrs. E. writes: "In the eastern district of this city we are doing a good work, as is manifested by a large and regular attendance. The Progressive Spiritual Association holds meetings in a Methodist Church. It is pleasantly situated, accommodating three hundred persons, and is regularly well filled. With good speakers and mediums to teach and demonstrate the truths of Spiritualism, we look forward to the accomplishment of much good. We have had with us Miss Dora Hahn, a very fine medium from New York, who encouraged us with prophecies of what her guides saw in store for us. She gave excellent satisfaction, and we trust that she may continue in the field of spiritualistic labor, for which she is so well fitted."

**NEW YORK CITY.**—Theodore F. Price writes, under date of Nov. 14th: "Permit me to say a few words in relation to one of the most interesting seances I have ever been my lot, as an old-time Spiritualist, to witness, which was held last evening by Mrs. Mott-Knight, at her parlors, 227 East 14th street, New York. This lady has been well and most favorably known as a medium more specifically for independent slate-writing. There were but six of us, besides the medium, present, including Mr. Wilson Macdonald, the sculptor, Mr. Morton, reporter for the Associated Press, Mrs. Florence White, the well-known trance medium, Mr. Titus Merritt, Mrs. Wagner and the writer. Sheets of blank paper were scattered loosely on the floor, having been previously carefully examined by those present, and declared free from writing of any description. Pencils, furnished by those present, were laid

upon the papers on the floor, and a circle was formed around them by the sitters, who held each other's hands, and those of the medium. The lights were scarcely lowered when voices were heard speaking distinctly to those present in various parts of the circle. There was one voice, that of a child that announced she was 'Annie,' the medium's principal control for this class of seances, who sat in the office of chief speaker. Her remarks were generally of a lively character, calculated to keep the circle in a good humor; and she frequently announced the presence of spirit-friends who could not gain strength enough to speak for themselves, giving names, and repeating what they wished to announce. There were many spirits present able to use their own voices, who gave names to their friends, and were readily recognized by them. Cool magnetic waves passed around the circle at intervals; hands would pat us affectionately on the cheek, smooth back our hair, and lightly pull our garments; my wife, who passed over nearly two years ago, announced her presence, as did also a soldier, who was recognized by Mr. Macdonald, besides several other spirits. While these manifestations were taking place there was a constant sound of writing on the papers on the floor, apparently three or four writing simultaneously. After the lapse of something over half an hour the lights were turned up, and various messages were found written on the papers in several styles of orthography, and recognized as strikingly characteristic of the writers when in earth-life. Especially so was the writing in the message given by my wife, which was always somewhat peculiar, and the subject matter related to our affairs in a remarkably convincing manner. Mr. Macdonald received a message from his soldier friend, referring to an incident in the late war, where Mr. M., who remembered the incident well, and he were acquainted, and where the spirit communicating was shot. The message received by Mr. Morton was to him, an investigator, a very striking and convincing test, and read as follows: 'Your brother received the check, No. 532, which you sent him. He is getting better, and will soon be with you. Samuel Morrill.' Mr. Morton recognized the writer, and said he had sent the check, the number of which, as given was correct, though he had mentioned it to no one. The voice of little 'Annie' had also announced during the sitting that he had said, just as he was starting from home, that he guessed he 'would go and talk with the ghosts for a little while,' to the truth of which Mr. M. bore testimony. Test conditions were observed, and the manifestations must have been quite convincing to any skeptic."

**Wisconsin.**  
**MILWAUKEE.**—A correspondent writes as follows: "On Sunday, Monday and Tuesday, Nov. 12th, 13th and 14th, W. J. Colville lectured to deeply-interested audiences, under the auspices of the Progressive Society of this city, which holds public meetings in Fraternity Hall, Grand Avenue, every Sunday at 2:30 and 7:30 p. m. The lecturer covered a wide territory in his eloquent inspirational discourses, answers to questions and impromptu poems, which created great astonishment among many visitors, unaccustomed as they were to such singular displays of impromptu oratory. On Monday evening, Nov. 13th, W. J. Colville's lecture on 'The Influence of the Mind upon the Body,' was suggested by a local incident of very recent occurrence. A few days previous a lady physician had lectured on a large audience in a church on diseases of the stomach, which she most graphically portrayed, so graphically, indeed, that a young man in the audience experienced every sensation described in the address: the impression made upon his sensitive mentality was so great that he fell down in convulsions, and sustained physical injuries while attempting to leave the church. As the whole scene was vividly described in the local newspaper, the public were glad to hear the psychological aspects of the question fearlessly discussed, and as, contemporaneously with this incident, a considerable interest in hypnotic phenomena was aroused by the presence of an eminent Russian professor of hypnotism, who is paying a short visit to Milwaukee, the audience at W. J. Colville's lecture not only paid the strictest attention to the stated discourse, but plied the lecturer with numerous important questions at its close. Among those inquiries was the following, from a resident physician: 'Do you mean to discountenance all public explanations of pathological states?' and would you therefore confine yourself in your lectures to an extensive treatise on healthy states?' This inquiry received the following reply: 'We know too well the power of mental suggestion with sensitive persons to venture to dilate upon disordered states of the mind, except in the presence of a physician, who is able to guard the people against its inroads by insisting upon the necessity of strict adherence to a health-producing mode of life. Mental suggestion as a science is yet in its earliest infancy, so far as the public is concerned, but the few who have deeply studied it know that there is an occult law, through the operation of which all conditions pictured by the mind establish means of communication with their faculties, and this law is not occult, but is a law that is operationally and lucidly how to obtain and how to keep it, should be the work of all public medical instructors. Doctors of medicine can do a great work in preaching the gospel of health; and though pathology may have place in special practice, the evil of suggesting disease instead of health to audiences can hardly be overestimated. Health is normal; there is a law of health which can be discovered and obeyed, and this law is spiritual though it has a physical correspondent. W. J. Colville speaks in Milwaukee for the last times Sunday, Monday and Tuesday, Nov. 26th, 27th and 28th."

**Oregon.**  
**PORTLAND.**—A correspondent writes in regard to the spiritualistic movement in that city: "We have two very good societies, and I might say three, here. One has recently been started on the east side. All are well attended, great interest manifested, and many are uniting with them. A. A. French, Secretary, writes: 'The friends of the Church of the Spirit eagerly awaited the reopening of the meetings Oct. 1st, and after an absence of five months Mrs. Flora A. Brown, pastor, was greeted by a host of friends, besides many new seekers after truth. Her visit to the World's Fair and Psychological Congress furnished much that has been instructive and interesting to her audiences the past month. The last Sunday in each month is to be devoted to special services, consisting of vocal and instrumental music, appropriate recitations, short addresses, tableaux, etc. The first of these was held Oct. 25th, Mrs. Brown closing the meeting with independent slate-writing, given under test conditions, which carried conviction to the skeptical committee as well as to all reasonable investigators."

**Pennsylvania.**  
**PITTSBURG.**—J. H. Lohmeyer, Sec'y, says: "The First Church of Spiritualists has just closed two very successful months in the good work of teaching the truth, through the instrumentality of two noble workers, T. Grimshaw and F. A. Wignin; the former gentleman occupied our platform during the month of September, and the latter in October. I must say their work was well done; they did not speak to empty chairs, but to large and enthusiastic audiences. The last Sunday morning of F. A. Wignin's engagement was a little aside from the usual course of Sunday services: Our Society holds a charter, authorized by the State of Pennsylvania, and through the power therein given we can ordain ministers to teach the gospel of Spiritualism. The first part of the exercises was a lecture by the speaker, at close of which Mr. J. H. Knight, second Vice-President, delivered a short address, and in closing presented to Mr. F. A. Wignin the Certificate of Ordination,

giving the power to him which is invested in ministers of other religious bodies. The second part consisted in admitting twelve new members into the Society. Mr. Wignin, as representative of the Society, cordially greeted each member, and urgently requested all to live such lives as would be becoming to Spiritualists who have the knowledge of always being in the presence of dear ones from the spirit-world. The third and last part of the morning exercises was the naming of an infant child of one of the members of the Society. This closed the morning service of an eventful day to many. Our Society can heartily recommend T. Grimshaw of Onset, Mass., and F. A. Wignin, Salem, Mass., to all spiritual societies wishing to engage first-class speakers. For the month of November, Mr. J. Clegg Wright is with us, and a great feast of good things awaits all who attend. May the truth be carried to all who desire to investigate our beautiful Philosophy, and may our number be enlarged a hundred fold! This is our wish."

**Canada.**  
**HAMILTON.**—A correspondent writes: "A crowded hall testified on Sunday, Nov. 12th, to the growing interest in this city on the subject of Spiritualism. Bro. G. W. Walrond, the local and resident medium, gave a trance invocation, an address on the spiritual interpretation of the so-called promised Messiah, replied to a number of written questions, and gave many tests, clairvoyantly, of spirits present among the audience—accompanying each test with Christian and surname, and messages from the spirits to their mortal friends. All were delighted, and some new names were added to the membership of the Society of Spiritualists. The Cause is spreading slowly but surely in Canada. The demand for books and papers is continuous; and every mail brings many letters of inquiry on the subject to Mr. Walrond, whose permanent address is 198 Locke street, Hamilton, Canada. He is well known as an able and fearless defender of the Cause, and a talented medium for trance and clairvoyance."

**Ohio.**  
**TOLEDO.**—M. S. Arohold, Treasurer of the Progressive Thought Society, writes as follows: "Our society met in its new hall Sunday evening, Nov. 12th. The meeting was conducted by Mr. C. Turnbull. An improvement in attendance was noted, and harmony was established by the addition of an organ kindly loaned to the society by Mrs. Curran of this city. The audience was much pleased with the speaker's efforts, and he was congratulated by the members of the Society of Spiritualists. The address was a strong appeal for harmony and cooperation in the dissemination of spiritual truths. Mr. Turnbull will be glad to serve any society within easy access of Toledo, week-days only, and will answer funeral calls."

**Washington.**  
**ROY.**—Christian Brownfield, in sending a question for consideration by our Message-Department, adds: "THE BANNER reaches me every week, neat and clean (in appearance), and affords me much pleasure—but I want something more tangible than I have so far got. In this out-of-the-way place I cannot get up a seance or society. Oh, for a closer walk with spirits! I am seventy-four years old, am deaf, crippled, and living alone only as I feel the sweet presence of the unseen. I send my blessings and good wishes to THE BANNER."

**Tennessee.**  
**NASHVILLE.**—John Moseley Clarke writes: "Dr. H. T. Stanley, Spiritualism's great demonstrator, is with us during the month of November. His platform tests dissipate doubt, banish agnosticism, lead sorrowing hearts to know they are with us still, as he repeats name after name of the loved ones gone before, reviving memories of past home joys. At his parlor seances spirit hands caress us, music evoked by unseen fingers fills the air, and messages of love from the dear ones out of the form are given to many."

**Spiritualism among the Labrador Indians.**  
(Under the caption "The Montagnais.") H. B. Stevens (its assistant editor) gives in *The Beacon*, Denver, Col., an account of his experiences among these Indians in Labrador—of which article the subjoined is a condensation. —Eps. B. or L.] In 1886 I was on the coast of Labrador, having descended with a fishing party from Quebec in a schooner, and we had made the ascent of the Moisie River in canoes, camping wherever nightfall found us. The files do not last all season, the month of June being really the only bad month, and we revelled in the glories of camp-life, communing daily with nature, who is ever in the Labrador wilds to be found in a mood of stillness and reflection. Any one who is keenly alive to impressions from natural objects can find no better or more enjoyable experience than being paddled up one of these northern streams, where the frequent turns present, notwithstanding the monotony of continual forest, some new view; and where, as you smoothly glide on, a perpetual succession of fresh pictures is presented to the eye, with the play of the sunlight on the leaves above, and a long account of the day. After about ten days' paddling we came to a sandy little promontory putting out into the river, on the upper side of which was a small stream, which bubbled recklessly and fiercely into the river on its way to the mighty gulf. And here was a camp of Montagnais Indians. This tribe is fast disappearing, and but a few now remain, being scattered through Labrador and the Laurentides, and living by traps. Their homes are made of cedar boughs, and they live on in those distant regions without any desire for another mode of life. The Montagnais Indian camp had been occupied by them for several months, and there were nine of them altogether, three families, one of four, one of three and one of two. One of the squaws was unusually pretty. The squaws are better treated in this tribe than in any other, probably by reason of the fact that they have been accustomed to dwell among these wilds in bands of five or six, and frequently only in single families at long distances apart. A very strange peculiarity of all the members of this tribe is, that they all have long, tapering fingers, and are Spiritualists. That is to say, they claim to possess the power of giving material manifestations. Our party soon made friends with them, and together we smoked the pipe of peace. They spoke a French dialect, and were fairly intelligent, and proved interesting in many ways. Their leader was named Thoks, and, somewhat at variance with the rule, was quite comical and talkative. After a couple of days had passed, I spoke to them of their belief in Spiritualism, and was, in reality, somewhat astounded at their claims of what they could do. And the elder Indian, who was called Thoks, promised to give us an exhibition of his powers the following evening. I must confess that I did not anticipate very much, thinking that it would consist principally of dancing in a ring, waving feathers and crooning monosyllables as Indians are wont to do. The evening came, and old Thoks and his squaw came over to our camp, the other Indians following, and ranging themselves with us in front of our camp. Thoks and his squaw were arrayed in the usual blanket and moccasins, and he wore a red flannel shirt, and trousers of French Canadian homespun. They seated themselves on the ground in front of us, and the other Montagnais Indians began to sing or hum a tune which seemed a repetition nearly all the way through, with a refrain at regular intervals. A tin pan had been placed on the ground in front of Thoks and his squaw, about three feet distant, beyond their reach, and they remained perfectly motionless. Suddenly there came tap, tap, tap on the pan, at first in measured sequence, and then a wildly irregular tattoo was beaten on the pan, which did not move a hair's breadth. It was not a conjurer's

trick, nor was there any possible way in which a confederate could be used, as we were all equally distant from the pan. It was a most mysterious test, and to me, in one sense, most satisfactory. And this because I could not reason out any plausible way in which the test was produced. There were no conditions which precluded full examination, and the whole test was given in full view. Our Indian guides started, and showed plainly their perturbation. We examined the pan, and the ground about it at the conclusion of the test, but could not discover any trick. Then we resumed our places as before, and the pan was replaced in its former position, bottom side up. Then the singing began again, this time being of a more lively air. In about three minutes Thoks told one of our Indians to go and lift up the pan. He was afraid, and I would not let him. As I did so a cloud of smoke rose into the air, and curled upwards. And there was no fire there. The other Montagnais Indians did not seem at all surprised, but kept on singing. All this time Thoks and his squaw had sat perfectly motionless on the ground, their eyes remaining closed. After this test had been given, we were all requested to form a circle and join hands, which Thoks and his squaw seated themselves in the center of the circle, facing each other, and the very pretty squaw stood between them. Then Thoks and his wife began a wild chant, and we cried about them, at first slowly, then increasing our speed till it became a mad gallop round and round. The other Montagnais Indians joined in the wild song, and the woods echoed and reechoed with the strange notes. It was a mad scene. In the center the pretty squaw remained passive, closely enveloped in her blanket. By some strange attraction my eyes were kept riveted upon her as we circled round and round, and I noticed convulsive motions of her body, which increased in violence as the chant grew wilder and wilder. Then there came a peculiar appealing note, a wall of despairing anguish, apparently from Thoks and his squaw, such a note, such a cry as one sometimes hears forth by the loon upon a lonely northern lake, and as I looked again the pretty squaw had vanished completely. How had she disappeared? The circle encompassing her she could not have broken through, for none of us had let go hands, and there was an open space for over two hundred feet all about us. Panting, we stopped our mad dancing and waited an instant. Then Thoks and his squaw slowly and calmly raised themselves, and beckoned us to follow. We did so, and went over to their camp, a hundred yards distant, not a word being said. In one of the lodges, upon her knees, lay the pretty squaw, perfectly rigid and unconscious. I touched her neck. It was cold and hard almost as marble; tried to move her arm; it was perfectly immovable. She did not seem to be breathing even, and I could not detect any action of the pulse. How had she come to the lodge from the circle without our seeing her, and what had induced this state of catatony? I had no explanation. There was no cabinet, such as the average spiritualist mediums use, no arrangement of mirrors, no fake-bottomed, or other paraphernalia such as stage conjurers use, this was the most marvelous violation of natural law—the disappearance and reappearance of a living body. It was the most mysterious puzzling of the senses I had ever seen. And all done by a wild Montagnais. I had seen and talked with theosophists who claim all kind of mysterious powers, but who never give any proofs thereof to any outside their secret circle; and here was this old Indian, Thoks producing the material fact of the immaterial, making a living body disappear and reappear, and defying all detection. I talked with Thoks for an hour, plying him with questions, and the sum of his replies was that he did not know what the power was, where it came from or how it could be acquired. He and his squaw were unconscious during the manifestations. He saw nothing, knew nothing and heard nothing, was his final comment. The good parish priest at Tadoussac, to whom I afterward told the above experience, said he knew they were true, for he had seen similar displays of this peculiar power of the Montagnais Indians. It was the work of the devil! And he piously crossed himself.

**SPIRITUALIST MEETINGS.**  
**Albany, N. Y.**—Spiritual meetings every Sunday from 3 to 5, and 7 to 9 p. m., at G. A. R. Hall, 31 Green street, conducted by Miss G. Reynolds. (BANNER OF LIGHT on sale.)  
**Buffalo, N. Y.**—First Spiritualist Society meets Sunday at 8 p. m., at G. O. W. Hall, corner Court and Erie streets, at 2 1/2 and 7 1/2 p. m. Henry Van Buskirk, President; L. O. Heesling, Secretary, 848 Prospect Avenue.  
**Baltimore, Md.**—The Religious-Philosophical Society meets every Sunday at 8 p. m., at the corner of Baltimore and Post Office Avenue. Miss Nettie Kapp, 1100 Clifton Place, Secretary.  
**Boston, Mass.**—The First Spiritualist Society meets every Sunday at 8 p. m., at Newton Academy Hall, 1120 West Baltimore street. Mrs. Rachel Walcott, permanent speaker. "Truth" our motto.  
**Chicago, Ill.**—The First Society of Spiritualists meets at Washington Hall, Washington Boulevard, corner Ogden Avenue, every Sunday at 8 p. m. and 7 1/2 p. m. Speaker, Mrs. Cora L. Richmond.  
**Cleveland, O.**—The Children's Progressive Lyceum meets every Sunday, 2 p. m., in Army and Navy Hall. Everybody welcome. At 7 p. m. King, Conductor.  
**Cleveland, O.**—The Spiritual Alliance holds regular Sunday evening meetings free at Army and Navy Hall, at 7 1/2 p. m. Mrs. H. S. Lake, permanent speaker. Everybody invited. Thomas A. Black, Chairman.  
**Colorado City, Colo.**—Meetings are held in Woodman Hall, Sunday, at 2 o'clock.  
**Dayton, O.**—The Spiritualist Library Association holds meetings every Sunday at 7 1/2 p. m., at its hall in Central Block, second floor, corner Fifth and Jefferson streets. J. C. Cox, Cor. Secretary.  
**Detroit, Mich.**—Fraternity Hall: Mrs. Minnie Carpenter gives lectures and tests Sundays at 2 1/2 p. m.  
**Evansville, Ind.**—Services are held every Sunday at 7 1/2 p. m., and Thursdays at 7 p. m. Lyceum Sunday, at 2 1/2 p. m. Dr. O. G. W. Adams, President.  
**Grand Rapids, Mich.**—Spiritual Association holds its meetings every Sunday at 10 1/2 a. m. and 7 1/2 p. m., also Wednesday at 8 p. m., in the First Baptist Church. L. D. Sanborn, Secretary, 205 North Lafayette street.  
**Grand Rapids, Mich.**—Progressive Spiritualists' Society, Elks' Hall, 1015 1/2 street. Meetings Sunday, 10 1/2 a. m. and 7 1/2 p. m.; Thursday, 8 p. m. and 8 p. m. Mrs. Edie F. Josselyn, President.  
**Lynn, Mass.**—Spiritual Fraternity holds meetings at 121 Market street, every Sunday at 7 1/2 and 7 1/2 p. m. Mrs. E. W. Webster, President; Mrs. E. B. North, 13 Lowell street, Sec'y.  
**Portland, Me.**—The Spiritual Association, Myrtle Hall Monument Square; meetings at 3 1/2 and 7 1/2 p. m. Mediums and speakers wishing to visit Portland should communicate with H. C. Berry, 125 Oxford street.  
**Springfield, Mass.**—The First Spiritualist Society—T. H. Bennett, Secretary, (14 Howard street)—holds meetings in the Spiritualists' Hall, corner Main and State streets, Sundays at 2 and 7 1/2 p. m.  
**The Ladies Aid Society.**—Mrs. H. G. Holcomb, President (14 Howard street). Societies at hall in Foot's Block, corner Main and State streets, Thursdays, afternoons and evenings. Strangers cordially welcomed.  
**Springfield, Ill.**—The Social Wheel of Progression, or First Spiritualist Society, meets every Sunday at 7 1/2 p. m., in G. A. R. Hall, on 6th street, between Monroe and Adams. Rev. Anna H. Lopper, speaker. Dr. N. L. Loper, President; Mrs. E. B. Spang, Conductor.  
**St. Louis, Mo.**—Spiritual Association holds meetings every Sunday at 10 a. m. and 7 1/2 p. m., at Howard Hall, 3001 Pine street. A welcome extended to all. M. B. Beckwith, President.  
**San Francisco, Cal.**—The Society of Progressive Spiritualists meets every Sunday morning and evening in Scot-Hall, 185 Larkin street. Also a Mediums' and Conference meeting every Sunday at 8 p. m. Mediums and speakers always present. S. B. Whithead, Secretary.  
**Worcester, Mass.**—Association of Spiritualists, Arcadia Hall, 125 Main street. Dr. A. Fuller, M. D., President; Mrs. Georgia D. Fuller, Vice-President; Dr. J. H. Lohmeyer, Secretary; Woodbury C. Smith, Secretary; Edgar P. Howe, Treasurer. Lectures at 2 and 7 p. m. Children's Progressive Lyceum at 12 m.



# Banner of Light.

BOSTON, SATURDAY, NOVEMBER 25, 1898.

## Lucy Stone.

It is reported that the last articulate words that Lucy Stone uttered were whispered in the ear of her daughter. She said: "MAKE THE WORLD BETTER." She was resolute and trusting to the last. "I have not the slightest apprehension," said she when she came to die. "I know the eternal order, and I believe in it." A friend expressing to her the wish that she might have lived to see the triumph of woman suffrage, she replied: "Oh! I shall know it. I think I shall know it on the other side." To another friend, suggesting the possibility of her coming back to communicate with those she had left, she answered: "I expect to be too busy to come back. Perhaps I shall know about the women voting where I am, and if not I shall be doing something better. I have not a fear, nor a dread, nor a doubt. I think I have done what I could here. I certainly have tried. With one hand I made my family comfortable, with the other—but she never finished the sentence.

Mr. Savage delivered a most appropriate discourse on this noble woman from his pulpit on the last Sunday in October, saying in the beginning that, comparing Lucy Stone with any of the women mentioned in the Bible, not one of them all ever accomplished a hundredth part for the service of God and the help of humanity that was accomplished by her. He gave his hearers a brief framework of her life, and measured some of the more important changes that have taken place since she began her work up to the time when she laid it down. She was the only daughter of orthodox New England parents, who were industrious farmers. She was a member of the same church herself while still a little girl. One of the church deacons being on trial for the crime of entertaining Abolitionists at his house, when the vote of the church was taken on his case little Lucy raised her hand to be counted. The minister, looking over the heads of the people at her, directed the teller not to count her. Thereupon the question was raised that she was a church-member. "Yes," said the minister, "but not a voting member." That little speech of his is all the title he can show to the remembrance of posterity.

She was bent on procuring an education, and worked picking berries and nuts, and teaching school on half pay, until she was twenty-five years of age, saving money enough to take her to Oberlin College in Ohio, then the only one in the whole land at which a female or a negro could be admitted to study. There she boarded herself, her living costing not much above half a dollar a week for four years. In all that time she had but one new dress, and that a cheap print, and could not once afford to take the journey home. She graduated at twenty-nine, and was married seven years later. In the protest drawn up and subscribed by the twain after the marriage ceremony, they declared that "marriage should be an equal and permanent partnership, and so recognized by law."

From the time that Lucy Stone began her work until it was laid aside by her illness, shortly before her death, her history is a part of the history of the movements of this age. Forty years ago there was no possibility of a woman being treated with anything like decency or respect, if she attempted anywhere to speak in public. The maiden minister made this sort of an announcement to his congregation: "I am requested by Mr. Mowry to say that a hen will undertake to crow like a cock at the town hall this afternoon at five o'clock." Lucy Stone was to address an anti-slavery gathering. "Anybody"—he added with Orthodox sarcasm and wit—"who wants to hear that kind of music will do so at once." And that is the minister's title to all the immortality on earth he will ever enjoy. When she was once thinking of going to Springfield to lecture Deacon Samuel Bowles, the founder of the *Springfield Republican*, said in his paper: "You she byena, don't you come here!" His paper is to-day an ardent advocate of woman suffrage, and has a department devoted entirely to the work of women.

Women can now travel, hold meetings, conventions, and discuss matters as they please anywhere in this country. At least eight-tenths of all the colleges and professional and technical schools in the country are open to women, and it will not be very long before they will be allowed to graduate and receive diplomas from Harvard University. Women are coming to be recognized as creatures capable of being educated, and as having a right to the same opportunity to be educated as men. They are taking honors to-day all over the world, in the universities of Cambridge and Oxford ranking among the very highest. Forty or fifty thousand college graduates are believed to be found among the women of America, and other thousands upon thousands are getting ready to enter.

And to-day, too, most of the occupations of the world are open to women equally with men, though they are not yet treated fairly in the matter of pay, as they will be in time. Among the gains that have been made for woman, no husband can now obtain a writ of *habeas corpus* and bring back his wife to his brutality. In seven States of the Union, the married mother has equal legal ownership of the minor children with her husband. There has been great improvement in matters relating to property rights of women; when Lucy Stone began her work, a woman had no right to a single dollar that she earned. After marriage, everything she owned became her husband's and under his control. Mr. Savage said he knew a woman well who has to pretend that it has cost more than it has to pay the servants' wages or some other matter of household expenses, and then keep back the pittance for car-fare, or for a little pocket-money on her own account.

It was the first convention of the woman's-rights advocates in Worcester, in 1850, which Lucy Stone was largely instrumental in calling, planning and managing, that lasted three days, that inspired the woman who became the wife of John Stuart Mill to write a remarkable article on the "Enfranchisement of Women" for the *Westminster Review*, and influenced Mr. Mill to soon after bring the matter into Parliament, the result being that the women of England to-day have larger rights than have the women of this country; and the work has spread until now it is felt not only in England, but in other countries. In Australia and New Zealand women are largely free; in New Zealand they have precisely the same rights as the men in every particular, even to voting and holding office.

The qualities in Lucy Stone that account in a large measure for the success of the great work she has so far accomplished were peculiar. She had unmistakably a divine call to a mission, as if consecrated by the presence of the spirit of God himself. No one taught her; no special conditions in her childhood explain her interest in these matters and her consecration to them. Thousands of other girls were born and trained in substantially the same way that she was, and accomplished nothing; only she felt that there was duty laid upon her; and to it she gave her life. One great quality in her was the singular gentleness, sweetness, entire womanliness of the woman. She had one of the sweetest and most musical voices that ever spoke. When people came within the range of her personal power, she showed this power over them in the most marvelous way.

There was in her a sincere belief in what she called the Eternal Order. She had long since ceased to be Orthodox in her religious opinions; she was broad Unitarian in her faith. She did not talk a great deal about God, but she often spoke of her trust in the Eternal Order. She believed that this was on the side of the right, of truth, of progress. And, as a part of that, she believed in the essential reasonableness of men and women. She believed if she could only get through their prejudice, and get people to listen, that they were so constituted that they would see

what was right, and, having seen it, want it to be done. One quality of her character, illustrated all through her life, was her patient persistence. She never thought of looking back or giving up. And her utter unselfishness was another of her conspicuous qualities of character. She had an extreme distaste for praise. She simply cared nothing for her own reputation; she wished no public demonstrations in her honor. She was always ready to sacrifice time and self, not only for the wide public good, but for any needy girl or friendless woman. Individual need was never forgotten by her while working for the collective good.

But her work was something more and larger than merely the question of women's voting. She never dreamed that the millennium would come when women had the ballot. She was fighting for a higher human civilization, for equal liberty for man, woman and child, for an opportunity to be and do the highest and best possible. And though she aimed specially at universal suffrage for women, she has achieved results in many directions that mean larger and finer human life for men as well as women.

The sweetness and beauty of her departure were remarkable. Her husband expressed to Mr. Savage his surprise to find at the last the strength of her faith in continued existence after death, he being himself a complete agnostic concerning this matter. But she met and welcomed death serenely and beautifully: "I look forward to the other side," she said, "as the brighter side, and I expect to be busy for good things." And again: "I am glad to have lived, and to have lived at a time when I could work." As let us, concluded the speaker in his discourse, as a part of our admiration for her memory, drag out of present laws and present customs the injustices and the cruelties that remain, and with them, as with the cannon captured from the enemy, build her a monument.

A memorial sermon on Lucy Stone, a Heroine of the Struggle for Human Rights, presenting a faithful account of the woman and her work, by Rev. Louis Albert Banks, is issued in a most fitting dress from the press of Lee & Shepard. He (Mr. B.) says most impressively that in her heroic living she did many things that were greater tests than dying for her fidelity to the sacred cause of equal rights. All her young life was one constant martyrdom to principle. Her consecration to her work, to her sense of duty, was so complete that it mastered her, and she was its most obedient servant. She was simplicity itself, but as brave a warrior in heart as ever led forth into battle to the mouth of death-dealing battery. Bishop Gilbert Haven once said of her that he believed she was the one woman in the world who would die for woman suffrage. She refused to vote on the school question unless she could vote in her own name.

Lucy Stone's great work, says Dr. Banks, was to put the emphasis on the right of every individual, without regard to sex, to have the mastery of his or her destiny. This great key-note of her life, *individuality*, needs striking over and over again. The world loses more in resources at that point than at any other. She caught what is the real essence of Christianity in her instant obedience to the command of duty. Would that we might all of us catch the inspiration of her deathless purpose in those last spoken words of hers: "Make the world better." She lived to see the half-dozen employments open to women in her girlhood multiply into hundreds during her serene old age. She lived long enough to see the great tide of intelligence and opinion set toward the goal for which she labored. She lived to see more than a score of States grant school suffrage to women, two others grant them municipal suffrage, and one admitted as a sovereign State into the Union, with equal suffrage impenetrably imbedded in its Constitution! She lived to see the day when even the most intelligent of her opponents admit that the speedy success of equal privilege and responsibility between the sexes is assured.

Eight years ago Gladstone said: "You cannot fight against the future." He who fights against it to sustain the decrepit and dying aristocracy of sex, is warring against the future. Woman will come to her own. She will come into the general conference and the synod, to the pulpit and the bar, to the jury-box and the bench, and to the ballot, which will be the golden key to justice in wages, in law, and in society.

Lucy Stone, says Dr. Banks, never forgot the lessons learned in the hard school of poverty and trial; and when fame and consideration and abundance came, she held them all as a steward for any of her brothers and sisters who had need. She had great hospitality for youth. She was never afraid of being crowded to one side. She lived on a high level of thought and feeling. Lucy Stone lived constantly on the highlands, and breathed always the atmosphere of noble purpose. She grew old retaining her youthful heart and sweetness of spirit. The currents against which she had contended all her life had not soured her. She was young in soul, and courageous to do her duty in all worlds.

## November Magazines.

THE LADIES' HOME JOURNAL.—The "Jubilee number," as it is designated, is particularly attractive and interesting. It opens with Frank H. Stockton's narrative, "How I wrote 'The Lady or the Tiger?'" and What Came of the Writing of It; "The Society Woman of To-Day," by the Rev. Morgan Dix, D. D., is a severe criticism of the tendency of society to overlook the sins of women whom it admires, and urges its leaders to consider their responsibility and to set an example of honorable and decent living, making good use of the privileges they enjoy; "How Love Can Hide" is a charming story from the pen of Rose Hawthorne Lathrop; "Mr. Howells at Close Range," by H. H. Boyesen, is a fitting introduction to Mr. Howells' "Autobiographical Series," to begin in the December number of *The Journal*; "Captain Young's Thanksgiving" is a delightful poem by Will Carleton; the departments are of special interest and are fully sustained. The Curtis Publishing Co., Philadelphia.

THE CENTURY opens a new volume the present month. Its table of contents is rich with the names of some of the foremost writers of the age. A charming two-part story, "The Casting Vote," is begun by Charles Egbert Croadock; "Bismarck at Friedröhrshausen" is an interesting description of the Great Chancellor and his individual life, by Mrs. Kinnelmont; the concluding number of the article by the British Admiral's Secretary, describing Napoleon's voyage to and final debarkation at St. Helena, is of the most absorbing interest. [The Christmas number will give the opening part of a new novel by Mark Twain.] The Century Co., Union Square, New York City, publishers.

THE UNIVERSITY EXTENSION WORLD opens with an editorial on "Mistaken Conceptions of University Extension"; Edward W. Bemis, Ph. D., contributes "Reminiscences of the Earliest University Extension in the United States"; "Right Methods of Study" are discussed by Jesse D. Montgomery in his fourth paper on "Fundamental Principles of University Extension." Published by the University Press of Chicago.

McCLURE'S MAGAZINE has an opening paper in which Frank R. Stockton and Edith M. Thomas converse together for the public's enjoyment; "The Human Documents," with their concomitant notes biographical, are of special interest; other articles, "Once Aboard the Luger" (a fine sea sketch), "Four Hundred Degrees Below Zero" (a laboratory interview), "The Surgeon's Miracle," etc., are given all but two of the numbers making up the program of the month being profusely illustrated. The present issue ends Vol. I of this popular favorite. Published by S. S. McClure, 745-746 Broadway, New York.

THE ST. LOUIS MAGAZINE contains the usual amount of entertaining fiction, among which may be mentioned a Southern dialect sketch by Ellen Prizell Wyoff; interesting discussions of "Timely Topics"; useful hints and suggestions of interest to housewives, notes on floriculture, etc., all ably treated in the several departments. Publication office: 2819 Olive street, St. Louis, Mo.

THE HUMANITARIAN opens with "The Reform of the Public House," the report in substance of an able and thoughtful address by the Right Reverend the

Lord Bishop of Chester, upon his scheme at one of the workingmen's meetings at the recent Birmingham Church Congress; "The Education Question," a reply to the Dean of St. Paul's, is a paper from the pen of the Hon. E. Lyulph Stanley; H. Newman Lawrence contributes an article on "Electricity and Health." Published by the Coulton Press, 20 Vesey street, New York.

MISCELLANEOUS NOTES AND QUERIES opens with a discussion of "The Number of the Magi"; "Mazurka—Mazzaroth—The Zodiac," is the principal article of this number; "The Star of Bethlehem" and the time of its appearance are treated at length. Conducted and published by S. C. & L. M. Gould, Manchester, N. H. For sale by Colby & Rich, 9 Rosworth street, Boston.

VICK'S MAGAZINE, with its clear and instructive articles, notes and comments on the successful culture of flowers and vegetables, is of marked value to those interested in gardening or the raising of outdoor or in-door plants for pleasure or profit. Vick Publishing Co., Rochester, N. Y.

OUR LITTLE ONES is brimful of delightful stories and charming verses. "A Mother Goose Party" and "Jocko's Warning" being especially interesting. The Russell Publishing Co., 190 Summer street, Boston.

OCCULTISM.—The second number of this new monthly magazine has been received. "What is Occultism?" "What is Truth?" and "Seeking Occult Power" are the leading articles. Published by Jos. M. Wade, Dorchester, Mass.

Written for the Banner of Light.

## SPLINTS.

Human hearts need human sympathy. This is the highest service to God yet rendered. The will-power to circumstance may be likened to physical muscle, molding the heated iron to its desired shape.

The earthly redeemers and saviors needed are those who will open up healthful, innocent pleasures, that not only divert, but prove abundant sources of spiritual development as well.

As atoms of matter compose the physical universe, so do thoughts and ideas form the spiritual atmosphere. We have it in our power to assist in purifying both.

It is not the amount, but the nature of our thinking, that impairs our mental vigor and brightness.

As the "Snow-man" is fashioned by that with which it comes in contact, so is the spiritual man but the reflex of the mental and moral elements through which he has passed.

He that doth possess a means of spiritual enjoyment and activity, leading upward, is far more fortunate than the inheritor of fleeting dollars.

An inspiring, encouraging word is better than an offering dropped in the "contribution box."

ELLA LUCY MERRIAM.

## In Memoriam.

To the Editors of the Banner of Light:  
It is with sorrow and sadness that I inform the readers of THE BANNER that my oldest son, O. W. WARE, passed from this to the higher life Wednesday, Nov. 24th, aged forty-five years and six months. He had been a confirmed Spiritualist for twenty-five years. He was employed, at the time of his death, by J. A. Waterman & Sons, Roxbury, where he passed out. He was a man of good habits, led an exemplary life, and was loved by all who knew him. His shop-mates presented a fine wreath of white roses, also Mr. Waterman presented one of the most lovely pillows, ivy, ferns and roses, with motto "Faithful." We mourn as those who have no hope.

The remains of the deceased were taken to Bucksport and interred at Oak Hill Cemetery, by the side of his daughter, who passed over two years ago.

DR. C. F. WARE.

Bucksport, Me., Nov. 16th, 1893.

## Passed to Spirit-Life.

From Guilford Center, Vt., Nov. 7th, of malarial typhoid fever, Erie Dale Worden, aged 21 years 10 months and 16 days.

He was a young man of marked talent and ability, and his many good qualities endeared him to a large circle of friends and acquaintances. Always kindly, generous and considerate, strictly temperate in his habits, he won the esteem of old and young alike. Connected with the Order of R. H. he members testified to their esteem by attending his funeral in a body and the contribution of beautiful floral offerings.

A firm believer in Spiritualism, his was a strong, bright, living faith that never faltered, and he went "through the valley" confident that death was but the gate of life, love and rest. He leaves a father, mother and only brother to mourn his loss.

From Dorchester, Mass., Nov. 9th, Mrs. Mary Ware, wife of Ralph Ware, aged 59 years and 10 months.

She was a devoted wife and mother, a loving friend to all humanity, and one whom we might truly call a good and noble woman.

In doing so she opened her house to the public and gave free spiritual circles, being an excellent medium herself.

The funeral services Sunday, Nov. 12th, were admirably conducted by Mrs. R. S. Lillie, she being the favorite speaker of the deceased.

CLARA M. KILBY.

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

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This singularly interesting book contains an account of Miss Marryat's own experiences in the investigation of the science of Spiritualism.

In doing so she claims to have confined herself to recording facts, leaving the deductions to be drawn from them wholly to her readers. It is a very convincing work to hand to skeptics, and should be widely circulated. Paper, pp. 255. Price 50 cents. For sale by COLBY & RICH.

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The sacred Veda, as written by Manon, and the Genesis of Moses, or the story of the Creation and the Fall. Three hundred stanzas, with an introduction and appendix by Amannuel. Compiled by James H. Young. Paper, pp. 180. Price 50 cents, postage 2 cents. For sale by COLBY & RICH.

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Bishop Phillips Brooks Died as the Result of Overwork.

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Overwork kills. The great Bishop, Phillips Brooks, was stricken down in the prime of his manhood and usefulness as the direct result of physical and nervous exhaustion brought on by overwork.

Now comes the news that Rev. Henry Langford, the eminent Baptist divine, of Weston, West Va., has just escaped utter nervous and physical prostration. He is pastor of four churches. Is it any wonder that he broke down in health?

The reverend gentleman gives a very interesting account of himself and his troubles:

"For ten years," he said, "I have been nervous and growing worse all these years. During the last four or five years I became so nervous I could scarcely sign my name so it could be read. I was so nervous that I could not read my own sermon notes after they had been laid aside a while.

"I was unable to hold my head steady in the pulpit, nor could I hold or handle my books and papers without embarrassment, owing to the trembling and weakness of my hands and arms. I was so nervous that I could scarcely feed myself. In fact my nervous system was wrecked.

"I tried many remedies recommended by physicians, but found no permanent relief.



REV. HENRY LANGFORD.

"One day I was in the store of R. S. Ogden, at Sardis, W. Va., and he said to me: 'You take two bottles of Dr. Greene's Nervura blood and nerve remedy, and if you say it don't help you, you need not pay for it.'

"I took two bottles of this medicine and found so much relief that I bought two more bottles, and now I am wonderfully improved in health and strength. Dr. Greene's Nervura blood and nerve remedy did it. I can heartily and truthfully recommend it to the sick. Too much cannot be said in praise of this splendid medicine.

"I say this for the good of other sufferers from nervous and prostrating diseases who can be cured by this remedy. For myself I am thankful to God that I found Dr. Greene's Nervura blood and nerve remedy and for what it has done for me."

You who suffer with nervous and physical weakness and prostration from overwork or other cause have only to follow the example and recommendation of Rev. Mr. Langford in order to insure a return of health and strength. This truly remarkable and harmless vegetable remedy is the discovery of the successful specialist in curing nervous and chronic diseases, Dr. Greene, of 31 Temple Place, Boston, Mass. The Doctor can be consulted in all cases free of charge, personally or by letter.

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Publishers who intend the above Prospectus in their respective journals, and call attention to it editorially, will be entitled to a copy of the BANNER OF LIGHT one year, provided a marked copy of the paper containing it is forwarded to this office.

## AGENTS.

The following named persons keep for sale the Banner of Light, and either carry in stock or will order the Spiritual and Reformatory Works which are published and for sale by COLBY & RICH:

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Lilly Dale, N. Y



## BANNER OF LIGHT BOOKSTORE.

## SPECIAL NOTICE.

Colby & Rich, Publishers and Bookkeepers, 9 Bowdoin Street, Boston, Mass., are now publishing a complete and accurate list of all the books, pamphlets, and tracts, published in the United States, and are also publishing a complete and accurate list of all the books, pamphlets, and tracts, published in the United States, and are also publishing a complete and accurate list of all the books, pamphlets, and tracts, published in the United States.

In quoting from THE BANNER care should be taken to distinguish between editorial articles and correspondence. Our columns are open for the expression of individual free thought, but we do not endorse the varied shades of opinion to which correspondents give utterance. No attention is paid to anonymous communications. Name and address of writer in all cases indispensable as a guarantee of good faith. We cannot undertake to preserve or return canceled articles.

## Banner of Light.

BOSTON, SATURDAY, NOVEMBER 25, 1893.  
 ISSUED EVERY THURSDAY MORNING FOR THE WEEK  
 ENDING AT DATE.

Entered at the Post-Office, Boston, Mass., as Second-Class Matter.

PUBLICATION OFFICE AND BOOKSTORE,  
 No. 9 Bowdoin Street, corner Province Street,  
 (Lower Floor.)

WHOLESALE AND RETAIL AGENTS:  
 THE NEW ENGLAND NEWS COMPANY,  
 14 Franklin Street, Boston.

THE AMERICAN NEWS COMPANY,  
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## COLBY &amp; RICH,

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Isaac B. Rich, Business Manager.  
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 John W. Day, Jr., Banner Editors.

Matter for publication must be addressed to the EDITORS. All business letters should be forwarded to the BUSINESS MANAGER.

## New Trial Subscriptions!

The BANNER OF LIGHT will (as announced in its prospectus) be furnished to NEW TRIAL subscribers at 50 cents for 3 months.

This offer is made to introduce the paper to those among the public who have not yet formed practical acquaintance with its valuable and sterling contents.

Thanking its regular subscribers anew for their continued kindness, THE BANNER'S publishers desire that this—the veteran journal of the spiritual movement—shall receive its share of support from the new comers into our household of knowledge. With this hope the above offer is made.

## Special Notice to Patrons.

THURSDAY, NOV. 30TH, having been set apart by the constituted authorities as a season of Thanksgiving, the Banner of Light Establishment will remain closed throughout that date.

ADVERTISERS desiring to renew their cards in THE BANNER for Dec. 2d are requested to have their notice of such continuance at this office on Friday, Nov. 24th, instead of Saturday, Nov. 25th.

As we go to press one day in advance for that issue, CORRESPONDENTS must see that their notices, etc., reach us on Monday morning, Nov. 27th, to insure insertion.

## Our Public Schools.

In his recent address on "Our Common Schools: the Importance of Enlisting in their Support Citizens of Every Religious Faith and of All Political Parties," Hon. Theodore Roosevelt, member of the United States civil service commission, spoke to the people of Boston who heard him for equal rights for all citizens, and deservedly received their hearty applause. He simply advocated whole-hearted Americanism, dwelling especially upon the American side of the public school question. What he openly and unreservedly advocated was "a free system of non-sectarian education by the State—a system which guarantees an education to every boy and girl, without any more regard being paid to creed than to birthplace." He declared with perfect truth that "in making up the estimate of any State's real greatness, the efficiency of its public-school system and the extent to which it is successful in reaching all the children in the State count for a hundred-fold more than railroads and manufacturing, than shipping or farms, than anything which is symbolic of mere material prosperity."

If our people only possess character and commonsense, there is no fear whatsoever that they will lack those material things which they can earn by the labor of their hands. Because, said Mr. Roosevelt, we are unequally and without reservation against any system of denominational schools maintained by the adherents of any creed with the help of State aid, therefore we as strenuously insist that the public schools shall be free from sectarian influences, and, above all, free from any attitude of hostility to the adherents of any particular creed. Exactly as we welcome to them alike the children of Jew and Gentile, of Catholic and Protestant, so we insist that in their management no one creed shall have any special jurisdiction, but the professors of all creeds be treated alike, in order that every American citizen shall feel that he has as much voice as any other man, regardless of faith, in the management of the schools to which his children go.

To the man, said he, who comes here from abroad in good faith, anxious to make his home with us, and to assume the burdens as well as

share the privileges of American hospitality, we stretch out promptly the hand of fellowship. We have a right to demand that he shall, in dealing with American affairs, leave his old world prejudices and antipathies behind, and not simply as an American; but if he does this, it is an infamy to discriminate in any way against him because of creed or birthplace, and not to treat him simply on his own merits as compared with other American citizens. And what applies to our whole political life in this respect applies with peculiar force to the public schools. We should set our faces like a rock against any attempt to allow State aid to be given to any sectarian system of education; and on the other hand, we should set our faces like a rock against any attempt to exclude any set of men from their full and proper share in the government of the public schools because of their religion. Any attempt to put in control of the public schools men hostile to them, merits vigorous and frank condemnation, just as any attempt does to coerce children from being sent to them; but we should be just in our condemnation, and condemn only individuals and not classes, unless the classes really deserve it!

## A Just Estimate of a Great Modern Philosopher.

Now that the distinguished philosopher, Herbert Spencer, is growing old and increasingly infirm, he is made the subject of appreciative discourse on all sides by the press and otherwise, and his work in liberating the minds of men from the thralldom of inherited opinions is measured by a scale far more appropriate to the dimensions of his genius and balanced power than could have been the case not many years ago. In a full and strikingly just commentary on his place as an original and broad thinker, *The London Standard* pronounces his signal distinction to have been his carrying his ideas concerning evolution into the intellectual, social and moral sphere, and, by the fascinating process of analogy, affording corroboration to the theories he began by applying only to inorganic matter.

*The Standard* regards it as immensely to his honor that his long and active life has been dedicated with absolute single-mindedness to the pursuit of truth, and that he has never concerned himself in the least either about money or reputation. It likewise thinks it is pleasing to think that he has lived to see as ample recognition of his genius and his labors as any true and disinterested scholar cares for at the hands of the general public. Unlike some of his scientific contemporaries he has never invited polemics, though he has now and again been tempted to break a lance in defense of his own physical, psychological or social theories. He has not sought to draw the fire of theological adversaries, as Prof. Huxley has done. Yet the most superficial reader of thirty or forty years ago could scarcely fail to perceive that Mr. Spencer was not what was then called Orthodox in his ideas. His very division, or separation, of the knowable from the unknowable, which now seems to every one not only so reasonable but so obvious, filled the less philosophical members of the Christian world with an alarm that was not lessened even by the circumstances that, much about the same time when he first used these now familiar words, Mr. Mansell, in his Bampton lectures, seemed to be leading the Orthodox in the same direction.

Had Mr. Spencer been more aggressive, thinks *The Standard*, there can be no doubt that his writings would have excited as furious a storm of invective as those of Charles Darwin. Even as it was, his teachings were looked at askance, and he himself was placed in the catalogue of authors whose productions are labeled dangerous. But the average Englishman of the present time would not only not be shocked by the "First Principles" of Mr. Spencer, or by the conclusions erected on them, but is himself, though probably without knowing it, saturated with them, and parades them in a clumsy and rudimentary manner whenever he touches on serious subjects.

It is felt, and felt rightly, *The Standard* concludes, that his views, like those of Darwin, are logically compatible with the religious beliefs which the majority of mankind still hold sacred; since neither of them has ever done more in reality than try to give a rational, coherent and credible account of how matter, force and life have come about, leaving entirely untouched the question who it is that created and evolved them. Both of them have attempted to bring order into the things of the intellect where chaos formerly existed, and to establish, as far as possible, a tenable theory of the evolution of the world, without seeking to determine its origin. In our opinion, there could not be made a fairer estimate of the character and scope of the philosophy of evolution as expounded by Herbert Spencer.

## The Crown of Civilization.

It is not a very long time ago, says a most thoughtful article in *The Two Worlds*, since the woman question was considered to be a matter hardly worthy of serious attention on the part of any one. To-day, the advocates of the equality of the sexes are to be found in any and every direction. Men of all shades of religious and political conviction are seen to be playing, as it were, with the fringery of this truly grave and momentous subject, and the evidence appears to accumulate that a practical solution of this problem of the time is, indeed, approaching.

After long centuries of neglect and contumely, it is beginning to dawn upon man's intellect, that in the voice of his companion it is just possible there may be something more than an echo or dim reflection of his own; that, in short, woman has a mission, and one that cannot be neglected but at the expense of much that is noblest and best in the human race. It is singular, observes the writer, that, considering the persistency with which Nature has taught the eternal and complementary character of sex, so many centuries should have passed away and but a faint glimmer of this important truth have ever dawned upon the mind of man. Even religion, that one great source of inspiration, has been blind, and, in conjunction with every other institution, has done its utmost to degrade woman to the condition of a slave; and yet, if we had read the lesson of Nature aright, we might have heard in her every voice the declaration of this truth, for the great principle of binary combination underlies every exhibition of natural force. Attraction and repulsion, coequal

powers, hold the planets in their orbits, and cause the varied play of feeling which constitutes the sum of human life.

Man is coldly intellectual and aggressive; woman, affectionate and persistent; and in so far as man's influence is allowed to become the dominating one will the institutions of a country partake of his peculiar characteristics, and much that is beneficent emanating from the opposite sex will be suppressed. Hence we find from the earliest dawn of civilization down to the present day a continuous tendency to elevate might at the expense of right. Love has been regarded in the light of an accidental accretion rather than as one of Nature's greatest working forces. It has held a place, it is true; but only on sufferance, and has been estimated as an amiable weakness, a something to be lived down instead of assiduously cultivated.

The rapidly increasing respect for woman means a tender regard for all the children of men, sympathy for and protection of weakness. And never until man vacates his usurped powers, and is satisfied and glad to share his throne with his eternal consort, will the din of battle and confusion of strife cease from out the land. When he makes a restitution will begin that full-orbed life for which humanity is destined on earth.

## What the Religious Parliament Signifies.

Rev. Mr. Savage speculates on what is to follow the Parliament of Religions—what is to be the next step. He considers that we are now only in the first flush of the morning, that the world is "civilized only in spots," and naturally that religion is the last thing in the world people are willing to change. They fear lest it be profanely to touch it. Civilization tends to unity rather than to uniformity. As the world grows, blindness and enmity fade away, and men come toward the central truth. That the world of men is a common brotherhood is a modern idea. Patriotism no longer forces us to hate all who are not of our own nationality.

The thought of Mr. Savage is that we are continually reducing the number of so-called elements, till it may be there shall be found but one. It is no surprise that this unifying tendency should be felt in religion, and hence it is possible that we may find unity in religion. There can be but one religion; it desires to bring man to God, because if he could be rightly related to him all else would follow well. Every one has been trying to find God, in the new parliament of religions; it is unity of purpose with diversity of method.

This religious parliament, in the opinion of Mr. Savage, has brought this great fact to the conscience of the world freshly again, and has forced men to admit that Buddhism, Zoroastrianism, and all the religions of the world, have produced great spiritual types of men and women. Whatever they think about the world, people must admit that here they have produced great and good souls. Pointing to the change of feeling manifested in the American Board, he pronounced it a triumph of the sense of brotherhood and unity.

He sees in this movement evidence of the fact that men are learning to place their emphasis on this world; that industrial and social problems, and personal human suffering, hold their minds to day. No matter what emphasis is put upon the soul, a man who is little above the brute to-day has not yet learned that he has a soul. Science, philosophy, criticism are to become more and more, and Christian emphasis is going to be laid on this world. So say we likewise. But nothing will so much tend to concentrate and content people with the life they lead here as a knowledge that it is at all times closely united with the life invisible, the life beyond yet near. By such knowledge it is enlarged and deepened with a new meaning. Spiritualism is the true evangel!

## The Reformer's Task.

Preaching *ad populum* to the recent anarchistic excitements in New York, and elsewhere, the occupant of the pulpit of the New South Church of Boston reasons (in a late discourse) from the premise that, while present law and custom may not be the most perfect, they are the best for the time being, and demand obedience. He agreed, however, that the established order does not represent the highest order of which mankind is capable. But if the preacher meant to imply that we are at any time to relax our efforts to evolve a higher state of society from the existing state, because the existing state furnishes, for the time, desirable results, he counsels "obedience" where he ought to inspire hope, and would advocate perpetual quietism rather than create disturbance.

If anything in the progress of human affairs is true, it is true that the world makes its advancement by constant questioning, search, comparison, dissatisfaction, and ill-disguised hostility to what is, and indulging its aspiration, its desire, and its determination to obtain what is better.

In a free government like our own, there is always a way open for the operation of this desire and determination for an improved order and a better state; it is primarily through the creation or alteration of public opinion. To work in that abundant quarry is wholly legitimate; no law can reach to arrest the sincere labors of those who devote themselves in that direction. First it is sentiment, then opinion, then fixed purpose, and finally, formula. Out of what at first seemed nebulous moral sense is evolved an ultimate measure that draws to itself at last the public support.

## Mrs. Emma Hardinge-Britton.

One of the most talented of our platform speakers, who has been in the field for many years, has in contemplation the publication of a work which will embody spiritualistic statistics of the greatest value—biographies and autobiographies of most prominent workers for the Cause, with many engravings, etc., etc. The work is ready in the MS., and will be brought out if sufficient financial encouragement is awarded her from those the most deeply interested in Spiritualism.

THE BANNER has already published this lady's earnest appeal for funds wherewith to carry out her laudable scheme; and amid the many claims now being made upon the friends to sustain in various ways spiritualistic enterprises, there is none which surpasses hers in importance, as a grand record of what has thus far been achieved by the world of spirits through its instruments since the advent of the Modern Dispensation. We trust, therefore, that the work will find its way to publication, and, afterward, to the full appreciation it deserves.

Dr. E. D. Babbitt's College of Fine Forces is located at 5 Pulaski street, East Orange, N. J.

## Another Voice from the Secular Press.

The New York Herald of Oct. 22d closes a long and able editorial upon "A Sign of the Religious Times" thus: "It is safer to be in the hands of God than in those of a cramped and cruel theology." It had been discussing the action of the American Board, representing the missionary work of the Trinitarian Congregational churches, in appointing the Rev. Mr. Noyes as missionary to Japan, in spite of his belief in a "probation after death," or as our Spiritual Philosophy defines it, the eternal evolution of character under the wise and beneficent laws of a loving creator.

THE BANNER has already referred to this progressive step of our Christian friends as indicating a breaking away from old theological dogmas, but *The Herald*—a purely secular and business paper—carries its common sense arguments into the very heart of the old theological absurdities, and in the following excerpts makes its position impregnable among all fair-minded thinkers and reasoners:

"It is a very curious, not to say insulting and monstrous, conception of Deity, that he will eternally condemn a man for not doing what he never gave him the opportunity to do. There is no reason to suppose that common sense ceases when you get into the realms of divine Providence. It would be base and unpardonable sycophancy to speak of God in one breath as Our Father, and in the next to assert that his dealings with the human race are such as would not be tolerated in an earthly parent. Infinite power can never make a wrong right. Infinite wisdom can never be guilty of a manifest injustice. Infinite goodness is an odd phrase if the being who possesses it can send a man to an eternal jail for not being born in a clime where his gospel was preached.

Theology is an excellent study, but when a theologian pictures a deity who lacks the high qualities which adorn every home in the civilized world, it is safe to conclude that either the Scriptures have been misinterpreted, or that they are not a revelation of the divine will. We prefer that horn of the dilemma which refuses to accept the interpretation, and would rather abolish theology than libel the Creator of the universe. All relations with God must practically cease if it is possible for him to hurl a soul into perdition for a crime which he knows was never committed.

The time is not far distant when other denominations will follow Congregational lead, and admit that man's prejudice and ignorance are not a standard for the measurement of God's justice, and that he who notes a sparrow's fall, and puts his everlasting arms beneath us in our woe, will be merciful to a soul that is true to the inner light, whether that light is reflected from a twinkling star of paganism, or from the resplendent sun of righteousness which floods the Christian world."

*The Herald* forcibly says that this action of the American Board, and the large convention of the representatives of the churches which not only inspired but enforced it, "indicates a change in public opinion which our fathers would have hardly approved of, but which is in the line of genuine progress."

Spiritual truth, fortified by phenomenal facts, is having a unique progress. Now that it has invaded the editorial rooms of the secular press, and its work is discussed by the ablest of writers, forced thereto by a growing popular conviction, how soon will it become fashionable to be a free-hearted, free-minded, devout and pronounced Spiritualist?

## Dr. W. H. Terry.

The foremost apostle of Spiritualism in the Australasian field—and publisher of that steadfast beacon which, set up in Melbourne gives "Light," as well as serves as its *Harbinger*—has been in Boston for a brief visit, and has improved the opportunity to make the acquaintance of the friends here, both at the public meetings and in genial, social converse. Dr. Terry is a man whom to know is a pleasant present experience, and a bright memory for the future. He left this city on the evening of Tuesday, Nov. 21st, en route for New York, thence after a short stay to Washington, from which point he will proceed at once to Dr. J. M. Peebles's Sanitarium, in San Antonio, Tex., where he will remain for a while before seeking again his home in the far antipodes.

We bespeak for Bro. Terry a hearty recognition by the friends, in whatsoever American cities he may tarry, and a pleasant sojourn with the "Spiritual Pilgrim."

THE BANNER will publish next week "A Text, Sermon and Review," from our talented correspondent "Delta"—which we have no doubt will be perused with deep interest by our patrons and the public generally.

For interesting reports of meetings in various localities, individual thought, narrations of phenomena, etc., see "Banner Correspondence," second page.

Eligible Rooms to Let—At No. 8½ Bowdoin street, at reasonable rates. Inquire at the Bookstore of Colby & Rich, next door.

## Special Notice.

Mrs. W. S. Butler announces that a public meeting—to consider still further the project of erecting a building in Boston for the use of Spiritualist Societies, etc.—will be held at Hollis Hall, No. 789 Washington street (corner Hollis), on Monday evening, Nov. 27th, at 8 o'clock. All are invited to attend and give expression to their views on this matter.

Dr. N. Ford has been appointed resident agent for the BANNER OF LIGHT, and all the publications of Colby & Rich, at Onset, Mass. He has a supply of THE BANNER for sale each week. Visitors, and all those who make the camp ground their winter home, should remember this fact, and give him a call.

W. J. Colville takes leave of his many friends in Chicago Thanksgiving Day, when he delivers a lecture in the Auditorium, Thirty-first street, near Cottage Grove Avenue, exercises to commence at 10:30 A. M. He will spend December in New York and Brooklyn, and expects to be in Boston by Sunday, Jan. 7th, 1894.

Miss Roxalana L. Grosvenor, the veteran Spiritualist and author (so writes L. Machynleth), still continues helplessly ill at her rooms, No. 227 Elm street, West Somerville, Mass.

The Christmas number of *The Century* will be one of the most beautiful issues of that magazine ever made, containing twenty-nine full-page illustrations, the first of Mr. Timothy Cole's engravings of the Dutch masters, the beginning of Mark Twain's serial story, "Puddin'head Wilson," and contributions from Lowell, Aldrich, Stoddard, Hopkinson Smith, Cable, Phillips Brooks (a Christmas sermon), Joel Chandler Harris, Howard Pyle, Kate Douglas Wiggin, and many other well-known writers.

The Boston North End Mission—by which \$10,163.25 were spent last year for the poor for groceries, provisions, fuel, and other absolute necessities, including no repairs or salaries—feels the pressure of added demand in this trying winter upon its resources. All who are willing to aid it can address H. E. Abbott, Treasurer, Real Estate and Insurance, 2 Advertiser Building.

The Boston Globe calls Mayor Matthews "a good thing!"

## TIMELY TOPICS.

Let All Homeopaths Read the outspoken declaration of *The Homeopathic News* (of St. Louis, Mo.)—the foremost journal in the West and South devoted to that system—and see if what is said does not state the case of "homeos" who truckle to Allopathy, in the true light. In speaking of "The New York Examination Law," it says:

"We do not believe that any such statute as the New York Medical Examination Law is constitutional. At all events, as Homeopaths, we have always been taught so to believe. . . . We are under the impression that the Allopaths have the best of the law, and that somebody has made a fool of himself. The world is full of smart Alecks—brave enough to examine a class of medical students, and anxious to get into the school of medicine—hungering for official position, and determined to have it, though to get it they acknowledge the Old School worthy of legal protection. Great heavens! What are these Homeopaths trying to protect the people from, anyway? . . . If the Lord will only save us from our friends, we will take care of our enemies!"

Alive to the Truth of Spiritualism in Canada.—In the *Oshawa* (Canada) *Investigator*, Mr. H. C. Whiting gives the reasons for his being a Spiritualist in set and substantial fashion, showing that he is not to be disturbed in the least in his individual conviction by attacks of any sort or the most violent criticism. From the many distinguished minds in this country and Europe which can be quoted as being thoroughly convinced of the fact of spirit-return, he quotes liberally and to the point. Well and truly does he declare that the day of superstition is over and gone. Though Spiritualists profess no creed, they do firmly believe that the violation of any physical or ethical law brings with absolute certainty its punishment. Some fifty years ago, he reminds his readers, there was a profound feeling in the religious world that the millennium was at hand, and Christ was about to come to personally establish his kingdom. But we have lived to realize that they were mistaken, in believing that Christ was coming in a material instead of a spiritual form.

Here is a Good Thing Well Done.—There is really an excellent idea made practical over in Cambridgeport, which is well worthy of imitation or emulation in the immediate neighborhood of other colleges and universities than Harvard. It is embodied in what is called Prospect Union, which is an outgrowth of Harvard University. About three years ago a few students and workmen, led by Prof. Peabody and Rev. Mr. Ely, organized the Union for the purpose of making it possible for men occupied by their work for a livelihood during the day to study evenings almost anything taught in school or college. Two rooms were rented, and classes were begun in English, French and German, political economy, history, mathematics and natural science. From this modest beginning has quietly and steadily grown up what is now really an evening college for men, especially workmen, with a membership of nearly four hundred—representing (speaking generally) every creed, and no creed—thirty-eight courses of study, and a teaching force of over forty. The teachers are all Harvard students, graduate and undergraduate, none of whom receive any compensation for their services. They represent the very best elements of the student body in the university, including men prominent in scholarship, in college journalism and athletics, and in social life. Its sole creed or platform is its motto: "Liberty, Equality, Fraternity."

From Spirit to Matter.—With the most impressive truth do the invisibles declare to us through mortal agencies that it is from the realm of the spirit, which is the realm of causation, that the Spiritualist must ultimately reason, must draw all his explanations, must conclude that all methods come whereby spirits produce their action upon material substances. Instead of believing the spiritual structure to be the dust, he must make the physical structure dependent upon the spirit. Instead of saying spirit is but another form of differentiated matter, and therefore has its origin in protoplasm, he must know that protoplasm has its origin in the spirit, the differentiation of matter being the result of added spiritual energy pouring through the organism from the spirit, or life. If he cannot accept the central and divine light of the universe in the Infinite Intelligence, he must still perceive the smaller center, which is the spirit of man, the soul of life itself, and all things else converge to that. If he does not do this, his spiritual realm will be as transient and fleeting as the physical realm, and his spiritual existence will be as limited as his physical.

How to Pay for Making and Maintaining Good Roads.—Still urging his arguments for improved highways, Col. A. A. Pope, in a circular widely disseminated, advocates as an efficient means of raising money for that purpose the establishment of a graduated succession tax on legacies and inheritances. This, he believes, would be the least burdensome and the most effectual and equitable for providing good roads. England has both a legacy and a succession-tax law. If every State were to lay such a tax, and apply the money thus obtained to the construction and maintenance of roads, in Col. Pope's opinion, in a few years the older and more populous States would be provided with roads equal to those of England, France and Switzerland; and good roads, when rightly constructed, can be maintained at comparatively small cost. It is a tax that is founded on the broadest principles of justice and equity. Those who possess wealth should be expected to repay to the public the obligations they cannot deny that they owe. Especially is this true in this country of free citizenship.

The Latin Historical Society of Chicago publishes "The Religions of the World" as a handsome pamphlet, containing a condensed report of the important speeches made and papers read at the World's Fair Parliament of Religions. The introduction is by Dwight Baldwin, and forms an exceedingly interesting and instructive essay. The successive contents are The Religion of Zoroaster or the Parsees, Hinduism as a Religion, The Theology of Judaism, Confucianism, Buddhism and Mohammedanism. The perusal of this calm and entirely unimpassioned presentation of the religions of the world will prove a true delight for all those whose minds are open to the reception of spiritual knowledge. No reading could be either more interesting or profitable than that which portrays the beliefs and practices of the different peoples of the world, in the direct and candid speech of the personal representatives of these religions. The points of faith, the features of worship, and the characteristics of conduct that are illustrated in this open way before the world, are richly deserving of the close attention of all who conceive religion to be a glorious emancipation rather than a perpetual bondage of the human spirit.

Why Not?—The Coming Day [Eng.] asks in the subjoined paragraph from one of its recent issues, a question yet endore earth-burial will find it hard to answer:

"The Daily Chronicle, reporting the case of William Brower, who died in Shoreditch of cholera, says, 'The room where Brower died has been thoroughly disinfected, and the bedding and the man's clothes will be destroyed.' What about the body? Ought that not to go to rotting for cremation? Our present system of putting diseased dead bodies into holes is horrible and dangerous, especially in London. One can hardly venture to put into honest words a description of what is happening. When people dare to think about it, and are strong enough to overcome a sentiment which has nothing to justify it but habit, we shall as much shudder to think of putting a body into the ground to slowly rot as some of us now shudder to think of putting it into a heated chamber, to be dissolved by the blessed and merciful purifying fire."

The Doctors Defeated.—The *Carbondale* (Pa.) *Leader*, Nov. 17th contains a dispatch from Carleisle, dated the 10th, setting forth that the Cumberland County Medical Society brought suit against Dr. A. P. Fort, the "Mechanicsburg" faith healer, for an alleged violation of the law. He was prepared for trial, and had brought from all sections persons who had been cured by laying on of hands; but the case was suddenly terminated by the grand jury ignoring the bill and putting the costs on the prosecution.



## NEWSY NOTES AND PITHY POINTS.

There are no boys like the good old boys—  
When we were boys together,  
When grass was sweet and bare feet,  
When the sun shined on the summer lawn  
Or the bee in the willow clover,  
Or down by the mill-race—  
Rejoice his night song over.

There is no love like the good old love—  
The love that mother gave  
We are old men, yet we pine again  
For that precious care—God save us!  
So we dream and dream of good old times,  
And our hearts grow tender, fonder,  
As those dear days bring soothing gleams  
Of heaven away from gloom.

—Eugene Field, in Chicago News.

Why are lemons like cranks? Because they are seedy.

A veterinarian was once asked by a lady: "Doctor, my dog is always sick; what shall I do?" "Shut him in a dark room for one or two days and feed him sumptuously on cold water," was the reply. The doctor recognized the very important fact that the majority of his to which canine flesh is held come from over-feeding.

Remember that shalves are not of sassafras, or roughened with chalk or alum, are not the favorite habitation of ants.

A good story is going the rounds against the members of the legal profession. A man rambling among the tombs in a certain city was struck with the inscription: "A lawyer and an honest man." He was lost in thought, and when run upon by another who, finding his abstraction, asked if he had found the grave of a dear friend, he replied: "No, but I am wondering why they came to bury these two fellows in the same grave."—Ez.

"The Worshippful Company of Spectacle Makers," one of the old London city companies, was incorporated in 1330. It no longer controls the trade in spectacles, but it gives prizes and awards to the workmen doing the best work in the business.

The feeling of superiority in the sterner sex is in-born. "Mamma, do you think you'll go to heaven?" said Jack, looking thoughtfully into his mother's face. "Yes, dear, I'll go," said the little mother cautiously, wondering what was coming next. "Then please be good, for papa and I would be so lonesome without you."—Tit-Bits.

"The good die young." This is particularly true of chickens and turkeys in this Thanksgiving season. In your celebration of that day (Nov. 30th) take President Cleveland's advice in his proclamation, and emphasize your thanks with special charities to the poor.

Miss Scarborough (fair English woman)—"Where you born in America, Miss Brown Jones?" Miss Brown Jones (fair American, personally conducted)—"Oh, yes, I've been in England only a fortnight to-day." Miss Scarborough—"And yet you speak our language like a native. How very clever you Americans are!"

The World's Fair has been a great school, and the multitude have attended it. But the lessons learned there will need reviewing, and the coming winter is the fitting time to do it. Debating societies, social meetings, etc., in scattered and sparse communities in the country will find the theme of special interest.

The girl had a lovely complexion, but, sad to relate, it was mostly from the drug store. One day a stranger in town met her on the street, and right away he rushed to an acquaintance. "By jove," he exclaimed, "I passed a complexion on the street just now that was simply perfect. I was so much attracted and seen the young woman." "Hist!" he said nervously, "don't talk so loud." The stranger gasped. "Why-er-um-why should I? What's wrong?" he asked. "You've committed a capital offense." How do you mean? "What have I done?" "You've passed a counterfeit." The acquaintance thought he was a great fakir.—Detroit Free Press.

Monday is the Greek Sunday; Tuesday the "day of rest" among the Persians; Wednesday among the Assyrians; Thursday among the Egyptians; Friday among the Turks and Saturday among the Jews. It is, therefore, plain to be seen that Sunday is no more a "sacred" day of rest than any other day set apart by different nationalities.

The second number of Mr. Stead's new venture is to hand, and once more we congratulate the editor on his courage, for it does require some audacity to launch such a mass of more or less spiritualistic literature into the ocean of materialism, especially when the ship-builder is well known as a materialist. The consequence was that both rev. (?) gentlemen read the burial service at the same time and within hearing of each other! The effect produced upon the hearers was very naturally one of confusion and disgust.—The Harbinger of Light, Australia.

A correspondent writes us from New York City: "It is a mistake to say there are 'three States in the Union where women have the right to vote for all State officials: Wyoming, Kansas and Colorado.' They have only municipal suffrage in Kansas, but an amendment granting them full suffrage is pending—to be voted upon by the people next year."

Prejudice, which sees what it pleases, cannot see what is plain.—Aubrey de Vere.

The English and French coasts were swept, Nov. 18th, 19th, 20th, by a terrible gale, the worst for years; the snowbanks were twelve feet high, the ocean burst into tumultuous waves, many wrecks were strewn along the frowning shores, and a long roll of drowned is being gradually reported.

A pitiable squabble took place a few weeks ago during a burial at Wiltshire, near Bristol. The pastor of the deceased, a Baptist, was conducting the service at the grave, when the Rev. Mr. Jarman, minister of the Church of England, interposed and asserted his rights as clergyman of the parish. The consequence was that both rev. (?) gentlemen read the burial service at the same time and within hearing of each other! The effect produced upon the hearers was very naturally one of confusion and disgust.—The Harbinger of Light, Australia.

The British Health Congress has resolved (according to reports) that cremation ought to be generally adopted. Sure enough.

Haggard Stranger—"My principal difficulty, doctor, is that I am unable to sleep. Famous Physician—"Go and hear the Rev. Dr. Seventhly preach." Haggard Stranger—"Alas! doctor, I am the Rev. Dr. Seventhly."—Chicago Tribune.

Edward Bok says that of five thousand poems which come into his editorial office (Ladies' Home Journal, monthly) during a year, not fifty, if printed, would be read with any degree of patience by the public. The editorial fraternity of the weekly press could doubtless be led into making a similar statement.

Crime and punishment grow out of one stem.—Emerson.

The most powerful lighthouse light in the world has just been completed in the Cap de la Heve Lighthouse, near Havre. On a clear night it can be seen at a distance of one hundred and thirty miles.

## Letter from Onset.

To the Editors of the Banner of Light:  
At the second session of the Onset Lyceum, Nov. 10th, the attendance of children was thirty-seven. There is an intense interest manifested by all, old and young, in the success of this school, now having its third year. Recitations were given by George Nye, Robert Robinson, Katie Sullivan, Flora Pierce, Herbert Stuart, Chester Pierce, Lottie Guild, George Gardner, Anna Bell Hawes, Sadie Parker and Myra Peterson; Wallace Baker and Lester Palm played a duet with flute and harmonica; the Conductor read a long letter from "Santa Claus," which amused the children highly. Remarks of encouragement were made by Mrs. H. H. H. and Mrs. B. B. Ames. A lady eloquently from Buzzard's Bay gave a fine reading, and the exercises closed with a piano solo by Miss Edna Nye.

The evening before the children met for a regular Onset children's party. Games, dancing and singing took up the time until nine o'clock.

Conference.—The regular Conference on Sunday evening was well attended, and for next Sunday afternoon a lecture is promised by Dr. Seventhly.

The people are making an effort to organize a lodge of Good Templars here, but whether they succeed or not remains to be seen.

Onset Co-Workers.—The lodge of the Onset Co-Workers is rapidly approaching completion, and soon it will be dedicated. Onset is alive. D. N. F.

## For Over Fifty Years

Mrs. Winklow's SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhea. Twenty-five cents a bottle.

## A Memorable Seance.

The many friends of Mr. George P. Colby, the eminent spiritualist lecturer, will be glad to learn that his recent serious illness from a bad hemorrhage (was there ever a good one?) and an attack of pneumonia, which for a time threatened to remove him from physical existence, is slowly on the road to recovery.

During his late visit to Washington, occasioned by his official connection with the National Spiritualists' Association, he fortunately found a home with Dr. and Mrs. Bland, both of whom have been assiduous in their devotion to his welfare.

On the evening of the 9th inst., by invitation of Mr. and Mrs. Bland, a number of choice friends were privileged to meet with Mrs. Wheeler-Brown, the gifted musical improvisatrice, and with Mr. Colby, of whose mediumship a splendid sample was furnished to a most appreciative company.

After a season of informal social converse, Mrs. Brown, formerly better known, perhaps, to your readers as Mrs. E. B. Wheeler, sat at the piano, and through several musical numbers interpreted the life-history of as many ladies and gentlemen, guests of the evening, supplementing the same with clairvoyant descriptions, when incidentally mentioning the fact that she saw a goodly number of noted Indian spirits present—it would be strange indeed, in that house, were it otherwise—"Seneca" took control of Mr. Colby, and for nearly an hour gave some of the most graphic, picturesque, figurative personal readings it was ever my good fortune to hear. Each pictured character as read was a marvelous exhibition of mental power and spiritual insight, with a wealth of illustration seemingly exhaustless, and beautiful as appropriate; and what was natural as the bubbling brook and sparkling as autumnal dewdrops in the morning sun. This illumination, reflected through Indian nature, was in itself a revelation of spirit power of surpassing interest to all present. No one was expecting it. At an earlier hour in the evening Bro. Colby had been tenderly led into the room, trembling with weakness, and placed in an easy-chair, while an intimate friend sat beside him holding his hand. Of himself he was unable to speak only in whispered monosyllables; yet under the power of the spirit his voice, though subdued, was sufficiently distinct to be heard with ease throughout the double parlors.

The fervent prayers of that company I know go out to him for his complete restoration to health, and to the renewal of his commissioned work in the spiritual vineyard.

G. A. B.

Washington, D. C., Nov. 12th, 1893.

## Letter from Abbie A. Judson.

To the Editors of the Banner of Light:  
Your kind readers will be glad to know that I have a comfortable home for the winter in Cincinnati, though I go to neighboring places to work for our great Cause.

During October my work was with the Spiritual Union in Cincinnati, and the last two weeks I was assisted by that true young medium, Ira J. Howard of Paw Paw, Mich.

During November I am serving the Independent Spiritual Church in Louisville, Ky., and enjoying the cordial welcome of these hospitable Southerners. Our hall is packed, every seat being occupied, and the new gospel falls into receptive hearts. There are several societies here and much interest, and we believe it will not be long till Louisville will have its own Spiritual Temple.

December 1 am engaged with the society in Dayton, O. During the first three months of 1894 I expect to remain in Cincinnati, speaking in its vicinity as occasion may offer, and doing some writing that my angel guides are unwilling to defer any longer.

I expect to start toward the East early in April, on my way to dear old Boston, where I am to speak in May.

Beginning with April and ending with next November, I shall be happy to make engagements to speak in the Eastern States, and to form the personal acquaintance of many whom I have long known by name, because they love the Cause that has all my heart. My address is simply Cincinnati, O.

ABBY A. JUDSON.

## The Veteran Spiritualists' Union.

To the Editors of the Banner of Light:  
On the evening of Nov. 10th the Directors of the V. S. U. held a meeting at the residence of one of their number, Mr. Wm. H. Boyce, No. 62 Rutland Square, Vice President C. C. Shaw acting as Chairman.

The record of the previous meeting was read and approved. Treasurer Doty for the Committee to obtain permanent headquarters, reading-room, etc., for the V. S. U., asked for further time. It was stated that the probable cost of this movement would put the Union to an expense of from six hundred to eight hundred dollars a year, and because of the business expected during the winter months, and the probability of much illness among the laboring classes, which would cause many urgent calls for help to be made upon us, it was voted to indefinitely postpone the matter.

Mrs. John Wood's report on the case of Dr. Geo. W. Morrill was accepted.

A letter was read from the attendant of Miss R. L. Caswell, informing us of her severe sickness and needs. The sum of fifty dollars was appropriated for her, to be paid in ten installments of five dollars monthly, the first payment to be made at once. Several other claims were presented, and referred to the Quick Relief Committee.

Relating to the transfer from the tomb and burial of the bodies of the Fox Sisters, it was voted to write to Titus Merritt of New York City, and ascertain what the Veteran Spiritualists' Union shall do toward giving the remains of these sisters a respectable burial in a lot purchased in some cemetery.

WM. H. BANKS, Clerk.

No. 77 State street, Boston.

## In Memoriam "Unser Fritz."

To the Editors of the Banner of Light:  
The Spiritualists of CLEVELAND, O., will unite in holding Memorial Services in memory of spirit Frederick Muhlhause, on Sunday, 27th Nov., 26th, in Army and Navy Hall, under the auspices of the Children's Progressive Lyceum.

All the spiritual societies of the city are to be invited to send a delegation of their members and members of the bar will be present. The public, generally, will also be invited.

Let every Spiritualist in the city (who can) attend, and do honor to one who was when living in the form an honor to the Cause.

THOMAS LEE, Chairman Com.

## Movements of Platform Lecturers.

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

J. W. Fletcher begins his New York engagement Sunday, Dec. 3d, speaking in the afternoon at 3 o'clock in Fifth Avenue Hall, 27 West Forty-second street. W. J. Colville will speak in the same hall the Sunday evenings of December.

Mr. J. Frank Baxter's work continues in Washington, D. C., this month. In December his five Sundays will be spent in the interest of Brooklyn, Lynn, Springfield, Mass., and Bath, Me., respectively; January, 1894, he goes to St. Louis.

Dr. G. C. Beckwith Ewell of New York is speaking to large audiences in Philadelphia this month, and has accepted an engagement with the Society for December; would like to make engagements for week evenings in the vicinity; has a few open dates in 1894, and wishes to hear from societies desiring his services. Address till January 1st, 1894, Hotel Plunkett, Eighth and Spring Garden streets, Philadelphia, Pa.

Prof. Carlyle Petersilea, musician and author (formerly of Boston), has prepared six entertainments, consisting of piano and vocal music, and readings from his own literary works, which he proposes to deliver in Foresters Hall, 107 1/2 North Main street, Los Angeles, Cal., on the evenings of November 26th, December 9th, 20th and 27th, and January 13th and 27th, 1894. His address in that city is 229 So. Broadway.

Mr. J. Colville speaks during December in Conservatory Hall, Brooklyn, N. Y., at 11 A. M. and 2:30 P. M. each Sunday; J. W. Fletcher at 8 P. M.

E. J. Bowtell speaks for the First Spiritualists' Association, Philadelphia, Nov. 26th; lectures at People's Party Hall, 10th and Spring Garden streets, 21st, 23d, 25th and 27th, and to the end of the month.

Mrs. M. S. Pepper lectured Sunday, Nov. 10th, at New Bedford; speaks Nov. 26th in Stoughton; Dec. 3d, Plymouth; Dec. 10th, New Haven. Has a few Sunday evenings open to fill. Address 188 Pearl street, Providence, R. I.

## A Cultivated Taste

Would naturally lead a person possessing it to prefer the best things obtainable and guard against imperfections. The Gail Borden Eagle Brand Condensed Milk is unequalled in quality, as a trial will prove. For over 30 years the leading brand.

## MEETINGS IN MASSACHUSETTS.

Lynn.—Tuesday evening, Nov. 14th, Mr. F. A. Wiggin of Salem and Dr. Arthur Hodges held a reception in Mr. Dr. M. K. Dowland's room, at which many friends, as well as Spiritualists, were present. Services in Winthrop Hall followed, opened by singing led by Mr. Kelly. Mr. Dowland then gave some appropriate remarks, after which Mr. Wiggin delivered an interesting address, preceded by a poem, and followed with numerous tests, all recognized as correct. Dr. Hodges then gave one of his remarkable and convincing addresses of control and healing. The utmost attention was paid by the appreciative audience as test after test was pronounced correct by the recipient.

Cadot Hall.—Mrs. Carrie F. Loring, who is an able advocate of the Spiritual Philosophy, was the speaker and medium last Sunday. A very large audience assembled at 2:30 and 7:30 P. M. Appropriate music was furnished by Mrs. M. C. Johnson and Mrs. G. D. Merrill.

Mrs. Loring took for her theme in the afternoon "The Idealism of Thought; or the Influence of the Unseen," which her control handled in a masterly manner, interesting and instructive to all.

Next Sunday Dr. George A. Fuller will occupy the platform, assisted by Mrs. Wm. B. Butler and Mr. J. B. Hatch of Boston.

The Spiritual Fraternity held its usual sessions at Providence Hall on Sunday, Nov. 19th.

In the afternoon Mr. L. D. Millikin gave the opening invocation, followed by a few interesting remarks on our duty as Spiritualists to help the Cause. After some most excellent tests.

In the evening a crowded house greeted the speaker, Mr. Tisdale, who opened the services by singing "Only a Thin Veil Between Us," after which Mrs. Webster gave an invocation, and then took for her subject "Nature is the All-in-All." Nothing can exist outside of nature and her laws. That which seems to be decay is only a form of change. No extracts can give an idea of this grand and forceful lecture, which was a revelation of the services with a spiritual benediction.

63 Lowell street. Mrs. E. B. MERRILL, Sec'y.

The Children's Progressive Lyceum met as usual in Providence Hall. The following program was carried out: Recitations, Grace Davis, Isabel Grant, Mrs. A. S. Hines, Jennie Grant; remarks, Mr. Merrill, Mrs. Hayes, Mr. Pierce, Dr. Fernald, Mrs. Merrill, Miss Collier, Mr. Emerson, Mrs. Butler.

Mrs. A. S. HINES, Lyceum Sec'y.

Malden.—Rev. E. Andrus Titus (Abington, Mass.) spoke in Odd Fellows Hall Sunday evening, Nov. 19th, for the First Spiritualist Society. He gave graphic descriptions of his experiences in the phenomena of Spiritualism, and reasons why he has given up the evangelical pulpit, and entered the ranks of Spiritualists.

Next Sunday evening, Nov. 20th, Mrs. C. Fannell Allen of Stoneham will again speak in Odd Fellows Hall.

The Wednesday evening circles have been again resumed—the next one to take place at the residence of Mr. Vaughan, Middlesex street, Malden.

Mr. A. W. Allen will give a lecture and test séance under the auspices of the Ladies' Aid, at Odd Fellows Hall, on Thursday evening, Dec. 14th, 1893. J. K. S.

The Children's Progressive Lyceum met at 2 P. M. Sunday, Nov. 19th. Invocation, marches, etc. Topic for study under direction of Assistant-Conductor Mrs. P. A. W. Allen. "How Can We Gain Knowledge?" Piano solo, Miss Chatfield; recitations, Miss Lucy Holt, Master George Elms, Miss Belle Fagan, Miss Bertha Willard, Master Hugh Carter; piano duet, Misses Chatfield and Carter. Interesting remarks by Prof. W. Kenyon. Remarks by Father Vaughan, Dr. Toothaker and Mr. Dodge, the founder of a Lyceum at Chelsea.

This Lyceum will celebrate its first anniversary at Odd Fellows Hall on Sunday afternoon, Dec. 3d, at 2 P. M. First-class talent from the Boston Lyceum and other places promised. A cordial invitation to all.

Mrs. C. A. BUTTERMAN, Sec'y.

Melrose Highlands.—The final lecture of the series given by Mr. D. Evans Caswell at his residence was held on Sunday, the 19th inst. Mr. Caswell announced these services would be continued through the present season in Rogers' Block, Franklin street, Melrose, and his hearers, therefore, they would be free to all. The meetings will be held each Sunday at 2:45 P. M.

The subject of Mr. Caswell's discourse was "A Vision of Some Changes that will Occur in the Next Two or Three Years." The subject reflected radical developments which will transform the present circumscribed spheres of the Church, the State and the Home. It was prophesied that there will come to pass an amalgamation of the great religions of the world, and that the Church of the future will be a broad humanitarianism; it was foretold that a reconstruction of the home on a spiritual plane will be in progress, while in the halls of legislation woman's power will be equal with that of man. In predicting the conditions of State which will obtain within a quarter of an century, the guiding intelligence foreshadowed an approach to an equalization of the forces of capital and labor. Mrs. Wood of Stoneham contributed an original poem, and Miss Sanger furnished a dramatic sketch. An interesting interest is manifested at each of these meetings.

ELIZABETH C. SANGER.

Lawrence.—Dr. F. H. Roscoe of Providence, R. I., lectured for our society Sunday, Nov. 19th. Excellent attendance. In the afternoon his subject was a due consideration of death; the readings he gave after the lecture were all recognized. In the evening his address was a most excellent and beautiful one, which will obtain within a quarter of an century, the guiding intelligence foreshadowed an approach to an equalization of the forces of capital and labor. Mrs. Wood of Stoneham contributed an original poem, and Miss Sanger furnished a dramatic sketch. An interesting interest is manifested at each of these meetings.

ELIZABETH C. SANGER.

Newburyport.—On Sunday, Nov. 12th, we had for our speaker Mrs. Dr. M. K. Dowland of Lynn, who lectured very acceptably both afternoon and evening. Her tests were good, and all were pronounced correct.

Sunday, Nov. 19th, Dr. Wm. A. Hale of Boston lectured to a fine audience, afternoon and evening; his subjects were handled in an able manner, and his tests and readings were all recognized. His singing and music are most inspiring.

Our meetings are well attended.

Next Sunday Dr. O. F. Stiles is to be with us. Test circles will shortly be commenced.

F. H. F.

Worcester.—Mrs. Clara H. Banks gave us two grand discourses Nov. 19th—the afternoon subject being "Spiritualism, a Comforter and Educator," and that of the evening, "The Spirit-World. What Is It and Where Is It?" Mrs. Banks is a thinker and practical worker, and bears the standard of Spiritualism in fearlessness and high purpose. This lady will officiate for us Nov. 26th.

Mrs. Dr. K. M. Kentworth has taken up her residence here at 720 Main street.

GEORGIA D. FULLER, Cor. Sec'y.

7 Mason street.

Haverhill and Bradford.—Last Sunday Hattie C. Mason of Worcester was the inspirational lecturer before the Spiritual Union, giving, also, illustrations in mediumship, with good audiences in attendance.

Next Sunday Mrs. Loring will be the speaker, following her lectures with exercises in mediumship.

[Reference to Mr. Savage's discourse will appear next week.—Eds.]

New Bedford.—Mrs. May B. Pepper of Providence, R. I., was speaker for the First Spiritual Society last Sunday. At the evening service she gave an interesting account of her experiences as a medium, closing with an interesting test séance—very seat being filled, and many standing until the meeting was dismissed.

Next Sunday Mrs. Hattie C. Mason of Worcester will be with us.

Everett.—Society Hall, Nov. 19th, well attended meetings. Afternoon, invocation by chairman; remarks and tests, Mrs. Trask, Mr. Trask, Dr. Quimby, Mr. and Mrs. Adams (Lynn), Dr. Stiles, Mrs. Stiles, Evening, Dr. Toothaker, Dr. Quimby, Mr. Trask, Dr. Stiles participated. Musical selections, Mrs. Bowen.

O. F. STILES, Con.

Fitchburg.—Mrs. Julia C. Davis of Cambridgeport spoke for the First Spiritual Society last Sunday and evening on the 10th inst. Her able addresses were followed by accurate tests and spirit descriptions.

Next Sunday Mrs. Nettie Holt-Harding of Somerville will speak here.

DR. C. O. FOX, Sec'y.

Chelsea.—Circle on the 10th inst. at 2:30; interesting tests given by the guides of Mr. and Mrs. W. Anderson and Mrs. G. H. G. Evening, 7:30, lecture and tests by Prof. Kenyon; tests and readings by Mr. Anderson; music by Mr. and Mrs. Anderson, and Master Turner. W. Anderson, Chairman.

Next Sunday, Dr. W. Franks.

## RHODE ISLAND.

Providence.—The Spiritualist Association met in Columbia Hall (No. 248 Weybosset street) Sunday, Nov. 19th, at 2:30 and 7:30 P. M. (Progressive School at 1 P. M.). Mrs. Ida P. A. Whitlock spoke to large and appreciative audiences. Her subjects were Spiritualism, Christianity, the Future Man, and Woman and her Mission. Both lectures were followed by readings that were well received. Mrs. Ida P. A. Whitlock speaks here again next Sunday.

No. 20 Daboll street. SARAH D. C. AMES, Sec'y.

The Progressive Aid Society met Wednesday, Nov. 15th, at Columbia Hall. In the evening Mr. L. L. Whitlock of Boston gave an illustrated lecture on independent writings and pictures, and Mrs. I. P. A. Whitlock gave fine psychical readings.

Mrs. M. L. PORTER, Sec'y.

## NEW YORK.

Buffalo.—We have a "Woman's Progressive Union," composed of some of our best and most progressive women. Mrs. N. N. Hunt, the President, is an unusually wide-awake woman, and a hard worker for the great project that this Union has on hand—that of building a temple and a home for the use of the Spiritualists of this good city.

During a call upon the President a few days ago, your correspondent learned that she, with the aid of J. A. Matheson, M. D., were having excellent success in raising funds for this purpose. Mr. J. Johnson is also accomplishing much for the Cause.

The Union has purchased a fine lot on one of our best resident streets, and, as the President remarked, they will have the Temple some day that will be the pride of the city.

J. W. DENNIS.

For Sleeplessness  
Use Hensford's Acid Phosphate.

And you who toss and turn all night, and long and long for sleep to come, will obtain it.

A Wonderful New Book by W. J. Colville.

By kind permission of the publishers of my forthcoming SCIENTIFIC ROMANCE, DASHED AGAINST THE ROCK, which will soon be issued from the press of Colby & Rich, I beg to call attention to the fact that in this book of about three hundred and fifty pages I shall publish some of the most remarkable facts in connection with exact though occult science yet presented to the reading public. I have in my possession valuable papers entrusted to my charge by a practical occultist, who gives me full liberty to print them, provided they are introduced in the course of a story.

In order to place this book wherever it will be appreciated at the lowest possible price, I guarantee to send one handsome cloth-bound copy to each of the first three hundred subscribers, who must send sixty cents on sight of this notice, with full name and post-office address, to Messrs. Colby & Rich, 9 Bosworth street, Boston. After three hundred names have been enrolled, notice will be given in these columns, and regular price be stated.

W. J. COLVILLE.

Hires' Root Beer at the Fair.  
Chicago, Oct. 30th, 1893.—The Chas. E. Hires Company, of Philadelphia, have been awarded the Highest Prize Medal for Root Beer by the World's Fair Commission.

MEETINGS IN PHILADELPHIA.

The First Association of Spiritualists meets at 1710 No. Broad street. President, Benj. P. Benner; Vice-President, James Marion Taylor, Frank H. Merrill, 221 Chestnut street; Treasurer, James H. Marvin. Services at 10:30 A. M. and 7:30 P. M. Lyceum at 2:45 P. M.

Spiritual Conference Association meets at the northeast corner of 5th and Spruce streets every Sunday at 2:45 P. M. S. Wheeler, President, 475 N. 8th street.

MEETINGS IN WASHINGTON, D. C.

First Society, Metzerott Hall, 12th street, between E and F, every Sunday, 11:45 A. M., 7:45 P. M. Speaker for November, J. Frank Baxter, M. C. Edison, Pres.

Second Society, "Seekers after Spiritual Truth," meets every Sunday, 7:45 P. M., at the Temple, 425 G street, N. W., opposite Pension Office. Wm. C. Seiber, Chairman Business Committee.

SPECIAL NOTICES.

Dr. F. L. H. Willis may be addressed at 46 Avenue B, Vick Park, Rochester, N. Y.

Jan. 7.

Clairvoyant Examinations Free. Address DR. E. F. BUTTERFIELD, Syracuse, N. Y. Enclose lock of hair, stamp, name and age, for a written diagnosis of your condition.

July 1.

Andrew Jackson Davis's medical office hours from 8 A. M. to 4 P. M., Tuesdays, Thursdays and Saturdays, at 63 Warren Avenue, Boston. No new patients treated by mail. Visitors will please not expect attention before or after the time above mentioned.

Nov. 4.

J. J. Morse, 26 Osnaburgh street, Euston Road, London, N. W., is 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 B



## Message Department.

The Messages published from week to week from exalted individuals under the above heading are hereafter to be given in private and reported as per day—as our Public Editor has been permitted to close.

Questions propounded by inquirers—having practical bearing upon human life in its departments of thought or labor—should be forwarded to this office by mail, or left at our counting room for delivery by messenger.

It should be distinctly understood in this connection that the Messages published in this Department indicate the spiritual condition of the individual who is the subject of the message, whether of good or evil; that those who pass from the mundane sphere into an undeveloped condition, eventually progress to a higher state of existence. We do not believe in a doctrine of punishment by spirits in these columns that does not comport with his or her reason. All express as much of Truth as they perceive—no more.

It is our earnest desire that those who recognize the published messages of their spirit friends will verify them by informing the undersigned of the fact by return mail.

Letters intended for publication in this Department should be addressed exclusively to—

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

Report of Public Seance held June 20th, 1893.

**Spirit Invocation.**

Obl thou Infinite and Supreme Presence, thou Divine Spirit, we offer up to thee our aspirations and songs of praise. We bless thee for the joys of spirit communion and for the great eternal truth and knowledge that the gates of immortal life are wide open, through which thy ministering angels may pass on errands of mercy unto mourning hearts. We pray that those privileges that are afforded to thy children on both sides of life of coming into close communion and association with each other may be strengthened and increased, that the avenues through which those who have passed from the mortal may return and minister unto those who are still on earth may be multiplied on every hand; that mediunistic forces and instruments may be stimulated with new power; and that, in the coming days, the great, glorious tidings of immortal joy may be borne unto every inquiring mind, so that not one shall fear death, not one shall hesitate and doubt concerning a future life, not one shall remain in ignorance concerning that which applies to the state or condition of the spirit after it has passed beyond the veil of the flesh.

We ask, O thou Supreme and Infinite Spirit, that we as intelligent beings may come to an understanding of ourselves and of our interior powers, that we may know what we are capable of, what are the possibilities within us, and what we as immortal souls may find and learn if we press onward over the progressive road of experience. To this end of receiving instruction and attaining wisdom we ask that we may be visited by those who understand the ways of life, who, having met with the discipline of life, have gained a conquest over material things, over the limitations of external affairs, and have acquired a wisdom that is a conception of truth that, in impartation to the students of earth, may bear a light and understanding and an increase of power. Give unto thy ministering angels the hour something of strength that they may need in order to enable them to bear not only unto us who are here, but unto inquiring minds on every hand, the tidings and the knowledge which shall be for the blessing, the healing and the uplifting of human souls.

### QUESTIONS AND ANSWERS.

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

Q.—[By Rev. J. C. F. Grumbine, Unitarian minister, Geneseo, Ill.] How can a young lady under the influence of ether paint flowers, etc., and compose poetry and music, which in a conscious and normal state she cannot do?

A.—If it be a fact that this young lady mentioned by your correspondent really does produce these evidences of artistic skill when the external senses are under the influence of an anesthetic, we should suppose it might be explained upon one of two grounds. While the external powers or senses are affected by the ether, the spirit of the young lady gains the ascendancy over material things so that it can express latent powers or talents not readily manifested in her normal state; or while the consciousness, so-called, of the young lady is overshadowed by the operation of the anesthetic, her bodily organism is controlled by the exalted intelligence who is of himself or herself an artist and a poet, and this independent intelligent intelligence is manifest through the medial agency of the person performing the work. Why not? There are many sensitives who are made thoroughly unconscious through the action of spirit psychology; they are in a state of suspended animation for the time; but the organism is controlled by the external intelligence, who gives, perhaps, some wonderful production; and if this be true of the medium, may it not be so of the sensitive brought under the influence of some powerful anesthetic, through which state the physical powers may be subjected to the will and the influence belonging to the spirit-life? We think it quite possible, and presume this latter explanation will cover the case in question.

Q.—[By the same.] What reasons and arguments may be given to prove that the mind incarnate does not, in some way perfectly mental, operate so as to cause spiritistic phenomena?

A.—We have no doubt but that the mind incarnate possesses powers and possibilities the scope of which have not yet been tested or understood by humanity, and there are undoubtedly some manifestations given which might be explained upon this ground, but which are, perhaps, attributed to the operation of exalted intelligences; but if we can assure ourselves, through any evidence that is brought to our analytical investigation and spirit of inquiry, that man is an immortal being, and that, having passed through the processes of death, he still retains the consciousness and mental activity of his former life, accompanying a memory of things past, and the power to take hold of things present in a vital, energetic sort of way—having proved this through the evidence as mentioned—why should we not conclude that it is highly probable that such an exalted mind can produce manifestations of a phenomenal nature to show its power and scope? We think that the conclusion would be logical; then, when a multiplicity of manifestations is given in a variety of ways and in diverse parts of the world, and are the nature of spirit influence and intelligence, all making claim of having sprung from the same great source, we may fairly conclude that there is some weight to the assertions made; and when we as individuals have had the time and opportunity to investigate closely, not only with one medium and one phase of manifestations, but perhaps with many, and have received the evidence of the power of spirit presence and communication which must manifest by the entrance into our minds, we may fairly reason upon these things and accept the claims made for them.

Still much of this may be produced by mind incarnate. We have yet to classify many instances where it has been proven that mind in the flesh has produced these manifestations. There is very much given in the name of Spiritualism that was unknown at the time to be true by either the medium or sitters present, but, on investigation, has been proven correct at every essential point; therefore the mind of the medium or sitter could not have produced the phenomenon or communication as the case may be. While there have been many cases where your correspondent might think that minds at a distance had given the communication, there have also been innumerable cases where the minds of none on earth have been aware of the facts mentioned by returning spirits, and, after events, then lying in the womb of the future, have brought them to light, and proved their correctness.

If our friend and investigator will study this great mass of manifestations that have occurred under the name of Spiritualism during the last forty years, he will find a vast amount of accumulated evidence pointing to the continuity of life, and the power of those who have passed through death, and who have returned and communicated clearly with their friends on earth.

Q.—[By the same.] Does a magnetizer, when he puts a subject in the natural or independent hypnotic state, see real spirit forms when he sees angels, or are these but the images of the operator impressed on the mind of the subject? Please explain this phase of magnetism as contrasted with spiritual clairvoyance.

A.—Generally speaking, a person who can be hypnotized or psychologized by the operator in

that line of work is one so negative or sensitive to influences and surrounding conditions that he may be called a medium, and one who has thus been brought into this subjective state may, and probably will, be operated upon by exalted individuals so that his clairvoyant sight will be developed, and he will be able to behold clearly spirit intelligences who come to him. Of course it is true that if the mind of the operator is so powerful as to hold the subject independent of other influences, he will cause that subject, while in the hypnotic state, to see only the reflection of his (the operator's) mind, which is so positive that it throws its images out upon the surrounding aura of the medium as a stereoscopic throws its pictures upon the sheet before you; but what the sensitive subject gives will merely be an exhibition of what is in the mind of the operator, and what the latter wills his subject to see.

In many cases, however, the sensitive subject, while psychologized by the mesmerist, is drawn out from under the influence of the operator, and taken in charge by spirit intelligences, who, acting upon the sensitive's mind, send out their thought-images into the range of his clairvoyant vision, and these are beheld by the subject. So the description given may not be of what the operator is thinking at all, but rather such as appear before the psychologized friend in the spiritual sense, and may be accurate descriptions of intelligences who have passed beyond the vale of earth, and are living in the spirit-world.

Q.—[By "Inquirer."] Is the spiritual body in the borderland a counterpart of the physical tenement which the spirit inhabits in this life—susceptible of hunger, thirst, fatigue, cold, heat, requiring food, raiment and sleep, while its ethereal and ethereal nature retains the love of the beautiful in music, poetry and art?

A.—The grosser the attractions, the likes and the dislikes of the spirit who has passed from the flesh, the more closely allied he will be to the physical life, and the more will his spirit-body resemble the physical form which belongs to the corporeal state. The form that clothes the spirit resembles largely that which the spirit possesses while on earth; but it is of a more refined or ethereal nature if the individual is refined and aspirational, and as he advances in knowledge and power in the spiritual spheres, the elements of his spirit-body become more and more refined, for the coarser parts will be eliminated or sloughed off, to return to the atmosphere to which they belong. The coarser and more carnal a spirit may be in his attractions and desires, the more will he be subject to the conditions of hunger and cold or extreme heat; but the more spiritual he continues to grow, the less will he be afflicted by any unpleasant condition. He will then be subject to the higher laws of being in the spiritual world which afford to him conditions whereby he can supply the demands of his spirit-body.

We have discussed this subject fully before, and not long since; but we will say there are spirits who derive all the nutriment they need from the atmosphere in which they dwell, for it contains in solution all the elements in life which go to make up our own as well as other forms of existence. This fact is exemplified by yourselves in your own homes when you inhale the odor of fruits or food until you feel full and do not care to partake of anything substantial. In like manner these intelligences are fed with the nutriment they require from the elements of the atmosphere which they inhale. Others, however, may require more substantial food in objective form, such as fruits and the natural productions of sunlight and air in vegetation. Others again seem to demand something stimulating and of a gross nature, and these latter return to earth to gather up the nutriment they need, coming on a rapid mediumistic state, and individuals when they sit at their material boards in their homes.

### INDIVIDUAL MESSAGES.

Thomas S. Field.

[To the Chairman.] I am invited, sir, to step forward and announce myself. I do so with alacrity, for I feel it to be a privilege I cannot afford to forego.

I am gratified at the opportunity to send greeting to my friends in New Jersey, at Red Bank and Middletown, and give them the assurance over and over again that I am a living, active man, and that I desire to come into contact with the members of my family and with dear, former associates, to give them knowledge of this immortal state. Oh! it is a grand condition, enlarging to human thought and experience, and I am pleased more than I can say that all is opened around me in the ascended life.

But I remember the past. I lived a good while on earth, and went through many experiences, coming in contact with many human beings, and of course leaving a certain impression of greater or lesser degree upon the life of which I moved. I was, sir, engaged in various affairs during my long career, sometimes interested in the settlement of estates, and also in a certain way with public matters; perhaps I may say that I shall be recognized as having been in the stone and lumber business in a practical, positive sort of way. While naturally I have laid aside all connections with those affairs and occupations, yet my memory of them is strong, and I have had regard also for the old life that keeps me, sir, so I speak, with the matters belonging to this earth and its conditions.

I have very dear ones on this side, and I would like them to know positively that there is no death such as men are wont to consider, but that there is an enlarged life after one has passed from the body, for the development of the mental and spiritual powers, far in excess of any unfoldment that can be gained on this side.

My name, sir, is Thomas S. Field, and I send greeting to my friends wherever they may be.

Dr. John Alexander.

[To the Chairman.] I visited your room, sir, with a dear companion, and feel gratified that we can unite our thought and sympathies, and send them out in a wave of influence to the dear friends on this earthly side. She gave me greeting, and conducted me into the spiritual home that had been prepared, where, to my amazement, I found a congregation, so to speak, of dear friends, waiting to give me greeting, and to enlighten me upon the wonders of the spirit world.

I also have been engaged in various lines of expression during my long earthly career. At one time I held the office of postmaster in the town where I resided, and at other times I was connected with other lines of employment; but I exercised my energy principally in the practice of medicine. I thus came in contact with a great many individuals in earth-life, and read something of human nature that as a study and an enlightenment to my mind, so that when I entered the spirit-world I found myself prepared to go on in the field of research and investigation that opened before me.

I have changed my opinions somewhat concerning the methods of medical practice and the laws of life as applied to human beings. I still hold on to some of the practical information and experience that came to me here, but there was also much that was not according to the direct and strict laws of health, and I am trying to learn all that I can in this line.

Tell my friends, if you please, that I have returned to your office with the desire to arouse them to thought, and, if possible, to call their attention to the stupendous Spiritual Philosophy, as it seems to me to be. I hope they will study it, and try to come into communication with those who have gone beyond the mortal life, so that they may learn of that which is upon the other side as well as of that which belongs to the mortal realm.

I lived in Belmont, Mass., where I was well known. I am Dr. John Alexander.

R. G. Stevens.

I have visited this place with the desire and determination of making myself understood, but I did not get sufficiently near to influence your instrument. To-day I hardly anticipated a success, but the way seems open, and I approach.

I wish to give my name as R. G. Stevens, and

to say that in the latter part of my earth-life I made my home and had business interests in Chicago, Ill. I was a native of New England, and gained experience, and much that was useful, some that was trying, and some that was pleasant, in this section of the country in my earlier years; but later in life I branched out in other lines, and found myself in the great city of the West, connected with the grain and stock business.

But as all must go sometime, I was called from the body to meet the realities of the spirit-life, and to face some things as the reflection of past days that were very pleasant to meet, and others that I would rather had remained in the shadow. Still we are called upon to look squarely into that which is pleasant, and that which is unpleasant, to see our mistakes, as well as to count up our achievements, and I find that we note our mistakes, and read them, together with the effect they have had upon other lives as well as our own, we get the most severe and the most practical guidance in future lines. I have no doubt that this is a wise arrangement by a high power, and that it is what we all need; so I am going on looking into these things, and trying to understand them for future usefulness and work. I come here not to make any extended speech, or give any great information, but merely to give a friendly nod and word of sympathy to those on this side, and tell them I hope to meet each one when the day of earthly life is over for them.

Anna Louisa Carpenter.

I feel weak, and a sensation of weariness comes over me, as I take control of your medium, but I am not so in the spirit-world; it is only the reflection of the long days of wearing illness that were mine on earth. I was sick so long that when I found myself free from the body I was as happy as a little child let out from restraint into the clear sunshine and the fragrant air of blooming fields, and I have not had a shadow of sorrow because death is anywhere since that day, for to me it was a blessed release, and I felt it as a sense of freedom to my life.

I have wished to have my dear ones on earth know my condition, and understand that this is only life that I have found, and not death. I want them to know that the sickness, and the pain, and the tired feelings have all passed away, and that they left with me an experience and a knowledge that makes me enjoy this world as I find it with all its pleasant companionships and surroundings, more perhaps than I ever would had I not had the trying hours of earthly life. I want to thank the dear ones here for their care, and for all kindly thoughts and attentions. I treasure them up in memory as so many jewels of light that can never be dimmed. I try to repay my friends by bringing peaceful thoughts and pleasant influences as they walk this earthly way, and I am glad to find that I have been able to do what I can to make their lives as happy as my own has been since I entered that country of light.

I am Anna Louisa Carpenter, and my husband is Edward H. Carpenter. I lived at North Elizabeth, N. J.

Eugene F. Brennan.

I don't know much about these things. What I do know I've been picking up since I tumbled out of the body.

I was a young man, and I had my work to do here, but I went out by accident, and I want my people to know it. Some think that I killed myself, but I didn't. I fell through the elevated tracks, and I slipped and fell, and I was on my way all right. I don't know much about it, because it was such a sudden shock to me, and when I try to think of it, it all comes back in a blank sort of way—only I know I didn't kill myself, and I had no more notion of going out of the body than the rest of folks. I had my work to do, and I meant to do it as best I could; but the change came, and I don't know as I am sorry about it; I think I'm not.

I've been looking into so many things, and seeing so many wonders, that I feel I've made the best move possible. I'm not going around with milk or anything like that now; I'm going to school and trying to learn a good many things I ought to know, and that can be learned in this great spirit-life that is full of opportunity and power. I want my friends in Brooklyn and New York to know I've got back here. I used to live in 17th street, in the city. I don't live there now, because my home is in the spirit-world, but I come down occasionally to the different places I have known here to hunt up my friends and give them a touch so they'll think of me and feel it's all right. I want to say when I did; but I don't want them to think I killed myself; I want them to know I'm alive and doing well, and went out because I couldn't help it.

[To the Chairman.] My name, Mister, is Eugene F. Brennan.

W. L. Taylor.

I watch the throng setting in toward your place as we watch the eager crowd pressing to some office where they are to hear good news from the spirit world, and I have sometimes the corners as they communicated for some months past until I thought I might venture to try to get here myself and say a word that perhaps would reach my dear friends, and let them know of my life as it now.

I passed away in Springfield, Mass. I was a man young in years, but had had quite an experience upon the road and in the little practical ways that I have not lost; it has gone with me as a part of my possessions, and so I did not wake up in another country knowing nothing of life and its possibilities.

I was connected with the American Express Company in a business line. If I were here pursuing my work in a practical way, I should deem it important to carry messages as the duty was laid upon me, and so I feel it my privilege as well as duty to bring a message from the spirit-world along this line of transportation, and I feel that it will reach some interested mind and be of use.

I was one of quite a family, and there are those here with whom I am connected by fraternal ties that I feel an interest in. I want their welfare to be good and their prospects bright, and I will do all that I can to help them along over the road of life. I have a warm feeling of love and respect for those of my father's family that still strive to know and to do the best in that they can, and so I come here sending a word of love to all, to every one of the family, from the oldest to the youngest, and say: "I expect to meet you every one on the spirit-side when your work is over here."

My father is Sylvester H. Taylor, of Granby. This message may open the way for me to get nearer to the dear ones of earth with my influence.

[To the Chairman.] I thank you, sir, for having the way open for such as me to come. I am W. L. Taylor.

Mrs. Albina R. Brittin.

[To the Chairman.] You will, I am sure, my good friend, pardon me if I intrude. [You are welcome.] I thank you.

I have felt it would be a rare experience and a pleasant one to come and surprise my friends with a few words in token of my love and remembrance at such a place as this. I wish to say to them: It will be impossible for me to describe to you the beauties of the spiritual state as they appeal to my heart and understanding, not only the beauties of the great and the sublime, but the beauties of the spirit, and not only the dear companionships and associations with lives full of harmony and good cheer that are around me, but the interior state of peace and joy that seems to possess my soul.

I do not idly sit and dream, with no care for the morrow and no sympathy with and thought for human souls in pain or affliction. No! I find many things to employ my time, and mind, and I see many suffering ones that I must reach and minister to their needs in some way. I can. There are many opportunities for employment in the ways that I am best fitted for and most enjoy. I wish to tell my good friends on this side that it is a wonderful life, which none need fear to enter. I do not fear anything that the future may bring, for life has brought so much that is beautiful and sweet to me.

Col. Brittin is here with me, and desires that

I say a word for him to the friends of earth whom he so well remembers. He, too, employs his energies in vital ways that are full of power, and that, when united with that of other souls, must have an effect in external ways.

I was interested in the "Home for the Aged" here where I formerly lived in Elizabeth, N. J. I was about to say that I am interested in that positively still, for my sympathies go out to the aged and infirm, those who are nearing the borderland where the two worlds meet, and who are in need of human sympathy and love.

I was interested in the welfare of soldiers in the time when our country was involved in the great struggle for liberty. I have seen many since I passed away who were interested in the cause of freedom and reform, and who went away before I did. Some have come to me with words of welcome, and with gifts of beautiful things belonging to the spiritual state, so I am glad to feel that my heart was not overclouded with joy, and I felt strengthened because of the friendly hearts around me.

I give my love to all friends on this side, and I shall rejoice when they, too, are privileged to cross the stream and enter the spirit-world. I am Mrs. Albina R. Brittin.

### INDIVIDUAL SPIRIT MESSAGES.

TO BE PUBLISHED NEXT WEEK.

June 24.—George M. Clearman; Margaret E. Fay; Mary J. Jones; John F. Cook; S. Lynch; Sarah Paige; Maggie Burnham; Elizabeth Crook.

## Spirit of the Press.

### The Artist and the Ghost.

Mr. W. P. Frith, R. A., tells the following story of his friend, the late Reginald Easton, miniature painter, and the ghost that was the subject of one of his paintings: To his dying day I believe my old friend persisted in the truth of his story, which was as follows: He was asked by letter if he would undertake the miniature portraits of some children, whose parents lived in an old house in a remote country place. He might be assured of a hospitable reception and a room with a good light for his work. My friend arrived at a moated house of great antiquity, truly a treasure of a place to an artist, as he described it, with its multicolored windows, its ancient tapestries, with gables, tall chimneys, and the rest of it. His hosts were charming people, the children pretty, and apparently tractable, and the house quite full of company, so full that one bedroom only was available to the artist.

Easton noticed a mysterious sort of muttering between his host and hostess, of which he overheard the words, "can't be helped—there's no other," which he construed rather unfavorably in respect of the salubrity of his apartment, but in reply to his inquiry about dampness, etc., he was assured that he had nothing to fear on that score. The dinner left nothing to wish for; the company was congenial, the wines, of which, as always, he was very sparing, were perfect, and the artist retired to his room somewhat fatigued by his journey, but only sufficiently so to make his bed more than usually welcome. Before testing its qualities, however, he examined the ancient room. The bed was a good one, with fine feather pillows crowning each of the four posts. It stood opposite to a fireplace of high and quaint construction, with a silver fire-dog on each side of it; opposite to the door, and to the left of the chimney-piece, was an oriel window, through which the moon shone brightly enough to enable the tenant of the room to distinguish pretty clearly all the objects in it.

Easton was soon in bed, and almost as soon asleep, to be presently awoken by a strange intruder who stood at the foot of his bed in the full light of the moon, in the form of an elderly lady, who was apparently wringing her hands, and with eyes cast down was searching for something on the floor. Feeling that a mistake had been made, the artist sat up in his bed and said, "I beg your pardon, madam, but you have mistaken your room." The strange visitor made no reply; and on closer inspection, to his great surprise, Easton found the lady to be in the dress worn a hundred and fifty years ago. He felt perfectly transparent, for he could distinctly trace the form of the fireplace through the body of the figure; he also recognized the lady as exactly resembling one of the ancestral portraits he had seen in the picture-gallery before dinner. These reflections had scarcely passed through his mind when the lady, with a look of terrible despair in her face, ceased wringing her hands, seemed to be absorbed in the moonlight, and disappeared through the window.

"Well," said Easton to himself, not having experienced the slightest sensation of fear, "that's a ghost if ever there was one. I wish to goodness I had a sketch of her." In a few minutes he was fast asleep again.

The mystery of the conversation of the previous night between host and hostess was cleared up at breakfast, when, in reply to the usual hope that he had slept well, he gave an account of his midnight visitor. "We never use that room if we can avoid doing so, for our friends are sometimes terrified by the apparition of the dreadful woman who committed a murder in that room. No, she is no ancestor of ours, but she became possessed of this property by the murder of the heir to it—a child who was the only obstacle to her inheriting the estates. This she managed by sending the child's nurse on a fictitious errand, and during her absence she strangled the heir, but so skillfully that no traces of foul play were discernible, and nothing would have been known of the crime if she had not confessed it on her deathbed. The property was then sold, and my husband's grandfather bought it."—*The Magazine of Art, New York City.*

### The Virsecor Held Up.

One of the most curious expeditions ever planned by man was that once undertaken by Dr. J. G. Bunting of Portland. During all his life he had been a close student of the philosophy of digestion, and for the purpose of his investigations he had that remarkable Canadian, Alexis St. Martin, in his care for twenty years.

In order to elicit matters and provide facts for some of the doubting Thomases, Dr. Bunting cast about for some one else upon whom he might continue to experiment. He got into the habit of buying a slave, and that was to go into Africa, but two slaves and operate upon their stomachs. By opening the body near the fifth rib and perforating the stomach, a condition could be produced similar to that existing in the person of St. Martin. Therefore the doctor purchased his supplies and sailed across to Tunis in the north of Africa. There he hired a native chief with forty of his followers, paying them a liberal retaining fee, and promising them large wages when the trip should be ended. They set forth. The doctor carried \$2000 in his inside pocket, and the chief probably lay awake four nights thinking about the matter. At any rate, on the fifth night he sneaked into the doctor's tent and delivered a little address over the muzzles of two pistols. When he had concluded the doctor passed over his duce and the chief passed over the border along with his renegade band. They helped themselves to the doctor's stores, and ate and drank and unenlightened tastes. The doctor came back without a retinue, but with a deal of experience that will never appear in a medical work.—*Leviston (Me.) Journal.*

### Why Col. Shepard Died.

[Special Dispatch to the Boston Journal.]

New York, Nov. 1st.—Dr. G. Colton delivered a lecture before the students of the New York Dental College in East Twenty-third street to-day, taking as his theme, "Anesthesia in Dentistry." During the course of his remarks he referred to the death of the late Col. Elliot F. Shepard, who, he said, would be alive to-day but for "ignorance on the part of the physician who attended him."

I do not claim to be a physician, but in point of medical knowledge I am on a par with the eminent physicians who attended Col. Shep-

ard, but the wisest physicians do not possess all there is of knowledge.

"If I were to ask any twenty physicians in this city the question: 'In case you had a patient dangerously threatened with congestion, what would you do?' probably nineteen out of the twenty would answer: 'Send for oxygen.'"

This was done in the case of Col. Shepard. The oxygen afforded only partial relief, and while they sent for more the patient died.

Pure oxygen, or oxygen mixed with atmospheric air, will be but slightly absorbed by the lungs. But vitreous oxide is readily absorbed. Anesthesia cannot be produced by pure oxygen because the lungs will not absorb it. Anesthesia can be produced in one minute with vitreous oxide.

### It is as Plain as that Twice Two Make Four.

It is as plain as that twice two make four that all the laboring men in this country who are poor and cannot find work, must, with their families, be supported through the coming winter either by the cities and towns where they reside, or somebody.

It is as plain as that twice two make four that it is cheaper and better, both for the community and themselves, that these people should be employed at work than that they should be idle.

Now, the Massachusetts Highway Commission report the loss from bad roads in Massachusetts alone over five millions of dollars per annum.

Why not employ all these men who are willing to work, but cannot find work, in making our roads what they ought to be, and what they are over a large part of Great Britain and Continental Europe?—Geo. T. ANGELL, in *Our Dumb Animals*.

### A Pioneer Passed Away.

The recent death of Lucy Stone recalls the early times of the campaign for female suffrage, in which she figured so prominently, and the things which she suffered for the cause. Scarcely any one ever lived who suffered more severely and senseless rally than she endured in her bold and fearless advocacy for what she believed were needed reforms in the political and social relations of woman. Eloquent of speech and amiable in character, she was very successful in pioneering the movement, especially in Kansas and the West. The full measure of the reforms that she contended for she did not live to see realized, but she accomplished a great deal. She was wont to say that the greatest difficulty that she had to contend with was the indifference of the great mass of women themselves.—*New Orleans Picayune.*

Every impulse of beauty, of heroism, and every craving for purer love, fairer perfection, nobler type and style of being than that which closes like a prison wall around us in the dim, daily world of life, is God's breath, God's impulse, God's reminder to the soul that there is something higher, sweeter, purer, yet to be attained. Therefore, man or woman, when thy ideal is shattered, as shattered a thousand times it must be, when the vision fades, the rapture burns out, turn not away in bitterness, but rather cherish the revelations of these hours as prophecies and foreshadowings of something real and possible yet to be attained in the mansion of immortality. Still we thank to God that you have had one glimpse of heaven. Treasure it as the highest honor of your being that ever you could so feel, that so divine a guest ever possessed your soul.—*Harriet Beecher Stowe.*

### New Publications.

I HAVE CALLED YOU FRIENDS. By Irene E. Jerome, author of "Nature's Hallelujah," "A Bunch of Violets," etc. Chastely illuminated in missal style. Exact facsimiles of the author's original designs in color and gold. Size, seven by ten inches. Gilt edges. Lee & Shepard, publishers, 10 Milk street, Boston, Mass.

Sentences from Scripture, and brief sayings and poems by R. W. Emerson, Helen Hunt Jackson, John W. Chadwick, Paul H. Hayne, W. C. Gannett, Charles Kingsley, and "D. M.," all relating to some quality or aspect of friendship, form the text of this charming book. The quotations are clearly engraved in old English, and each page is, as it were, framed in an artistic design of lines or disks of quiet gilded and painted in lovely colors that have a free, natural and airy appearance, and that vary in hue from page to page. The delightful freshness of color and delicacy and richness of design, together with the exquisite workmanship, make this publication a work of art greatly to be desired.

THE RIME OF THE ANCIENT MARINER. By Samuel Taylor Coleridge. Illustrated in outline by J. Noel Paton, R. S. A., with an introduction by the author. Designs in color and gold. Size, seven by ten inches. Gilt edges. Lee & Shepard, publishers, 10 Milk street, Boston, Mass.

This well-known fascinating and powerful story, one of the masterpieces of English poetry, is gotten up in an especially pleasing and attractive style, suitable for a holiday gift. The typographical work is beautiful and clear, on extra heavy paper, size, seven and one-fourth by eleven inches. The text is illustrated with twenty full-page drawings of a spirited character, which will be a help to the reader by making a visible image of the several scenes.

ALL AROUND THE YEAR, 1894 CALENDAR. Designs in color by J. Pauline Sauter. Printed on heavy card-board, gilt edges, with chain, tassels and rings. Size, four and one-fourth by five and one-half inches. Boxed. Lee & Shepard, publishers, 10 Milk street, Boston, Mass.

As a dainty holiday souvenir for a friend, nothing could be more desirable, with its silvery chain, white silk cord and tassels, and quaint little figures that appropriately illustrate the verses they accompany. There are twelve pages, each with its distinctive illustration and companion sentiment, with calendar for the month for which it is designed.

THE BOOK OF THE FAIR, Part Four, by Hubert Howe Bancroft, opens with a continuation of Chap. VII., which is devoted to the Government and Administration Departments. War, as a science, was well represented at the Fair, and is ably treated by the author. The naval exhibit is most interestingly described and finely illustrated, particularly the battleship *Albatross*. Chap. VIII. treats of the manufactures of the United States, and will, in the estimation of many, be considered the best of any chapter that has yet appeared. A full-page engraving representing the silver statue of Columbus, is particularly fine in finish. The silver and cut-glass exhibits are superb, and the illustrations, each one of which is a gem of the printer's art, bring out clearly the exquisite delicacy of design and workmanship. The textile exhibit, as may well be supposed, is extremely beautiful, as is also the display in lamps and bronzes. Now that the greatest of all World's Fairs has closed, the value of this superb publication will be more than ever apparent as a permanent preserver of its chiefest features. The Bancroft Co., publishers, Auditorium Building, Chicago, Ill.

Arouse the faculties, stimulate the circulation, purify the blood, with Ayer's Sarsaparilla.

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