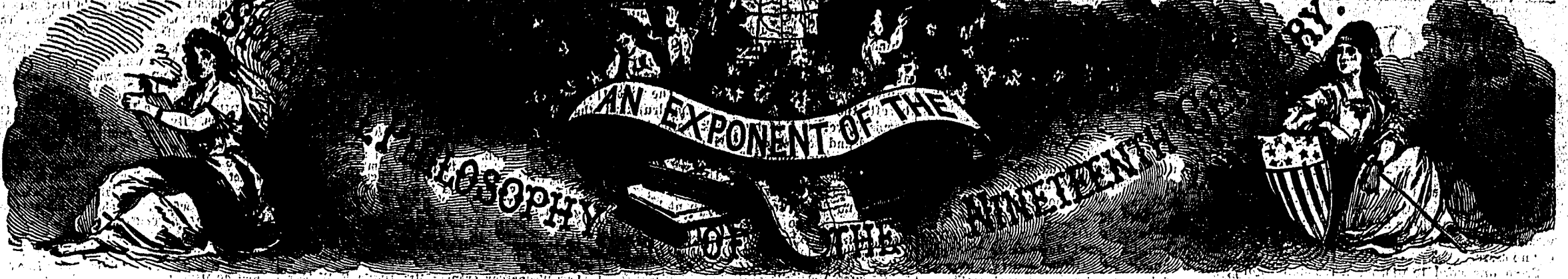


BANNER OF LIGHT.



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NO. 8.

THE TWO INTERPRETERS.

BY MARY WOODWARD WEATHERS.

Two men looked upon the world one day—
A world rechristened with the breath of June—
And both were learned, both were wise
In all that learning's self implies;
And both were teachers of the true,
As if they rightly could construe
The great God-purpose, and His will convey.

One looked, and wept, for he could only see,
A blight where others saw the fairest flower.
"Alas!" the theologian said,
"From touch of sin the world seems dead,
And God's great end seems incomplete,
By Satan destined to defeat,
And few elected for the joys to be."

The man of wisdom smiled, for, to his eyes,
A light seemed shining from a hidden shrine;
And from a convoluted shell,
As from the key-board's mighty swell,
He caught within the harmonious whole
The secrets of the Infinite Soul,
And all was good and marvelously wise.

"I find no place for theologic creeds,
Nor on dear Nature's page such word as sin.
Grieve not," he said, "oh! brother mine,
As if God's work were not divine;
For in Creation's spiral sweep
From good to greater good, we keep
The way God purposes as best our needs."

"Just as the tiny seed shall come to flower,
From roots that stretch out through the noxious slime,
Man's life, though clogged through deep decay,
Must come to bloom in some far day;
For evil, rightly understood,
Is but an undeveloped good,
While love eternal rules the changing hour."

The Spiritual Bostrum.

THE ALTITUDE OF SPIRITUALISM.

A Lecture Delivered before the Spiritual Temple Society,
in Berkeley Hall, Boston, Mass., Sunday
Evening, Oct. 15th, 1893,
BY MRS. NELLIE J. T. BRIGHAM.

(Specially Reported for the Banner of Light.)

INVOCATION.

O thou Eternal Spirit: thou one God of all nations and of all life; away from the mists of superstition, away from dark forebodings of fear, out into the clear light of a diviner aspiration we would come to pray to thee. We would leave our narrowness and selfishness; we would remember that they are of the earth—that thou art God, and that we are thine! We would lay our hands in thine, oh God, and pray that we may be led—that we may be brave and strong and wise to follow. We come to thee asking that the light we know thou givest out to the wide land, on the mountains, on the glimmering sea, on the wide plains and in the valleys and mountain gorges—the light may shine on us here. Freely and purely it shines by day, and in a thousand ways by night: But, oh! our Father, it is often night—night starless and despairing, not because thou hast forgotten us, not because thou art far away from us, but because when cast down in our ignorance and blindness looking at the shadows at our feet we see not the light.

Oh! thou who sendest the angels of wind and sunshine over the gentle warmth that stirs the heart of the rose, thou that sendest the angels to a thousand flowers of nature, send thine angels to thy children in their need and sorrow. Let thy light minister unto them, if it be thy will, oh Father. Do thou give them such light that in the valley and shadow of death it shall be morning, and the grave shall be a thing of the past. Let it shine in on their doubts and questions and difficulties until the answer comes bright and clear, as it comes to all who patiently wait for reply; and always aspiring and seeking for truth, oh, Soul of Truth! we would love thee and trust thee and obey thee, and follow thee wherever thou shalt lead, now and forever. Amen.

LECTURE.

If you search in the very latest encyclopedias for the meaning of the word Spiritualism, and for all the information that can be given to you there, you may be surprised to learn how rapidly this subject has spread—how deep a hold it has taken on the interests and attention of the people in so short a time.

Starting with a little stir of excitement, spreading and deepening in interest, it has touched the States, it has reached across the sea, it has covered far-off islands, and now there is no land on which the sun shines, where there is intelligence, culture and information, where this subject of Spiritualism is not known; no land where it does not describe the thought of the people, where it does not carry the spirit of its power, at least to a certain extent.

But we do not stand before you to-night to tell you of its spread, to tell you of its breadth, to tell you how large an area it covers, but rather to tell you of its altitude, which is simply as great as the minds and moral natures of those people who represent it.

But before we speak to you of the great altitude of this subject itself, suppose we tell you what Spiritualism is, answering the very widely-asked question as clearly as we may under existing circumstances at this time. Some say, "What is Spiritualism, if it is not a mere delusion or fancy, something which seizes the attention of the people for a time, only to die out? What is it, if it is not incredulity, insanity and immorality—if it is not that which defeats all religious belief, that which stands before the world as an infringer and a wrong-doer?" We see many, and doubtless there are some here to-night, in whose minds these opinions have found lodgment, and courteously and carefully we would reach out to the intelligence of these people, to their thought and attention, and strive to tell them briefly what Spiritualism is.

You will expect us, of course, to say that it is true, and we begin with that. But we ask you to answer in your own minds this question: Since Spiritualism has spread so far, since its believers are numbered by millions now, if it is an error, is it not the greatest and most dangerous error that threatens the nineteenth century? And if it is true, is it not the grandest truth that the world has ever received or that it may receive? Now, in either case, whether it is right or wrong, whether it is true or false, if you do not know what it is, if you have not investigated it, then, in all conscience, you ought to do so; if it is an error, you ought to know it, and to strive to cast it aside for yourself and others; if it is true, you ought to know it, but you are not able to get near the truth if you shut it out of your lives.

Hence, when you ask the question, "What is it?" we feel we ought to give you as careful an answer as possible. In the first place, it comes to you as a kind of trinity; it

comes to you with force—reasonable, logical and physical. It presents to you evidence, scientific and certain, and gives to you a religion so simple and so pure that if you listen to it, if you think of it for a moment, you will recognize it as the religion of Christ, or the Christ-principle; you will recognize it as the heart of all that is best, noblest and purest that this world has ever known.

There are people who think they know all about this Spiritualism, but who describe only one point of this triangle and neglect the others. But we tell you that it is a subject so fine and grand that it is like a diamond—it must be exposed to God's light, and you will find then a thousand radiant sparks radiating from it, rays of beauty answering to your questioning glances. Therefore, "Seek, and ye shall find;" "Ask, and ye shall receive;" "Knock, and it shall be opened unto you." It is the old promise and the old command, side by side, that we give you to-night.

Spiritualism is that which first and foremost proves the existence of spirit. Starting with that, it teaches you that the physical body is not the man, but that the physical body is only an outer covering: All that holds these particles of matter together in the form of a body is the unseen spirit that is living in it for a time. Year after year you maintain your physical personality; year after year you are recognized by your friends and companions, photographed and described, and remembered physically, but what is it that keeps this body through all the physical changes? One man thinks that with every breath that you draw, in every moment of waking or sleeping, you are casting off worn-out particles of the material atoms that are no longer needed, that are given off in your respiration and in nature's various and wonderful mechanical ways; and all your hunger, all your thirst and all your anhelation are simply to keep this wonderful, fluctuating body for the spirit to live in a little longer. But that which keeps the shape of the house, that which keeps the shape of the human form which we call the body, is the spirit that is lodged in it, that is living in it a little while.

When that spirit goes, what happens? Immediately nature commences her mysterious and perfectly natural process of disintegration. She has held, by spiritual law, these particles together to form a dwelling-place or shell for the spirit to live in until it has attained a certain experience and education. When it is no longer possible for the spirit and body to retain their union, the spirit retires, and at once that mysterious and natural divorce takes place which disunites these particles. How rapidly, in the ordinary processes, they hasten back to find their way into other forms, to reach to the roots of crimson clover and grasses green, to whiten the petals of the lily and to crimson the leaves of the rose, to rush with the rippling brook, to sing in the winds, and to climb into the branches of the great trees, for God takes care that by-and-by nature shall weave these scattered threads into a new woof, and clothe some other spirit in this great world that shall tarry here after we are gone.

But where will you be then? Not in your graves; they are not even yours. And yet this phrase is so common; over and over again this unquestioned falsehood has been spoken, and men have been told that they shall lie down in the dreamless sleep of their graves to wait for some great and wonderful awakening, when the dead shall rise.

There are two resurrections: One is material; it is but decay, and then growth expressed in some other form; the other resurrection comes when the heart is still, when the breath has ceased, when all recollection is gone from us, when the lips are pallid, and the blood has grown cold; then, like the mists that steal up from the river, like the fragrance that breathes out of the heart of the rose, we enter the boundless realms of consciousness and life and growth. This is what Spiritualism teaches you: That life is never so perfectly and truly life as when you say, "My friend is dead." Dead! Oh! that word, parent of human ignorance and blindness! Life, the child of the light and soul-life, is the true term. Life! that word belongs to those whom you call dead; and that is the first thing that Spiritualism teaches.

Then it teaches you that in the spirit-world, the boundless, infinite, endless stretch of worlds, one might say, where there is grade above grade, level above level, as far as thought can reach or aspiration maintain its way—there in that realm we find our Father's house of many mansions, for this is what it means. Jesus knew that when he taught the people to follow him but a little way. They have had eighteen hundred years of education, and they are just learning to welcome this truth. But another time he said: "There are many things I would tell you, but ye cannot bear them." Theology assumes that everything has been told. It forgets this sentence, which we should like to italicize and stamp upon their memories: "There are many things I would tell you, but ye cannot bear them."

Humanity is growing: Can you not bear that knowledge now? Mind and thought, spread your pinions, and see if you cannot soar aloft a little in this clear ether of grander understanding! Jesus taught his followers that he was going from them, yet would not leave them comfortless. A person about to explore some dark labyrinth or deep cave is cautioned by a friend, who says: "Do not go; it is dark in there." But the man who goes calls back and says: "Do not fear; I can see; I have a light. Take you this little cord, hold it in your hand, unwind it as I go, and I will wind it up again and come back to you."

You who stand here in the darkness feel that those who go from you are going into the dark labyrinth of the hereafter, but there is no river to cross, there is no grim boatman to ferry them over; those who go, go into the light; but they have left in your hands a slender cord. Never a little child goes from a loving parent's arms, never a father or a mother, never a sister or a brother, never a wife or husband, never a loved friend that does not leave in our hand a silver cord that is never lost—as they travel on and on through space. Remember, it never breaks; there is ever a connection, and they can always return to us.

Jesus said to his friends: "I will come again, and receive you unto myself. In my Father's house are many mansions." You believe that in theology, but can you prove it? Spiritualism teaches the truth in such a way that those who receive it know it. They do not surmise, they do not believe, they do not guess, but they know with all the deep consciousness of a firm conviction; they have seen and they have evidence, and this is that which gives Spiritualism a part of its divine altitude. What else does it teach? It teaches that in the return of the spirits they come always through law. They do not come in vague, uncertain ways, but as naturally as a person might send a letter or a telegram to a friend through laws whose workings can be demonstrated.

Do these friends return to us from the spirit-world? You say, "I do not believe it." Well, have you ever investi-

gated it? Do you not know that your belief or your unbelief, if you have not investigated, amounts to absolutely nothing? It is less than a shadow, it is less than the dry, rustling leaves that have no corn in them. But if you have experimented, if you have sought earnestly, then your remarks may have some propriety, they may have some weight, they may have some reason and sense.

But what else does Spiritualism teach? It teaches that God is an Infinite Spirit, full of life and light and goodness, and that the heart of all religion lies in the Ten Commandments and in the Golden Rule. Having said these things to those who do not believe, we add, "Seek, investigate, and learn for yourselves what these things mean."

But, friends, turning from this great world of questioners and unbelievers, this world of those who think, and yet who have not learned this truth, the world to which we would so gladly bring the light, and to which we know the light is coming sooner or later, we turn our attention to the millions of Spiritualists. There are many questions to be asked in this connection which we cannot consider to-night, and many answers to be given which are beyond our present powers; but some of them, and the most important, we would gladly touch upon.

We ask of one man who represents Spiritualism, or is supposed to do so, "What is Spiritualism to you? What has it done for you?" He replies, "Well, I have investigated, and I have received messages from my loved ones, but Spiritualism is very unpopular, and I do not like to be known in public as a Spiritualist; so I hold my place in the church, I am recognized there as one of them, and yet, at the same time, Spiritualism is a truth to me." My friend, do you repeat the words of a creed with your lips while your heart is away from it? Do you say, "I believe in the resurrection of the body," when in your heart and in your soul you know it is not true, as there is no reason in it? Do you utter these things which you do not mean, and yet in the privacy of your home you are a Spiritualist, and say, "I am waiting until it becomes popular, for I must hold my position in society"? What is your place in society, man, if you are a hypocrite? The real society has measured you; it understands your spiritual attitude, and its respect is just in proportion to that. Knowing these things, we tell you, if you have a truth, and you go to the world with the truth, though outwardly you may be condemned, yet deep down in the hearts of the people there is a perfect respect which belongs to you, and which nothing can take from you.

Another says, "I am a Spiritualist, and I am not ashamed to own it." Yes, but have you time for spiritual religion in your life? Does it make you better? Are you a better man, a better husband, a better father or son? Are you a better friend, a better politician, a better citizen? Is your social life cleaner because of this glorious heaven in your belief?

Another man says: "I believe and know certain things, and because I believe and know them I am a Spiritualist." But does that knowledge make him a Spiritualist? Suppose some woman should hold in her hand a book in which she expresses an interest. We say to her: "Will you kindly tell us what book this is that you are so interested in?" and she replies: "It is a cooking book." "But have you tried the recipes in your own home and obtained satisfactory results?" "Oh! no," she replies; "I do not know anything of cooking except by reading these recipes." All the reading of recipes in the world will never make a good cook; and it is equally true that all the reading of the Bible in the world will never make a good Christian, and all the belief in spiritual phenomena will never make a good Spiritualist: They are only the lower steps to the temple—not the great room within, lighted by divine light.

A man points to the heavens, and says: "I love to watch the rising of the sun and the moon; I love to gaze through the telescope at the stars, at the planets, at the moons of Jupiter." Well, friend, do you understand anything about star distances? Have you searched, as Kepler searched, long and patiently, and made discoveries? He says: "No, I do not know much about these things other than what I have told you. I am interested in certain constellations, but beyond that I do not go." Well, that man is just about as much of an astronomer as some people are Spiritualists. They vie with each other in sending to the press to have published the most marvelous stories of spiritual phenomena, but their Spiritualism has no root. It is only a kind of air-plant, a parasite, a growth that springs from the tree, and if we were to measure the altitude of Spiritualism by such belief, we should say that it was only a few inches high.

There are also those who enter Spiritualism purely on the ground of selfishness. There are mediums who, time after time, are sought by professed Spiritualists for selfish reasons. If you could compare these mediums' experiences you would be astonished and disgusted, if you are a Spiritualist, to know the questions that are asked them. When we read of old and familiar biblical experiences, we sometimes imagine this same course of a common selfish curiosity was in the world long ago, and it is as manifest to-day as it was then. Over and over again the same questions are asked, questions that relate to business prospects, to journeys, to matrimonial affairs. But, thank God, we do not measure the altitude of Spiritualism by such as these. Remember that spirits are men and women, and when you seek them, try, by your lofty aspirations, to attract to yourselves from the other world only the purest, sweetest, holiest and wisest intelligences that can come into your atmosphere.

There are men and women to whom Spiritualism is merely the presentation of phenomena. They are seeking for what they call tests. This is natural; but why is it that, in circles where mediumship is exhibited, you will find that the great questioning public—the investigators who want to know these truths—have the least opportunity for witnessing the manifestations? Why is it that those who believe the most, those who are already convinced, those in whose minds there is no doubt, take up the most prominent and the best places, while those who desire light are placed the furthest from it? Is that right? Certainly not; and yet is it not true?

Friends, we believe in charity. It is a glorious mantle, which is said to cover a multitude of sins. What we as Spiritualists want is that charity which covers the medium, the Spiritualist, and the investigator, and we shall never see how high Spiritualism can be until we see just and fair conditions for all earnest and sincere investigators. The time is coming when honest and faithful mediumship, however manifested (and it is manifested in the greatest possible variety of ways), shall be realized as divine. The time is coming when mediums shall be so cared for that the anxieties, trials and cares of to-day shall be lifted from them a little. The time is coming when the earnest inves-

tigator shall have the most favorable opportunities, shall have the doors thrown open to him, shall have the light, and the time is coming when the truth shall be given freely and purely.

Come, every one that thirsteth, and drink of the water of life freely, for it is thine. Oh, glorious altitude! Oh, beautiful growth of God! Haste the time, which is surely coming, when the true Spiritualist shall teach humanity to rise out of all selfishness. It shall come to childhood, and say: "Thou shalt be guarded and made wise; thou hast a right to life, a right to home, a right to culture, a right to the deepest and grandest development, a right to know the truth." It shall come to woman and say: "By this glorious truth that we teach, among all nations and ages and all people, let us help you out of the state of childhood in which you have so long continued, into this divine condition of the soul." It shall come to man and say: "Learn to obtain victory over the selfishness of your nature, and to unfold more completely the spiritual qualities of your being, for herein lies one of the grandest works of Spiritualism."

And then over all its benediction is given, its blessing rises, altogether a most glorious pyramid of love and truth. These things shall reveal to us the divine altitude of Spiritualism. Is it not the greatest miracle that can be presented that Spiritualism reveals its best and its divinest meanings?

As we have said before, we say again, that it is a grander thing to spiritualize one man or one woman than it is to materialize a hundred spirits, and Spiritualism waits to do these things. Do not misunderstand, friends, for a moment, that we depreciate the phenomena. There is a glory and a beauty in phenomena, in the slightest rap that tells us that the heavens are watching over us; there is a glory and beauty in the message that comes to us from some particular friend, a message that proves that to die, as you call it, is yet to live on; there is a glory and a beauty in that which speaks face to face with us in the old true likeness that we knew. But oh! friends, the phenomena of Spiritualism are not all. They lead to something; they are the door; they are the gate; they are the path, but they are not the end of the journey by any means. We will enter by the door, we will pass through the gate in our investigations, but we shall find light all along the way and the glory of growing tall and grand spiritually and morally as we advance; and this is the blessed work of Spiritualism.

"Will you have a creed?" one asks. "No; we shall not have a creed." Spiritualism is expansive and divinely progressive. It cannot stand still; it cannot be fettered. It does not say to the world, "You know all the truth to-day, you shall learn nothing to-morrow;" but it says, "To-morrow you shall be wiser." Still it gives most freely. All heaven is telling us that it is more blessed to give than to receive, and by giving we make ourselves the more ready to receive.

It is not in the vast number of people who may believe or who do believe in Spiritualism that its power shall lie, but it is in the upward growth and spirituality of the people that its divine altitude shall be shown and realized. Oh! Theology, you teach immortal life; but you say that it is by faith alone we can receive it. You ask us to accept the proof served on faith. What kind of proof is that? But if to-day we find that which reveals the truth; if to-day we find that spirits can return as Moses and Elias did, as the beautiful angel came back to John on the Isle of Patmos; if we find that they can return as of old the great Teacher came back, again we say: "Let not your hearts be troubled, in my Father's house are many mansions. I go to prepare a place for you." This is the proof that comes to-day, that can come to you, your neighbor and your friend; that can come through public mediumship, or mediumship in your own home-circle, carefully and prayerfully sought after, and it will bring you such light as never shone on your pathway before.

(From the Cleveland Leader.)

The Conflict of the Ages.

The Spiritual Alliance held services Sunday evening [Oct. 15th], the address by the pastor, Mrs. H. S. Lake, being upon the topic, "The Conflict of the Ages." "There is," said she, "throughout the universe, so far as we can explore, an unceasing conflict between what may be denominated the lower and the higher forms of being. No one knows why this is so, nor exactly what will be the outcome. We may reasonably presume, however, as we watch the unfoldment of simple organisms into those more complex, that nature is bringing something forward toward perfection.

All races, in every age, through their conflict with environment, have eliminated an element which has been taken up by succeeding ages and races, necessitating thereby a higher expression. In other words, the effort to express, however rudely and imperfectly, what struggled within, has given birth to a new quality of matter. Stone age, bronze age, press age, steam age, the conflicts of the races, which have lived in these, have become the harmonies which have indicated the advance of mankind.

Discord, crime, war, disease—these are the spirit's protest against its environment—an effort, however imperfect and unworthy, to learn the law of adjustment. Could you, glancing backward with the eye of the spirit, perceive prehistoric man as he struggled with climate, soil, circumstance, thereby unfolding his spiritual power, you would discern the meaning of later conflicts, and recognize how the conditions have developed by which it has become possible for the present age to produce the iron horse, the telegraph, the electric light; conflict with environment created power—and power begets expression.

This is called an age of peace; but the statement is untrue. That is not peace which is maintained by armies and navies and the great inventions of war. This expression is an indication that peace does not possess the present age. At last, however, when electricity shall have been outstripped in its marvelous manifestations by the mighty power of thought, when spirit shall have subjugated matter, and men and women have come to realize that the highest achievement of the soul is in service to others, the conflicts that now confuse the moral sense will clear away and the age of liberty and love will really dawn upon the world."

PEN PORTRAIT OF PAINE.—Thomas Paine, in his person, says Olio Rickman, was about five feet ten inches high; and rather athletic; he was broad-shouldered, and latterly stooped a little. His eye, of which the painter could hardly convey the exquisite meaning, was full, brilliant, and singularly piercing; it had in it the muse of fire. His manners were easy and gracious; his knowledge was universal and boundless; in private company and among friends his conversation had every fascination that anecdote, novelty and truth could give it.

[Copyright, 1893, by A. E. Allen.]

An unspeakable sensation of perfect bliss pervaded my whole being. The presence of good souls whom I had loved and who had left this earth before me, filled me with joy. We greeted one another as if we were meeting after a long journey. What seemed more strange to me was that we understood each other without

My latter strivings to be loving to my family, fast in friendship and a benefit to my kind, gave me neither money, property nor power, yet I was strong in heart, rich in spirit, and enjoyed at times a flood-light of contentment that compensated for all my struggle with adversity.

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Mrs. E. C. Woodburr, South Haven, Mich.
 M. A. WIGGIN, 37 Boardman street, Salem, Mass.*
 Mrs. R. R. WALCOTT, 81 North Kent Ave., Baltimore, Md.
 R. WITHELLELL, Chesterfield, Mass.
 MAGGIE WAITE, care *Carrier Doss*, San Francisco, Cal.
 MARY O. WILLIAMS, 1 West Warren st., Fall River, Mass.
 Mrs. M. S. TOWNSEND WOOD, Box 175, Stoneham, Mass.*
 DR. O. L. WESTON, Ashtabud, Ohio.
 DR. D. WINDER, Philadelphia.
 GEORGE W. WALDRON, Hamilton, Canada.
 Mrs. JULIETTE YEAW, Leominster, Mass.*

CONSOLATION.

[This poem, by Rev. Washington Gladden, is only one of the many signs to be met with on every hand of the tremendous pressure which nineteenth century inquiry is exerting upon the hitherto fixed limits of dogma and creed.—Eds. B. or L.]

In the bitter waves of war,
Beaten and tossed about,
By the sudden winds that blow
From the desolate shores of doubt,
Where the anchors that faith has cast
Are dragging in the gale,
I am quietly holding fast
To the things that cannot fail!
I know that right is right,
That it is not good to lie,
That love is better than spite,
And a neighbor than a spy,
I know that passion needs
The leash of a sober mind,
I know that generous deeds
Some sure reward shall find,
That the rulers must obey,
That the givers shall increase,
That duty lights the way
For the beautiful feet of peace;
In the darkest night of the year,
When the stars have all gone out,
That courage is better than fear,
That faith is better than doubt,
And here though the winds may fight,
And long though the angels hide,
I know that truth and right
Have the universe on their side,
And that somewhere beyond the stars
Is a love that is better than fate,
When the night unlocks her bars
I shall see him—and I will wait.

Tributes to the Banner of Light and its Veteran Editor.

ON Thursday, Oct. 12th, at the close of his lecture in Baltimore, Md., W. J. Colville uttered the following words of tribute to the BANNER OF LIGHT and its venerable editor-in-chief:

This day is the seventy-ninth anniversary of birth into his present earthly expression of Luther Colby, senior editor of the BANNER OF LIGHT, the oldest journal in the world devoted to the advocacy of Modern Spiritualism. In the career of Mr. Colby we have an instance of untiring energy, quenchless earnestness, and fearless yet temperate advocacy of heartfelt conviction. The paper he so wisely conducts has always been distinguished for its sterling excellence, its brave advocacy of important aspects of truth before they became popular, and its unflinching devotion to the interests of a broad, comprehensive Spiritualism.

In the early days of THE BANNER's history it gave its readers a weekly feast from the lips of Henry Ward Beecher, whose beautiful discourses delivered in Plymouth Church, Brooklyn, were specially reported for its columns. Since that time it has always been far in the lead of all other spiritualistic papers in the richness, variety and reliability of its contents. Other papers have had a more or less ephemeral history—they have done a short-lived work and vanished—while the stately BANNER has been steadily floating in the breeze, superior alike to the ravages of fire and water, and the vicissitudes of the changing seasons. Its veteran editor has never through weakness, weariness, or from any cause whatever, flinched from his post. His efforts are continuous through the heat of summer and the cold of winter; only very rarely does he permit himself the relaxation afforded by a brief vacation, and then he usually visits Onset, or some other resort of active workers in the spiritual vineyard, where his genial countenance and kindly words are an inspiration to all with whom he comes in contact.

Though lacking but one year of eighty, Mr. Colby is as vigorous as a man in early prime; the amount of work he accomplishes is amazing, and never through his long editorial career was he a more brilliant writer than he is today. His words are always to the point; they are invariably on the side of truth and justice, and though occasionally severe upon hypocrisy, they are always tempered with clemency and abounding in brotherly love.

Though in many respects a "self-made man," Mr. Colby having worked himself up by steady industry from the printer's case to the eminent position of editor-in-chief of one of the most influential weekly papers in the world, he has ever declared that he owes the greater share of his ability and success to the promptings of unseen helpers who have never failed him. Mr. Colby is one of the most practical Spiritualists we have ever known; but though ever ready to listen to spiritual guidance, and to heed it, he is one of the most difficult men to deceive imaginable. Gifted with the keenest penetration, and being also acutely sensitive to the moral and mental states of those who approach him, he sees truth where men often cry falsehood, and deception where superficial observers credulously judge by false appearances.

Though he dislikes ovals in his honor, and will accept of no testimonial, he can surely show our appreciation of his noble, self-denying efforts by clubbing together to support THE BANNER as it has never been supported before. When your present speaker landed in Boston fifteen years ago at eighteen years of age, alone among strangers—though already known to the English public as an inspirational speaker for two full years—he found in Mr. Colby and the BANNER OF LIGHT firm, constant, powerful friends, and it is a source of deep gratification to remember that through these fifteen years, with all the changes they have brought, the friendship formed in 1873 has strengthened and increased and goes on increasing. To know Mr. Colby is to respect and admire him, for his heart is as true as steel, and his generous hand is ever outstretched to help all who are in need of assistance. In his prolonged usefulness we have a striking illustration that a hoary head may be a crown of glory, and that with increasing years added experience and larger means for usefulness may come.

Commending to you all the BANNER OF LIGHT as the oldest, wisest and most truly representative paper devoted to the Spiritual Philosophy on earth, we sincerely hope that whatever other publications you may find helpful, you will never omit from your subscription-list and reading-table the leader of them all.

As the years pass rapidly away, may it be the happy portion of every one of us to be able to look back with joy upon the past, and with still greater joy to the yet more blissful future.

A Kind Word from Bro. Howell.

DEAR FRIEND COLBY—I noted a reference in THE BANNER to the anniversary of your birthday on Oct. 12th, and resolved in my mind to write you a line, wishing you many happy returns of the day.

Birthdays are milestones on the highway of life, reminding us each year that the eternal goal is nearer, and our earthly pilgrimage so much shorter as we pass them one by one. As the editor of the BANNER OF LIGHT, and therefore the bringer of "glad tidings of im-

mortality," the memories of the past are pleasant, and the prospect of the future glorious to you. While the snows of many winters have whitened your locks, the flowers of eternal spring keep the heart youthful.

Long may the good BANNER be the light of the world, and faithful Luther Colby its life-inspiring soul.

I am, as ever, fraternally yours,
WALTER HOWELL.
258 West 55th street, New York City,
Oct. 11th, 1898.

Biographical.

Death of Lucy Stone, the Pioneer Worker for Woman Suffrage, Educational and Reformatory Services in Other Fields.

Mrs. LUCY STONE BLACKWELL passed to spirit-life at her home at Pope's Hill, Dorchester, Mass., Oct. 18th. Her demise was not unexpected, for forty-eight hours she had been gradually sinking, and she expired without a struggle. Her husband and one child, Alice Stone Blackwell, survive her.

Lucy Stone (wife of H. B. Blackwell), the promoter of the American Woman's Suffrage Association, editor of the *Woman's Journal*, lecturer, and one of the pioneers in the abolition movement, was born in West Brookfield, Mass., Aug. 13th, 1818. Her father, a farmer, was a man of property, a rigid sectarian of the Puritan school; her mother was well educated, and possessed a fund of good sense. The girl was studious, and from her early youth desired to equal, and excel, if possible, her brothers in knowledge. With a view to that end she determined to achieve a college education. It is told that one of her ambitions was to acquire a knowledge of the Greek tongue, in order that she might ascertain if the texts of the Bible relating to women were accurately translated. The only college that would open its doors to her was that at Oberlin, O. She matriculated, and after a course of unremitting study, graduated in 1847 with honor.

In the same year of her graduation she gave her first lecture on "Woman's Rights at her brother's church in Gardner. She became a member of the Massachusetts Anti-Slavery Society in 1848, and traveled extensively in the New England States, the West and Canada.

Of her struggles for knowledge, it is recorded by the press that she "had to earn the money" for her college course "herself. She picked berries and chestnuts, and sold them to buy books. For years she taught district schools, studying and teaching alternately. She soon became known as a successful teacher. Once she was engaged to teach a winter school" which had been broken up by the big boys throwing the master headforemost out of the window into a deep snowdrift. As a rule, women were not thought competent to teach the winter term of school, because then the big boys were released from farm-work, and were able to attend. In a few days she had this difficult school in perfect order, and the big boys who had made the trouble became her most devoted lieutenants, yet she received only a fraction of the salary paid to her unsuccessful predecessor. At the low wages received by women teachers, it took her until she was twenty-five to earn the money to carry her to Oberlin—then the only college in the country that admitted women. Crossing Lake Erie from Buffalo to Cleveland, she could not afford a stateroom, but slept on deck on a pile of grain sacks, among horses and freight, with a few other women who, like herself, could only pay for a "deck passage."

"At Oberlin she earned her way by teaching in the preparatory department of the college and by doing housework in the ladies' boarding hall at three cents an hour. Most of the students were poor, and the college furnished them board at one dollar a week. But she could not afford even this small sum, and during most of her course she cooked her food in her own room, boarding herself at a cost of less than fifty cents a week. She had only one new dress during her college course, a cheap print, and she did not go home once during the four years; but she thoroughly enjoyed her college life, and found time also for good works.

"Her first public speech was made during her college course. The colored people got up a celebration of the anniversary of West Indian emancipation, and invited her to be one of the speakers. The president of the college and some of the professors were invited to speak. She gave her address among the rest, and thought nothing of it. The next day she was summoned before the ladies' board. They represented to her that it was unwomanly and unscriptural for her to speak in public. The president's wife said: 'Did you not feel yourself very much out of place up there on the platform among all those men? Were you not embarrassed and frightened?' Why, no, Mrs. Mahan, she answered, those men were President Mahan and my professors, who were in the room every day in the classroom. I was not afraid of them at all! She was allowed to go, with an admonition.

"She traveled over a large part of the United States. In most of the towns where she lectured no woman had ever spoken in public before, and curiosity attracted immense audiences. The general idea of a woman's rights advocate on the part of those who had never seen one was a tall, gaunt, angular woman, with aggressive manners, a masculine air and a strident voice, scolding at the men. Instead, they found a tiny woman, with quiet, unassuming manners, a winning presence and the sweetest voice ever possessed by a public speaker. This voice became celebrated. It was so musical and delicious that persons who had once heard her lecture, hearing her utter a few words years afterward, on a railroad car or in a stage coach, where it was too dark to recognize faces, would at once exclaim unhesitatingly: 'That is Lucy Stone!'

She was married to Henry B. Blackwell on May 1st, 1855. She looked upon the loss of a woman's name at marriage as a symbol of the loss of her legal personality and personal rights, and therefore, with the full consent of Mr. Blackwell, she decided to keep her maiden name.

A few years after her marriage, while she had her domicile in New Jersey, she declined to pay the taxes assessed upon her property, alleging that, as women had no voice in the election of rulers, the government had no right to impose "taxation without representation," and she published a pamphlet in defense of her position.

In 1869 she was instrumental in forming the Woman's Suffrage Association, and in the following year became co-editor of the *Woman's Journal*. From 1872 to the present time she has been the principal editor, with her husband and daughter as associates.

In 1867 and 1882 she again lectured in the West in behalf of Women Suffrage amendments, and she has held various offices in the local State and National Woman's Suffrage Associations. She has never ceased her endeavors in the face of all difficulties, never lost hope, never been dismayed or disheartened by defeat. She had faith in what she advocated, and went to the next sphere of being in the full belief in the justness of her cause, and that the seeds of reform sown during her life-work would ripen at no distant day into a glorious harvest.

Portunes went entirely out of fashion in France during the epoch of the great Revolution. They were brought back into vogue by the Empress Josephine, and have never since lost their hold upon society.

Good News for Sufferers—Cataract and Consumption Cured.

Our readers who are victims of Lung Diseases, Catarrh, Bronchitis and Consumption, will be glad to know of the wonderful cures made by the new treatment known in Europe as the Andral-Broca Discovery. The New Medical Advance, 47 East 6th street, Cincinnati, Ohio, will send you this new treatment free for trial. Write to them. Give age and all particulars of your disease.

Original Essay.

A PAIR OF ORANKS.

BY DELTA.

It was pleasant to note that the spirit of tolerance which pervaded the Chicago Religious Parliament held the vast audience in respectful attention while a Mohammedan glorified polygamy, and exalted the social and society life of Turkey and other Mohammedan countries where woman is a civil, social and political cypher, a harem denizen, trained only to cater to man's desires. This respectful attention was all the more marked and extraordinary in view of the laws of every civilized country which, in honoring woman, has made the polygamous practice a penal offense, to be tried and punished by the State.

One educated, refined but indignant American woman could have driven that advocate from the platform in disgrace, and torn his argument into unpatchable tatters. But thanks to her education, her sense of propriety, and her nobility of nature, she refrained, and permitted the Mohammedan to gild his old sepulchre with the tinsel of oratory, and hide his system of legalized lust under platitudes, without interruption.

The patience and courtesy of the Parliament were also apparent under the infliction of the Rev. Joseph Cook's egotism and superlative bigotry. This was a Parliament of all the prominent religions of the world. Learned men set forth each system, its character, philosophy and age, with a most commendable spirit of candor and charity. And each disciple of his faith was respected and helped in its presentation by a great magnetic wave which swept over and pervaded all hearts, inspiring a spirit of generous toleration hitherto unknown among religious sects.

Then our Boston creedal friend took the platform. "The world was all wrong. Men and women were all sinners. There was only one form of right; one religion, and one form of its expression; one road to salvation here and hereafter for each individual of the race; one gate to that road—and he might have added, one gate-keeper, and he a Boston clergyman of the Simon-pure, Puritan, Orthodox, Trinitarian school of thinking and faith—who shall be nameless.

How comforting, how inspiring, and how loving, broad and charitable his religious philosophy! On the eternal side of existence an implacable Deity, an avenger, full of wrath, and proclaiming: "If I whet my glittering sword, and mine hand take hold on judgment, I will render vengeance to mine enemies, and will reward them that hate me." On the earth-side a countless host of men and women, accepting existence because it was forced upon them, of different localities, races and heredities; receiving existence under a curse for which they were not responsible, and tainted in all their natures; limited in their perceptions, reasoning and other powers; all subjects of this Deity; all possessing a religious instinct, and seeking to voice it according to their mental and moral light, and yet all wrong, and consequently all subjects of the supreme and eternal vengeance, save the handful who accept by faith the dogmas propounded by the Rev. Joseph Cook and his fellow disciples!

"Come to us. We know it all. We alone are right. The universal Deity is with us and has commissioned us to proclaim the fact. Unless each individual of the race gives up his religion, silences his reason, ceases his search after God by natural, scientific or reasoning methods, according to his light, and accepts the dictum that he is a foul sinner, exercises a faith in our creeds and dogmas, and flies the flag of the Orthodox Church, the 'glittering sword' of Deity will be 'whet,' and the 'vengeance' of an eternal hell of anguish will be executed upon him."

Oh, Joseph! Joseph! Your namesake of old had a coat of many colors, and was cast into a pit, to be sold as a slave by his natural brothers. You wear an Orthodox coat of one color, and it is red, signifying carnage, and not love nor peace, and you take the platform before a parliament of the world's religions, and by your bigotry and exclusiveness teach the representatives of the world to hate your conceived Orthodox God and the Christianity which you claim to represent as the only religious truth!

And yet the Parliament was tolerant under the infliction of this tornado of sound and of Orthodox assumptions. It heard, and passed our Boston Boanerges, as it did the polygamous Mohammedan, over to history, giving them both the courtesy of silence; for were they not, *par excellence*, the "cranks" among that great multitude of philosophers and religionists of the brain and heart? In the great onward movement characterizing this day and age, and there is little fear that sensible, civilized societies will go backward to degrading polygamy, or to Puritan Orthodoxy, with its bigotry and intolerance.

Brother Joseph does not seem to be aware of it, but his system of religious Orthodoxy is fast dying out, as an old order not adapted to the mentality, sociality, heart-culture, or charity and broad tolerance of this enlightened age. It is well that he gave an exhibition of his views upon that platform, for as a fossil he has embalmed himself (and his co-religionists), and thus given future scientists, philosophers and religionists a fitting subject for their examination and analysis.

It is very difficult

to convince children that a medicine is "nice to take"—this trouble is not experienced in administering



Scott's Emulsion of Cod Liver Oil. It is almost as palatable as milk. No preparation so rapidly builds up good flesh, strength and nerve force. Mothers the world over rely upon it in all wasting diseases that children are heir to.

Prepared by Scott & Borne, N. Y. All druggists.

HIS AFFIDAVIT.

It Will Make People Believe His Wonderful Story.

Subscribed to by one of New York's Most Prominent Justices.

Here is the Whole Matter Exactly as It Happened:

State of New York, ss.

Lucretia Rodd of Whitehall, N. Y., being by me duly sworn, deposes and says that some years ago he suffered very greatly with insomnia, nervous prostration, and his body was covered with sores, causing him great pain and annoyance. That his head was so covered with sores that he was hardly able to comb or even brush his hair, so great was the pain it occasioned.

That he consulted the local physicians without successful result; that he took quantities of medicine with no benefit whatever; that physicians told him his disease was incurable, and he had come to the same conclusion himself, and had made up his mind to go to a hospital and await death.

That just about this time he learned about Dr. Greene's Nervura blood and nerve remedy, which he began to use. That this remedy entirely relieved and cured him, healed and dried up his sores, enabled him to sleep soundly and comfortably, and restored him to his ordinary vigor and vitality—in short, made a sound and well man of him, so that he was fully able to work at his occupation, and has done so since that time.

That he attributes his recovery to Dr. Greene's Nervura blood and nerve remedy, as it restored him when



MR. LUCIEN RODD.

everybody and everything else had failed and he had been given over to go to the hospital and die.

Mr. Rodd makes this statement voluntarily and cheerfully out of sincere gratitude for what the remedy has wrought for him.

Subscribed and sworn to before me this 15th day of January, A. D. 1893, and I certify the affiant to be a credible and reliable person, whose statements may be accepted with confidence and implicitly relied upon, having known him personally for the last twenty-five years, and that I have no interest, direct or indirect, immediate or remote, in this matter.

HON. WILLIAM H. TEFPT.

Notary Public in and for said County and State, residing at Whitehall, where this deposition was taken and executed.

Dr. Greene's Nervura blood and nerve remedy is purely vegetable, and is sold by druggists for \$1.00. As is proven by the wonderful cure of Mr. Rodd, it is the very best medicine possible to take for the blood, nerves, liver, kidneys, etc. It is the discovery and prescription of Dr. Greene of 34 Temple Place, Boston, Mass., the most successful specialist in curing nervous and chronic diseases. The doctor can be consulted free personally or by letter.

NEW AND BEAUTIFUL SONGS,

With Music and Chorus.

BY C. P. LONGLEY.

We will Meet You in the Morning, Little Birdie's Gone to Rest, Open the Gates, Beautiful World, Echoes from Beyond the Veil, With Fate Oblige, Sweet Summer-Land, Roses, Gentle Words and Loving Hearts, Your Darling Is Not Sleeping, Vacant Stands Her Little Chair, Back from the Silent Land, Fourty Gates of Light, They'll Welcome Us Home to-morrow, Mother's Love Purest and Best, There are Homes Over There, On the Mountains of Light, The Angel Kneels Me, I Love to Think of Old Times, We'll All Be Gathered Home, Only a Thin Veil Between Us, When the Dear Ones Gather at Home, Home of My Beautiful Dream, Child of the Golden Sunshine, Beautiful Home of the Soul, Come in Thy Beauty, Angel of Light, I am going to My Home, In Heaven We'll Know Our Own, Loveliest Golden Gate to Our Dear Home Over There, The City Just Over the Hill, The Golden Gates are Left Ajar, Two Little Shoes and a Ringlet of Hair, We'll All Meet Again in the Morning Land, Our Beautiful Home Above, We're Coming, Sister Mary, Gathering Flowers in Heaven, Who Sings My Child to Sleep? Oh! Come, for my Poor Heart is Breaking, Once it was only soft blue eyes.

The above songs are in Sheet Music, Single copies 25 cents; 5 copies for \$1.00.

We'll All Meet Again in the Morning Land (with portrait of Annie Lord Chamberlain)..... 35 cents.

For sale by COLBY & RICH.

WORLD'S FAIR TEXT-BOOK

Mental Therapeutics,

COMPRISING TWELVE LESSONS DELIVERED AT THE HEALTH COLLEGE, 8 SOUTH ADA STREET, CHICAGO, BY W. J. COLVILLE.

Lesson I—Statement of Being, Relation of Man to Deity II—Prayer and Union; A Study of Desire and Expectation. III—Faith: Its True Nature and Efficacy. IV—Chemicalization of Orbits. V—Divine and Human Will. VI—The Creative Work of Thought: Our Thoughts Build our Bodies. VII—Telepathy, or Thought-Transference and Hypnotism; with Practical Directions and Statement of the Angelic Work of Thought. VIII—The Creative Work of Thought: Our Thoughts Build our Bodies. IX—A Practical Lesson on the Most Direct Method of Spiritual Healing. X—Concentration, its Development and Application. XI—The Correspondence between Mental States and their Physical Expressions. XII—The Creative Work of Thought: Our Thoughts Build our Bodies. XIII—The Creative Work of Thought: Our Thoughts Build our Bodies. XIV—The Creative Work of Thought: Our Thoughts Build our Bodies. XV—The Creative Work of Thought: Our Thoughts Build our Bodies. XVI—The Creative Work of Thought: Our Thoughts Build our Bodies. 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Message Department.

The Messages published from week to week from accurate individuals, feeling the above things are hereafter to be given in private, and reported as per dates as our Public Office has been permanently closed.

Questions propounded by inquirers—having practical bearing upon human life in departments of thought or labor—should be forwarded to this office by mail or left at our Consulting Room for answer.

It should be distinctly understood in this connection that spirits carry with them to the life beyond the characteristics of their earthly lives—whether of good or evil; that those who pass from this world to the other in a developed condition, eventually progress to a higher state of existence. We ask the reader to receive no doctrine put forth by spirits in these columns, unless it is in accord with his or her reason. All expressions 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 of publication.

Letters of inquiry in regard to this Department should be addressed exclusively to COLBY & RICH.

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

Report of Public Seance held May 19th, 1893.

Spirit Invocation.

Out through the shadows and gloom of earthly trial and experience, oh! Divine Spirit, thou dost lead the human soul onward in its search for light. Through the fires of tribulation and pain the inner life is purified of its grossness and becomes purified and refined as pure gold. We know that sometimes that which is painful and severe is the soul seeking for an understanding of life is given in answer to its prayers and the outpouring and the sunshine of prosperity is withheld while the storm seems to beat upon the defenseless head; yet, oh! thou Infinite One, if we can read thy lessons aright and come to comprehend thy law, we shall learn that it is only through great effort and the struggling onward, the outreaching and the upreaching through pain and sorrow and care that the spirit can develop its best powers and grow strong in character to endure and to meet all things.

We desire at this time to gather these lessons for our own information. We ask that you, the spirits, will send us these laws which are written upon the universe by the Almighty Hand of power and wisdom, and having learned to read, may we come to know how best to apply our efforts and to put forth our energies for the expansion of the inner nature and the mental qualities of each one. We desire at this time to gather instruction from individual spirits who have had experience, who know the secrets of the eternal world, who have passed onward through trial and suffering, not cast down because of the discipline, but only grown stronger and wiser and better because of it, and who have now gained the higher courts. May we who are here groping amid the shadows, feeling the need of light and truth, be brought into the light of those souls that we may receive from their atmosphere of purity and peace such influences as will bless our lives; and as we walk along the valleys and roadways, may we give forth to our fellow-creatures a sympathy and kindly feeling which shall be as the fragrance of flowers to the weary traveler—something to refresh and give joy.

We ask thy blessing, and we seek the blessing of pure angels to be with us all.

QUESTIONS AND ANSWERS.

CONTROLLING SPIRIT.—If you have questions, Mr. Chairman, we will attend to them.

Ques.—[By F. Corfu, Greece.] How is it that the spirits that press forward with messages through your mediums are always those who have lived and died in America? Surely the spirits of those who have departed this life in other parts of the world, knowing that your widely-spread journal is perused by persons of all nationalities, might sometimes try to approach their friends through the channel of your mediums.

Ans.—Naturally it is very much easier for spirit intelligences belonging to this country, or to the English-speaking race, to communicate through mediums here than it is for spirits of a foreign nation, although there have been instances where spirits of foreigners have communicated through mediums who have been employed in the BANNER OF LIGHT establishment; but our friends must remember that we have no time for making experiments.

It may be an easy matter for a spirit to control the medium at first, and to communicate without delay, but where one spirit intelligence can do this ninety-nine out of a hundred cannot. A spirit can control a medium very much better the second time that he attempts to do so than he can the first, and perhaps after half an hour or an hour's control he may be enabled to give a communication quite correctly; but, as we have said, we have no time for such experiments and delays. We must select from those present such as can disengage their business at once, and give us the work may be accomplished as readily and as well as possible. Should a spirit from France or Germany, or some other foreign country, succeed in communicating in his native tongue through our medium, his matter would be lost to the world for want of an interpreter, or a stenographer familiar with his language.

Q.—[By J. F. H., Somerville, Mass.] Is not the so-called Christian science treatment, or mind-healing, etc., similar to that employed by magnetic healers?

A.—We think so. In our opinion that power exercised by Christian scientists and magnetic healers, which affords to the sick and suffering a degree of health and strength that enables them to overcome disease of mind and body, is the magnetic force of the healer imparting its stimulating powers to the depressed nature or organism of the patient. It is, no doubt, the same line of work as that followed by the spiritualistic magnetic healer who intelligently imparts to his patient the vital forces which his organism generates, and also the work of the vital magnetism supplied to him by his spiritual attendants. To our mind, the forces used in mental healing and Christian science, by which the healer comes in contact with a diseased person in order to treat him, is a branch of the tree of spiritualistic power with which the entire universe is filled, and which may be supplied to all susceptible individuals.

It does not matter to us under what name this work is carried on, if it is accomplished with good results for the uplifting and strengthening of those who are weak and depressed, and we do not care whether it is called mental healing, Christian science or spiritual magnetism.

INDIVIDUAL MESSAGES.

Daniel Corwin.

I am informed that all are welcome here. I have attempted to communicate in some such way as this at other times and in other places, but somehow I have always just stopped short of accomplishing my desire. It seems to be like everything else. One cannot run any kind of a machine without trouble and expense, and I find that we cannot take hold of a medium and make him or her respond to our thought without practice.

[To the Chairman:] I am very happy to be able to express a few words to-day to my friends. My home was in Middletown, N. Y. I was very well known, my good sir, in the place by my connection with the public treasury and with other departments, and it seems to me that some of my good friends of this time, or some of those who are very near to me in affection and sympathy may learn of my return. I trust they will be pleased to feel that there is a connecting link between earth and the spirit-world, between those who live in bodies of clay and those who have passed from the flesh into the eternal life of the spirit. I come to send greetings to my friends and to assure them that we are all well with me, and that we are all full of fresh life and vigor. I have no desire to take up the old conditions. I say of them: Let the dead past bury the dead. I am concerning myself with the living issues of the present, and looking forward to other unfoldments and experiences of the coming time.

I am Daniel Corwin.

William Farnsworth.

I lived a good many years on the earth, and I brought up a big family of children—larger than any in town, and I feel that I have many interests here on the earthly side as well as many in the spirit-world. There are pleasant memories of the associations of the past that come to me in my spirit-home; and then, sir, I have so many things over there to take up my time and thought that I feel happy and just like saying "Bless the Lord for all his mercies!" The life of the spirit is so broad and free it gives every opportunity needful to a human being to expand his powers and express that which is within him.

When I look back at the past and think of its tribulations and all that it brought to mine and to me, I feel that we had been going through a sort of a shadowy passage, which was filled with sunshine and pleasant places, but which was only a leading-way into broader fields of knowledge and work.

I come here to give my love and my respects to all those in the old place that remember the old man, and tell them that life is good and life is sweet for human souls after they pass through death.

I lived in Washington, N. H. My name, sir, is William Farnsworth.

Edwin C. Prindle.

[To the Chairman:] I lived a long time, too, on this earth, longer than I wished, for my eyes are nearly blind, and I am in a very poor, wearing, tearing condition of the body. I tell you what it is, my friend, when you get to be full of pain and weakness, and there seems to be no hope of getting strength, life gets to be a burden after awhile, and it got so with me.

I went out willingly, and I did not find myself in a dark condition on the other side. I found there just about such a natural place as you would find if you were to go home among your own people that you had not seen for a long time. Then I had got rid of the old body with its infirmities, and I felt like straightening myself up and crying, "Hallelujah!" It is all good, though I do not know but if I had stayed here longer I would have got a better experience and been happier in the spirit-world. However, I stayed plenty long enough.

I don't know what brings me back here just exactly, but I was told by some of the good preachers over yonder that I would feel better, I would be lifted out of some of the cloud I would come back here and say a little, and I would get a chance to tell those that have known me that I am plodding along very well.

Sometimes there are mists and clouds and shadows and raindrops, but after all there's plenty of warm sunshine and strength to make you feel smart and full of life.

I shall be known in Roxbury, Conn. I am not known around these parts, but perhaps some of the old neighbors will prick up their ears and tell me that you had not seen for a long time. Then I had got rid of the old body with its infirmities, and I felt like straightening myself up and crying, "Hallelujah!" It is all good, though I do not know but if I had stayed here longer I would have got a better experience and been happier in the spirit-world. However, I stayed plenty long enough.

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Banner Correspondence.

California.

SAN JOSE.—A Subscriber writes: "This city, justly named the Garden City of the Pacific Coast—surrounded as it is by fruit orchards, berry and vegetable farms, or ranches, as we call them—has about twenty-five thousand population, and is located midway of the famous Santa Clara Valley, fifty miles south of San Francisco, eight miles from south end of the Bay of San Francisco, and twenty-six miles from the ocean. The climate of this valley varies from semi-tropical to temperate. But a short journey away is the famous Lick Observatory, and Leland Stanford, Jr., University at Palo Alto.

During the fruit season it is a thriving town, and during the winter a resort for tourists. Flowers bloom the year round, and the trees are always clothed with foliage.

Spiritualism is flourishing here and steadily gaining ground. We have a chartered society, which has the right to ordain lecturers as reverends, and there are several small societies that meet regularly at private houses.

During October we have with us Bishop A. Beals, who has been doing good work throughout the State for some time. We have several good lecturers residing here, among whom are Mrs. Downer-Stone, Nettie Pease-Fox and Mrs. E. L. Watson, and nearly all phases of mediumship are represented. The latest addition to the ranks of our local mediums is that good old veteran worker, Mrs. H. N. Read, who intends making her home here. She was in Los Angeles some time, where she accomplished much good for our Cause. She is well known in the East and West, especially in New York City, where she was a public medium for over twenty years. Her many friends will no doubt be glad to know that, in spite of her seventy-one years, she is in good health, and in connection with her son (who is a fine psychometric-clairvoyant physician), is giving close attention to medical treatment and developing.

This month Oakland has a camp-meeting, and reports from there show that great interest is being taken in the Cause.

January 1st, 1894, our mid-winter fair opens in San Francisco.

Those from the East who visit California must not neglect to see the Santa Clara Valley and its environment. Several weeks can be spent here with profit, and our Eastern friends may be sure of a warm welcome from the San Joseans."

New York.

BUFFALO.—J. W. Dennis writes: "The spiritual affairs in Buffalo are in a good condition. Mrs. Celia M. Nickerson is engaged as speaker for us during the months of October and November, and so far she has drawn audiences that have filled our hall to overflowing. She is a good test medium, as well as a successful lecturer, and has been engaged by our Society for a continuous year from April, 1894.

Mrs. Stoddard-Gray, and her son, DeWitt Hough, of New York City, have been here for several weeks, doing a good work at their materializing sances, which have been one continued success from beginning to end. An audience of from twenty-five to thirty people have been present each night, who have willingly testified to the genuineness of the manifestations.

Our finances are in a good condition; we are out of debt; we have a good organization; we have the spirit-world behind us, and we fear not."

Ohio.

CLEVELAND.—A correspondent, writing of the good work being accomplished in that city, informs us: "Mrs. Nellie Babcock Smith, of 441 Ontario street, delivered an eloquent, inspirational address on 'Happiness,' one Sunday evening recently. At its close she gave clear and convincing platform tests which were readily recognized."

October Magazines.

THE ATLANTIC MONTHLY begins a promising three-part story by Mrs. Elizabeth Cavazza; Edith M. Thomas writes entertainingly of "The Underneath of the Year"; Capt. Mahan, the celebrated critic in naval history, gives his views on "The Isthmus and Sea Power"; that really novel and striking tale of Southern mountain life, "His Vanished Star," by Charles Egbert Cradock, is continued by an installment of surpassing interest; "The Tilden Trust, and why it Failed" is considered thoughtfully by James L. High; John Hall Ingham's "Tone Symbols" are indeed delicate in execution and subtle in meaning; other articles, poems, reviews, the Contributors' Club, etc., are harmoniously marshaled in this excellent number. Houghton, Mifflin & Co., publishers, Boston, Mass.

THE COSMOPOLITAN opens with an interesting historical article, entitled "Some Rejected Princesses," from the pen of Eleanor Lewis; "Old Newport," around which cluster so many associations, is contributed by Osmond Tiffany; "Notes of Ancient Rome" is by Rodolfo Lanciani, a new contributor to this magazine; other valuable articles not mentioned were appeared, interspersed with complete stories by popular writers, and poems, one of which is by E. E. Hale, and one by Louise C. Moulton; the departments are full of interest. Published at 6th Avenue and 11th street, New York.

THE PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH.—In the series of "Race Studies," by Felix L. Oswald, M.D., the Italian character is depicted; under the head of "How to Study Strangers," balanced temperaments are treated, and the article is fully illustrated; Charlotte Fowler Wells contributes three brief phrenological-biographical sketches; other papers of value appear, and the departments contain much of general interest. Fowler & Wells Co., Publishers, 27 East 21st street, New York.

THE HUMANITARIAN.—Sir Spencer Wells, Bart., F.R.C.S., contributes a thoughtful paper on "Cremation"; which is followed by "The Multiplication of the Unit," from the pen of the editor; "Poisoning the Wells," by the Rev. Canon Browne, relates to the wise selection of books; "The Industrial Position of Women" is dealt with in an able manner by Miss E. A. Holyoake; other papers of general interest make up the table of contents of this most excellent number. Published in London, and by the Caulon Press, 20 Vesey street, New York.

THE JOURNAL OF HYGIENE AND HERALD OF HEALTH opens with an article entitled "The Sacredness and Dignity of Motherhood"; Jennie Chandler contributes her eighth paper on "Hygiene for Women"; under "Topics of the Month" a plea is made for eating more fruit and nuts. Published at 40 East 21st street, New York.

THE CALIFORNIA REVIEW, which makes its first appearance this month, opens with an interesting paper on "The Kindergarten, Its Bearings upon Crime, Pauperism and Insanity," by Mrs. Sarah B. Cooper; Cecil Smith, a blind student at the State University, writes of the "Mental Habits of the Blind"; "The Quakers," by a Quaker, describes some doctrines, customs and peculiarities of this sect; other articles and several short stories appear, and there is also a Children's Department, in which are to be found articles and stories that cannot fail to please and entertain the little ones. Published by California Review Co., Central Bank Building, Oakland, Cal.

THE COMING DAY.—"Use Your Reason" is a thoughtful sermonette spoken at Oroydon by the editor. He affirms that "one of the most prevalent delusions is that people, as a rule, use their reason," when they act from impulse, self-interest, feeling, tradition, prejudice, partial knowledge, etc.; "The Coming Day for Ireland" follows; "Cholera and Cremation." Henrietta St. Covent Garden, London; Williams & Norgate.

OUR LITTLE ONES AND THE NURSERY is full of bright and fascinating stories in verse and prose, fully illustrated, that will delight the hearts of the little people. The frontispiece is a charming picture of "Some One's Little Daughter." The Russell Publishing Co., 106 Summer street, Boston.

For Colds,

Coughs,
Croup, Influenza, and
Bronchitis,
USE

AYER'S
CHERRY PECTORAL

the best
of all anodyne
expectorants.
Prompt to act,
Sure to Cure

Burlington
Route
BEST LINE
CHICAGO AND ST LOUIS
TO
TEXAS

DAILY THROUGH TRAINS
EPILEPSY OR FITS.

Can this disease be cured? Most physicians say No—Yes, Yes; all forms and the worst cases. After 30 years study and experiment I have found the remedy—Epilepsy is cured by it; cured, not subdued by opiates—the old, treacherous, quick treatment. Do not despair. Forget past impressions on your purse, past outrages on your confidence, past failures. Look forward, not backward. My remedy is of today. Valuable work on the subject, and large bottle of the remedy—sent free for trial. Mention Post-Office and Express address. Prof. W. H. FEEKE, F.D., 4 Cedar St., New York. Dec. 31. 1900

THE SICK ARE CURED
AND SKEPTICS LEFT
TO WONDER.

A LEADING SYMPTOM IS NOT REQUIRED. Do not say a word about your ailments, but send a lock of your hair, age and five two-cent stamps, and receive a complete diagnosis of your disease. The most difficult cases are solved, especially those having baffled the most eminent medical minds of our day. Carcasses and internal tumors cured without the use of a knife. Eighteen years' practice and success unparalleled. Address, with full name, A. J. SHIMP, M.D., Springfield, Mo., cor. Square and South Sts. Oct. 14. 4w

SOUL READING,
OR PSYCHOMETRIC DELINEATION.

MRS. A. B. SEVERANCE has always been noted for her powers in examining and prescribing for disease; and also in her character-readings, with instructions for mental and spiritual development; past and future events; adaptation of those intending marriage; business adaptation and business advice. But of late she has had a renewed development, which enables her to give from writing or lock of hair greater tests in these directions than ever before. Brief readings, \$1.00, and four 2-cent stamps; full readings, \$2.00, and four 2-cent stamps. Address, 1300 Main street, White Water, Walworth Co., Wis. Sept. 20.

STELLAR SCIENCE.

WILL give a test of it to any person who will send me the place and date of their birth (giving sex) and 25 cents, money or stamps. Will write Biographical and Predictive Letters (from the above data). Also advice upon any matter, in answer to questions, in accordance with my understanding of the science, for a fee of \$1; Consultation fee \$1; at office, 106 Tremont street. Nativities written at prices proportionate to the detail demanded. Address OLIVER AMES GOULD, Boston, Mass. July 19.

PSYCHOMETRY.

CONSULT with PROF. A. B. SEVERANCE in all matters pertaining to practical life, and your spirit friends. Send lock of hair, or handwriting, and one dollar. Will answer three questions free of charge. Send for Circulars. Address 188 4th street, Milwaukee, Wis. 5w

FREE SEND 4 CENTS IN POSTAGE, a lock of your hair, name, age and sex, and I will send you a clairvoyant diagnosis of your disease free.

DR. E. H. B. DODGE, 106 Tremont street, Boston, Mass. 5w

PARALYSIS

MRS. JENNIE CROSSE, Business, Test and Medical Medium. Six questions answered by mail, 50 cents and stamp. Whole Life-Reading \$1.00. Magnetic Remedies prepared by spirit-direction. Address Dexter, Me. Oct. 28.

MRS. B. F. SMITH, TRANCE MEDIUM.

Holds sittings daily, Fridays, Saturdays and Sundays, excepted at Vernon Cottage, Crescent Beach, Beverly, Mass. Terms, \$1.00. Hours, from 8 A.M. to 6 P.M. 1w Oct. 21.

AMERICAN Health College, Fairmount, Cincinnati.

Dr. A. C. teaches the Superior Vitasophic System and Double Graduates. All physicians to be successful should learn it. 4w Oct. 21.

W. L. DOUGLAS

Best Calf Shoe in the World for the Price.

W. L. Douglas' name and price is stamped on the bottom before they leave the factory to protect you against high prices. Dealers who make the price on unstamped shoes to suit themselves, charge from \$4 to \$5 for shoes of the same quality as W. L. Douglas \$3.00 shoes. If you wish to get the best shoes in quality for your money, will pay you to examine W. L. Douglas shoes when next in need. Sent by mail. Postage Free; when shoe dealers cannot supply you. Send for catalogue with full instructions how to order by mail.

W. L. DOUGLAS, Box 551, Brockton, Mass.

Four essentials to the comfort and well-being of the family are best secured by using the

MAGEE BOSTON HEATER

as made for WARM AIR only or in combination with HOT WATER. Descriptive Circulars FREE.

ADDRESS MAGEE FURNACE CO., 39, 24, 26 & 28 Union St., Boston, Mass. 545 Water St., New York. 56 Lake St., Chicago.

THE COMING DAY.—"Use Your Reason" is a thoughtful sermonette spoken at Oroydon by the editor. He affirms that "one of the most prevalent delusions is that people, as a rule, use their reason," when they act from impulse, self-interest, feeling, tradition, prejudice, partial knowledge, etc.; "The Coming Day for Ireland" follows; "Cholera and Cremation." Henrietta St. Covent Garden, London; Williams & Norgate.

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