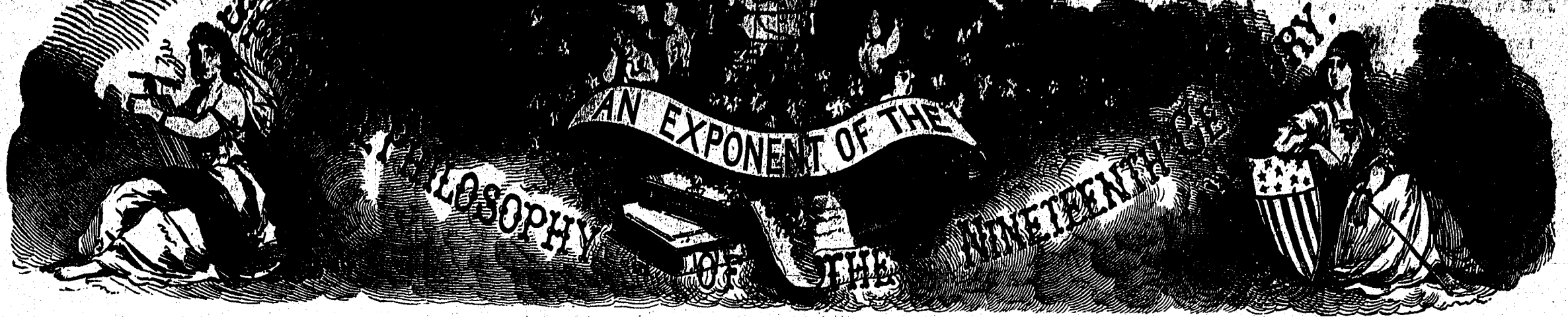


# BANNER OF LIGHT.



VOL. 78.

{Banner of Light Publishing Co.,  
9 Bowdoin St., Boston, Mass.}

BOSTON, SATURDAY, NOVEMBER 16, 1895.

{\$2.50 Per Annum,  
Postage Free.}

NO. 11.

## SONG OF THE WIND.

The song of the wind was a song of power.  
When the stars of heaven were the first to flower;  
Ere the birds were born or the trees arose,  
Across dark chaos its spirit blows;  
The wilderness heard its wailing of care,  
Its longing for man and his gardens fair,  
So over the sea and lifeless rocks  
Its song the soul of deep dreaming unlocks—  
The wild restless song of the wind!

The song of the wind found comfort at length,  
When man was created in hope and strength;  
Then Eden was seen and the world made wide,  
And trouble began with right on his side;  
Then zephyrs sang softly in tenderness dear,  
Enchantments of bliss for lovers to hear;  
While breath of bewailing encouragement lent  
To all that the heart of harmony meant,  
Such was e'en then the minstrel wind!

But the song had woes as ages went by,  
For men were as foes, and hatred their cry;  
Fair cities were burnt, white tents were destroyed,  
And humanity's word of peace made void.  
So centuries ran, and the days grew dark,  
When high in the heavens, like voice of a lark,  
Again was the song and promise most true  
Of brotherhood blest and the earth made new,  
Prophecy pure that haunted the wind!

So still with the years abides the old song,  
A cure for our care and conquest of wrong;  
Its voice has the strength of the whole human race,  
Persuaded of good and glory and grace;  
All under the stars or under the sun,  
Mid flowers or snow, the promise doth run;  
Let present be dear, or the future dim,  
"Have hope, cling to hope!" is the wind's sweet hymn,  
And assurance of good from God!

WILLIAM BRUNTON.

## Original Essays.

### ONE MIND, OR TWO?

BY J. CLEGG WRIGHT.

THE domain of Natural Causation lies in the deep sea, out far from the rugged shore of human sense or knowledge. No mind can sail, in thought or dream, to that remote and clouded shore. Man lives in the bosom of at least one impenetrable mystery, never to be known by him in any world or state, and that what that POWER is in which all things appear and abide.

The Master-Workman of the universe is silent. Man dreams and formulates guesses; but the fences are up around the lot owned by reason. The intellect may cry: the heart may indulge a hope that from some hidden shore a messenger or gleam of light may come on reason's dreary path; but the fear is supreme that the sphere of Cause is sealed. Hope brings but disappointment, and the cry of reason but despair.

The mind of man can only know phenomena—the facts of consciousness.

There can be no sensation without consciousness; there can be no consciousness without sensation—no involves the other as cause and effect. Destroy the one and you destroy the other. Mind is a very complex development of cerebral function. The organ of the mind is the brain. Mental power depends upon the size and quality of the brain. A formula like this comes to be a law in nature—that brain function determines the complexity and quality of mental states and efficiency. The higher the brain development the more perfect will be the mental phenomena; the lower the development the less powerful will be the phenomena.

Man has but one consciousness. Man is one indivisible personality. If man had a double consciousness, personality would be an impossibility. I am one person, because my consciousness is a unit. I am sure of a persistent personality, because my consciousness is self-conscious—that is, I know that I know: I know that I am thinking; I know that I thought yesterday.

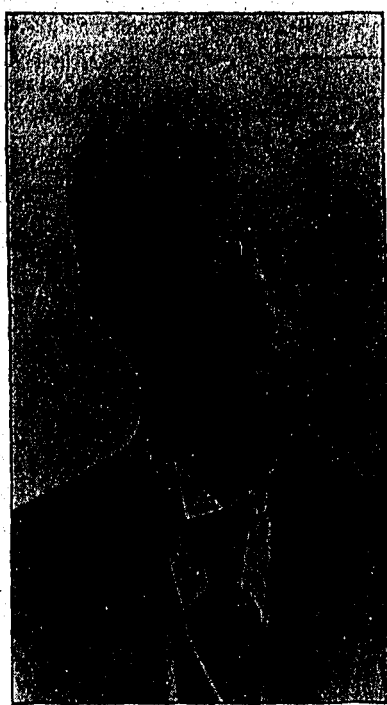
Memory is a power to hold or store sensations and perceptions, and recall them at will. Sometimes the desire or will fails to recall all the facts once in the brain. In a time of physical prostration or sickness the memory is weak, yet the self-consciousness is not impaired. I can retain my consciousness of personal identity and lose my memory. My self-consciousness is not the effect of my memory. It is not the product of experience. It is the original ability to distinguish the difference between sensations.

Beginning with sensation, it is purely a physiological act and change in the activity of nerve tissue. A sensation can be imagined as a motion or disturbance in the molecules of a nerve or thalamus, and memory may be imagined as a persistent and continuous mode of motion in the perceptive cells of the brain, and consciousness is the active knowing of these complex molecular motions. The imagination can readily draw a picture of a brain in motion when receiving the sensations, and perceiving their relations as sent out from the objective world.

With this definition of the mind before me, let me proceed to the examination of certain phenomena said to happen in abnormal states of consciousness. By abnormal I mean hypnotic and trance states of consciousness.

The hypnotic consciousness is sometimes above and sometimes below the normal standard. When below the subject fails to distinguish differences in form, color and persons. The perceptive faculties are suspended, and the mind takes on a dominant impression, either from a cause within or without. In this state the subject seems to be deprived of the use of the perceptive function and inductive capacity. This state seems to exhilarate and intensify the powers of memory, and intensifies also the associational affinity between latent ideas of the mind. The subject will readily recall past experiences, when reminded of associations in which they grew, but the critical function is in abeyance. The mind will follow some dominant impression, and will fail to conduct an inductive train of reasoning. The consciousness seems to have lost the attribute of analysis. The mind in this state is more limited and contracted than in the normal. This state can be illustrated by an orchestra, in which some of the musical parts are silent during the playing of the music. I may further add that persons in this state can be made to quickly recall almost forgotten experiences.

It is on record that a girl prostrated by sickness repeated words and broken sentences of



J. Clegg Wright.

[This eminent and eloquent advocate of Spiritualism was born at Bacup, Lancashire, Eng., in 1845. He was the youngest of seven children, of whom only two are still in the form; (his father was an industrious farmer and mason.) He received the rudiments of his education at the Mechanics' Institution of his native town. He was early put to learn his father's trade, and worked at it for many years. His mediumship was developed in 1874, while residing at New Mills, a little town in one of the picturesque valleys of the Peak of Derbyshire. In company with John Hayfield for some time he held public meetings, and began in this place his career as a Spiritualist speaker.

He won great success by his work in his native land, and came to America in February, 1883; he was immediately employed to lecture by the Church of the New Spiritual Dispensation, Brooklyn, N. Y., of which society Hon. A. H. Bailey was President. His sphere of work broadened rapidly from New York, and he has since made a national reputation on this continent as a gifted inspirational speaker and trance lecturer, and a powerful writer on spiritual topics—an essay just prepared by him especially for the BANNER OF LIGHT being subjoined in proof of the last assertion.

Mr. Wright married in 1890 Alice C. Maltby, M. D., of Cincinnati, a lady of culture and talent. He makes his home at Amelia, O., in the pleasant suburbs of Cincinnati.

Mr. Wright is now filling an engagement for the month of November at Berkeley Hall, Boston, and commanding the deepest attention. His lectures are exceedingly able, scholarly and eloquent, and his presence in this city will surely bring benefit to the Cause itself, and to the enterprising society under whose auspices he is at present laboring.]

a language she did not know. It is supposed by some that sometime, somewhere, she heard it spoken; but this explanation is only a guess. Yet I doubt not such a cause might produce such an effect; yet there is room for more other cause to do it.

In the higher states of the hypnotic trance, the subject appears to add a rudimentary faculty to perception, called clairvoyance. Clairvoyance does not constitute in itself a mind, it is perception only—the soul in a higher and more complex relativity. It clothes its own phenomena in length, breadth and thickness—form—just the same as the normal perceptions do. It adds no new attribute to phenomena. It is not a mind; extended perception will better describe what it is. Mr. Hudson, in his work on "Psychical Phenomena," with much ingenuity says: "Man has, or appears to have, two minds, each endowed with separate and distinct attributes and powers, each capable, under certain conditions, of independent action." The serious and only difficulty with this proposition or guess is that there is no evidence in its support; it is pure fiction. There are no phenomena which will prove this proposition.

There is clairvoyance; but what is it—seeing without the use of the eyes, and knowing directly without the use of the inductive and deductive faculties; immediate perception; the thought as a whole in the conscious picture, direct. Clairvoyance adds no new color to knowledge. It is dependent on experience for color, and on sensation for form, place and number. The clairvoyance is not at command. It is elemental. The hypothesis of a second mind is too fantastic a creation to solve the problem. Clairvoyance sometimes is hard to separate from hallucination. Hallucination is a pathological condition; the organs of sense in a diseased state—an obstruction in the function. If a person sees the form of a man, and no man be present to produce the impression, then it is called hallucination. What is the physiological cause? The motion of molecules in the perceptive thalamus have been put into a mode of motion by disease that they would have assumed had a man been the real objective cause of their excitement. Memory is a mode of organic cellular motion. Sometimes disease, as the exciting cause, will obliterate a part of the contents of memory, and sometimes the whole of it. I knew a gentleman who from a severe shock received when on a ship on fire at sea, was so affected that he lost his memory of Latin, of which he was a teacher, but in no other way was his memory impaired. Some years afterward his memory of Latin returned.

Any cause, disease or otherwise, that can effect a change in the mode of motion in the brain-cell, will induce changes and phenomena in mental states.

In 1866 I knew of a good subject for hypnotic experiment. In one of her prolonged trances she made this statement: "One year from this time I shall die." Question—"How do you know?" Answer—"My mother tells me so." Here, then, is no confusion in her personal identity, but she sees her mother. In whatever plane of nature this mother may be, she had the power to set up a corresponding molecular motion, as though she had been a physical body acting on the optic nerve, and transmitted to her a communication through that apparatus.

This same year I had a sensitive boy I mesmerized often. In his trance this phenomenon would frequently occur: Question—"What is the time of my watch that I am looking at?" Answer—"8:25 P. M." That was correct. I was looking at the time when I put the question. This boy could never tell me the time correctly unless I knew it. In that state his consciousness of time was dependent, and related to my knowledge; in other words, I inspired him with the knowledge of time in the same way the mother inspired her child with the fact that she would die in one year from that time.

John Wesley, in his peculiar book, "The

Invisible World," tells many experiences of a similar nature. In 1836 I assisted in an experiment conducted by Prof. Smalley, a powerful and well-known English mesmerist. The subject we will call Lee—for that was the real name of the young man. Prof. Smalley undertook to mesmerize him at a distance, and, without the previous knowledge of Lee, bring him to the hall. This he successfully did, as witnessed by one thousand people. I was selected by the audience to name the time when Mr. Smalley should begin to mesmerize. Lee was more than a mile from the hall. He did it at the time, and Lee came to the hall in the trance. Mr. Smalley controlled the mind of the young man Lee—dominated his mental states at will.

The spiritual medium is dominated by the spirit, who conveys his ideas, experiences and power in the same manner as Mr. Smalley dominated Lee. That mental force which can intelligently tilt a table without contact of hands or any mechanism whatsoever—that force is adequate, I would say, on a priori grounds, to set up almost any mode of motion among the elements of the brain, and produce sensations, perceptions and ideas, as if the whole process of motion was normal and unprovoked by any but usual external causes.

## JUDICIAL INJUSTICE.

BY GEORGE A. DACON.

JUST at this particular time, when there seems to be a concerted movement all along the line, on the part of the opposition, against not only the physical phenomena through mediums, but against those who are subject to medical, mental and psychical phases as well, I want to thank A. P. Miller, Esq., for resurrecting and calling public attention to the historical case of the arrest and prosecution of Dr. Walter E. Reid, while President of the Michigan State Spiritualist Association several years ago, for advertising to read sealed letters, (not for actually reading them, but for stating that he could do so, and inviting those who were interested in the subject to give him a trial), and to the decision of the judges in relation thereto, one of these judges being the late Judge Jackson of the United States Supreme Bench.

The fact that Dr. Reid could make good his claims; that he could prove the truth of his advertisement by scores of witnesses; that he stood ready to publicly demonstrate the fact on the witness stand, in the presence of the judges—all this counted for nothing by these sapient followers of Blackstone who declared that "laws not founded in justice could not stand."

It was thought at the time to be a decision that out-herded the infamous "Dred Scott" decision, and time has but intensified this judgment. It virtually gave notice to the world that Spiritualists had no rights that the public were bound to respect. I cannot do better than to quote at length the very pertinent statement of Mr. Miller, as it appears in the issue of the *Temple of Health* for August (published by Bro. Peebles at San Diego, Cal.), that something of the enormity of this injustice may be seen and realized:

"In November, 1889, Dr. Reid was tried before the United States Court at Grand Rapids, Mich., Judges Jackson and Severens presiding. Reid was charged with violating Section 5580 of the Revised Statutes of the United States by sending fraudulent matter through the mails. The indictment charged that

"One Walter E. Reid, wrongfully and unlawfully devised a scheme and artifice to defraud, and did then and there wrongfully and knowingly propose to secure communications from spiritland by and through the agency of sealed letters, also that he did then and there unlawfully and feloniously profess and falsely pretend to secure communications from the spirit land upon the request of any person who might desire the same."

In the circuitous sent through the mails Reid advertised to read sealed letters. He was tried by the lower court and the jury disagreed. When the trial came on before the United States Court he had forty witnesses in attendance to prove that he did (1) read sealed letters, (2) receive communications from spiritland, and (3) that he was sincere and honest in his claims, and that they believed the answers and messages received through him were genuine.

The court refused to allow these witnesses to testify, the ruling being pronounced by Judge Jackson in these forever infamous words:

"It is *PRIMA FACIE* evidence of fraud and requires no proof" and "there are some things so absurd that this Court will not stoop to try by taking testimony thereon."

Being thus cruelly and unjustly denied a hearing and an opportunity to prove the genuineness of his powers and claims, Dr. Reid, offered, on the motion for a new trial, to prove his psychometric powers by reading any letters which the judge might have in his pocket without opening the same. Thereupon Judge Severens, the co-blig of the unjust Jackson, turned rudely upon his greatly wronged and outraged victim, and said:

"The court is no place for exhibitions of the tricks of mountebanks and jugglers, whose tricks I would not believe."

And Dr. Walter E. Reid, denied a hearing, denied a new trial, denied every right accorded the vilest criminal, was hustled to a felon's cell with the brutal and outrageous insult of the judge still ringing in his ears!

These condemnation proceedings, mislabeled a trial, present one of the greatest outrages in the history of so-called courts of justice. In the words of a few prominent attorneys and intelligent liberals, these judges were scored for their prejudice, bigotry, injustice and ignorance, and by a few they were denounced as having achieved a bad eminence among the most unjust judges of history. But the great body of the Spiritualists, and of the people generally, did not take the trouble to inquire into the wrongs and passed it over with the usual "another fraud sent up." Mr. Flower of the *Arena*, Professor Buchanan, Attorney Wakeman of New York, Attorney Richmond of Michigan and a few others dwelt upon the outrage, as it well deserved, in the pages of the *Arena*. Petitions were signed in a number of places and sent to President Harrison, asking for a hearing and a pardon. The President referred this to his Attorney-General, and this model law officer referred them back to the DISTRICT ATTORNEY IN MICHIGAN, who CONVICTED REID, and HE wrote on them: "This is one of the cases in which executive clemency shall not be exercised."

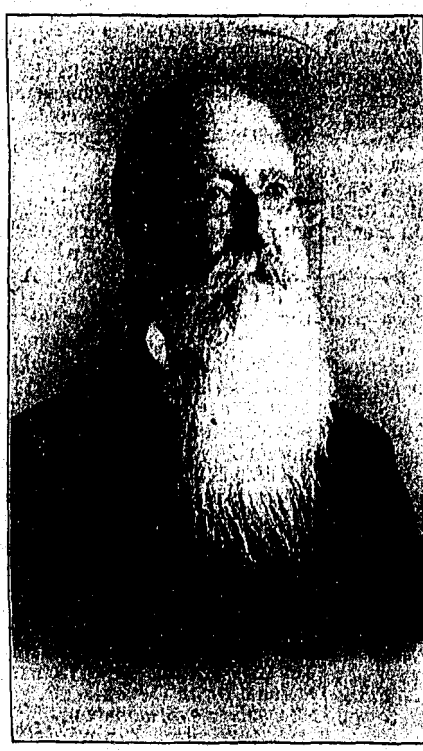
Was there ever a more vicious circle, or a precedent more dark and hopeless for those who are under the ban of the established prejudices of Church and State!

One word more. By this most wicked and unjust precedent all spirit mediums are placed under the ban of the law and the courts. They are pronounced "prima facie frauds," and "it needs no proof." And no proof will be allowed them, if the Michigan precedent is followed.

Now that Judge Jackson has been called before the "Judge of all the Earth," the mediums who are under the ban may exclaim with Paul: "God will judge thee, thou wilt wait for suit; thou wilt judge me after the law and commandment me to be smitten against the law!"

Nothing is clearer than that our High Court decisions are the opposite of being what the people have been taught to regard them, the highest expression of the social state of man's just relations to man, or, as Burke says, "Beneficence acting by rule;" when, instead of this, these decisions are, with reason, believed to be the outcome of ignorance, prejudice, financial domination or religious bigotry, in-

(Continued on seventh page.)



J. M. Peebles, A. M., M. D.

Down by the foot-hills of the Green Mountains of Vermont the rough and stormy month of March—23, 1822—gave birth to a child, in later years widely known in this and also in foreign lands by the name at the head of this article, as an extensive traveler, having several times circumnavigated the globe, and who has become distinguished as a physician, writer, lecturer and author of liberal and Spiritualist books and pamphlets.

The ancestors of Dr. Peebles were Scotch. The grim old Peebles castle, South of Edinburgh, near the ancient-looking town of Peebles, on the Tweed, nearly disappeared about the beginning of the eighteenth century.

Dr. Peebles's mother was a stern, energetic New England woman, whose family was soundly orthodox.

The subject of this sketch, whose portrait is at the head of this column, is emphatically a self-made man. He early exhibited an overmastering desire for knowledge, teaching a district school while in his sixteenth year, and applying the finances gotten thereby to an academic course of study. As a student, while reported mischievous, genial and jovial, he was industrious and energetic, excelling his classmates in history and the classics. His early religious education was rigidly Puritan. When about eighteen years old, Calvinistic Presbyterian preaching drove him into the rankest atheism, the Christians' God answering very nearly to his idea of Milton's devil. He then considered religion a priestly imposition, and immortality a visionary dream. The works of Hume, Paine, Volney and Voltaire were his four gospels. They did not, however, fully satisfy him. All nature seemed to him afire with life and aglow with the prophecies of a future existence. There was naturally a vein of the mystic in him, and at times the unseen seemed the more real. He studied and experimented with Mesmerism, and later crucially investigated Spiritualism in its very beginnings. He claims that from sheer force of evincing he accepted it as a fact—as a demonstration of a future life. He also publicly advocated it, as he had previously advocated Universalism. In Spiritualism he contends that he has found the key that unlocks the mysteries of Egypt and the miracles of the New Testament. In modern mediums he thinks he sees, as did Edmonds, Hare, Owen, Brittan, Kiddle and others, a kindred reproduction of the marvels wrought by the gymnosophists, hierophants, oracles, magicians, ecstasies, prophets and the apostles of the dust buried past—all proving, in his estimation, a future existence, and finally culminating, as he strenuously maintains, in the sublime philosophy of one God, one universe, one brotherhood, one conscious immortality, and one grand upward tendency of all things.

The Doctor has never turned his mind to money-making or the arena of politics. The Peebles tribe always seemed to run to priests and doctors. Though genial and social, he has an indomitable will. In public debates he is inclined to be mercilessly severe and sarcastic. Originally impulsive, he is noted for having the full courage of his convictions, marked in dependence of character and a determined tenacity of purpose. These characteristics have necessarily led him into numerous controversies with materialists and materialistically inclined Spiritualists. He has ever considered religion natural to man; and though one of the bravest of Spiritualists for the past forty years, he has contended that true Christianity and true Spiritualism are one. He has ever greatly enjoyed pioneering newly discovered and unpopular truths. He honors only one aristocracy—the aristocracy of intellect. Although naturally generous and kind-hearted almost to a fault, he is also vehement, emphatically self-willed, and in discussion where moral principle is involved, he is sharp, incisive and defiant.

Dr. Peebles is a worker. Though having an extensive medical practice, he finds time to lecture, write for the press, and publish various pamphlets and books nearly every year. The doctor's present religious status may be inferred from the following extract from a letter addressed to the Hon. J. O. Barrett, Secretary of the Minnesota State Forestry Association:

"Why should I, as you urge, attend the World's Parliament of Religions? I have studied these religions and their influences in the Oriental land of their birth. Religion is innate in human nature. It is not superstition, but the soul's aspiration for something higher and better. Both Oriental and Occidental religions are schools of development. All are in some way or form religious worshipers. Atheists, so called, worship reverently at nature's shrine. I believe in religion, in freethought, in Christianity, and in Spiritualism, as I understand them. The Shakers are the only organized body of plain, practical Christians upon the earth. Briefly put, I am a Christian, a Spiritualist and a Freethinker. Is there not honesty in the rose, the thorn and the thistle? Bigotry is the twin-brother of idocy. Men of travel and culture are never bigots. Sectarists are but blight-stricken skeletons. When traveling around the world I worshiped with the Brahmins in India, the Buddhists in Ceylon, the Parsees in Bombay, the Mohammedans in Cairo, and in God's first temples, the evergreen groves of the South Sea Isles. I, myself, constitute a Parliament of Religions."

In matters of health and philanthropic work the Doctor ranks high among the vigorous septuagenarians of this century. This is undoubtedly owing largely to his industry, cheer-

fulness of temperament, and rigid hygienic habits. He eats no animal flesh, uses no liquor, no tobacco, no tea, no coffee. He has been accused of eccentricity. Such is often the case with genius. He was never a mimic. He is naturally radical, originally imbibing much of his spirit of progress from a short stay in early life at the Brooks Farm Community, where he fellowshiped with Channing, Ripley, Alcott, Dana, and other transcendentalists. As a reformer he has worked in the Anti-slavery movement, in the Woman's Suffrage movement, the Woman's Dress Reform movement, and in the Temperance Reform movement, being one of the original organizers of the Independent Order of Good Templars. His sympathies for half a century have been with all progressive enterprises, and with the scholars and thinkers of the deepest research.

Editor and proprietor of the *Temple of Health*, he is now writing upon hygiene, health, sanitation, and how to live in order to live a century.

He condemns inhumation, and advocates cremation as the only proper method of disposing of the dead.

The Doctor has had many honors and fellowships conferred upon him by learned societies in this and European countries. He is a Fellow of the Academy of Sciences of New Orleans; of the Academy of Arts and Sciences of Naples; of the Anthropological Society of London; of the Psychological Association of London; of the American Academy of Jacksonville, Illinois; of the National Climatological Association; of the National Hygiene and Health Association; of the American Institute of Christian Theosophy, and he is also a member of the Victoria Institute and Philosophical Society of Great Britain.

In 1869 Dr. Peebles was appointed by President Grant to government service as the United States Consul to Trebizond, Turkey in Asia. In 1881 he was appointed Representative Abroad to the International Peace Congress of Europe, convening at Berlin, in the interests of arbitration, and for the dispersing of all war clouds and the settling of all international difficulties. In 1893 he accompanied and participated in the deliberations of the Northwest Indian Peace Commission, duly appointed by the previous Congress. He has owned and edited several journals, and is the author of numerous pamphlets and several books, such as "Immortality; or, Our Future Homes and Employments Hereafter," "How to Live a Century," "Christ: Myth, Man, or God," "Travels Around the World," "The Seers of the Ages," etc. This latter book has been translated into Hindustani, Norwegian and other languages.

The Doctor graduated from the Philadelphia (Pa.) University of Medicine and Surgery, receiving the degrees A. M., M. D., and has been and still is eminently successful as a medical practitioner. His treatment is, in the broadest and widest sense of the term, progressive—eclectic and psychic. He uses no drastic, toxic drugs. He fights the Old School doctors and their efforts to enact class legislation. He contends that men have the same inalienable rights to choose their doctors that they have to choose their preachers or their blacksmiths. He is President of the California College of Science, an institution chartered by the State, and designed to give legal protection to clairvoyant physicians and magnetic healers. This college, though young, is just as legal as Yale or Harvard.

When the Doctor's magnificent Sanitarium of San Antonio, Texas, was burned to ashes, with his life long gathered library of over two thousand volumes, he did not sit down by the willows and weep, but, with a true Scotch grit, he settled in Southern California—land of the orange and the lemon, the palm and the pineapple—and opened a fine Health Home. This he has recently enlarged, and purchased the house adjoining it, which he has repaired, painted, and furnished elegantly for his incoming patients from the Northern and Northeastern States. Mrs. Peebles is the presiding matron and queen of the institution.

The doctor has been an unwavering Spiritualist for the last forty years and more, traveling as a sort of pilgrim missionary, round and round the world, proclaiming its phenomena and disseminating its heavenly principles. Persecutions never daunted him, and opposition only inspired him with a higher courage to defend the truth of angel ministries. He is a great lover of nature in all her varied manifestations. Therefore, while admiring fields and forests, he is passionately fond of flowers; and seemingly above all else, he loves and worships little children. He is never lonesome, never alone. Had he lived in the first century he would probably have been an ascetic. Had he been born in the fourth century before Christ, he would doubtless have been as stoical as Zeno. He is ever ready to champion the cause of the oppressed, of the unfortunate, of the outcasts of humanity. He is considered by his friends too trusting, too believing. It is a favorite theory of his that all are brothers and heirs of the same blissful immortality. He lives much in the ideal, and cherishes a rich, uplifting faith in a more golden future. His creed may be said to be similar to that of Thomas Paine's, viz.: "The world is my country, to do good is my religion."

The doctor delivered the first series of lectures upon Spiritualism ever delivered in London. He occupied Cavendish Room, every Sunday evening for seven months. He was also the first public lecturer upon the Spiritual Philosophy in Australia and India. He delights in pioneer work. He is not only a devoted Spiritualist, a physician, a reformer, author and traveler, but in the best sense of that word a philosopher, and was one in reality before he received a doctor of philosophy degree from one of our literary institutions. Whatever theories may have been broached as to life being a failure, the doctor's has proven a magnificent success.

Though seventy four winters have whitened his hair, he is active and agile as a youth, and was never competent of accomplishing so much versatile and literary work as at present. His trust in Divine Providence is absolutely unswerving, and now, though far past the threescore and ten years allotted to man, and nearing life's western sunset, there is not a fragment of doubt in his mind but that the incompleteness of this rudimentary life will, in some approaching evening time, open upward into the sunlight of another higher and more glorious life of growth and ultimate completeness.

Johnny having been reproved by his mother for telling a wrong story, and being told that people who told lies could not go to heaven, the following conversation took place: "Mamma, did you ever tell a lie?" "Well, Johnny, I should n't wonder if I had." "Did papa ever tell a lie?" "Yes, dear; when he was a little boy, I expect he did." Johnny, after a moment's thought: "Well, mamma, it must be awfully lonely up in heaven, with only God and George Washington."



## The Spiritual Astrum. HUMANITY'S TRUE JUDGES.

INSPIRATIONAL LECTURE DELIVERED BY  
W. J. COLVILLE,  
AT LAKE BRADY, OHIO, SEPT. 5, 1895.

(Specially reported for BANNER OF LIGHT by E. A. Whitelaw,  
Counselor-at-Law.)

"Speak, ye that ride on white asses, ye who sit in judgment."  
Judges vi: 10.

The singular text from which we have been specially requested to speak to-day is one of those ancient passages of Scripture which contain not only a reference to some of the customs peculiar to the Orient in days of old, but also an inner meaning without which the mere text or letter would be comparatively valueless.

As the horse and the ass are constantly referred to in the Bible, and indeed in all ancient treatises, it is well to be acquainted with the exact significance of both.

The horse of old, even as to-day, was the symbol of warfare. Warriors went forth to battle on snorting steeds, and in the thickest of the fight the horse was often as distinguished for martial bravery as his rider.

"The horse and his rider are cast into the sea," signifies that the enemies of Israel were completely defeated, and thus is sung the tale of the total overthrow of the Egyptian army under the Pharaoh of the Exodus. Those who rode on asses instead of horses were men of peace, devoted to the upbuilding of the nation from within, and never given to taking part in any warlike exploit or military maneuver.

From this incident we learn the significance of the prophecy concerning the approaching spiritual deliverer of the people, who, according to the very letter as well as spirit of prophecy, was to be a Prince of Peace, not a warlike hero. "Behold thy deliverer (or ruler) cometh upon thee, meek and lowly, riding upon an ass and upon a colt, the foal of an ass."

Such words are meaningless to those who know nothing either of the customs of the ancient East or of the esoteric meaning of the scriptural narratives, but to those who read such words in the light of contemporaneous usage and with an eye open to the language of correspondences, they are eloquent indeed with richest teaching for present and future as well as for the vanished past.

As colors have their significance as well as animals and other creatures, to ride on a white ass was a sign of special distinction conferred only upon such as were entitled, through experience and merit, to fill the highest judicial offices among the people. Judges and rulers there have always been, and these will continue till the time arrives when the loftiest dream of universal democracy will be fully realized.

Not against government, only against its abuse, do we protest. In patriarchal times parental administration was the best that could be devised, and the theocratic idea was not essentially hostile even to the democratic. It depends, however, upon the meaning you attach to words as to the view you are likely to take of any subject presented to you in forms of speech more or less symbolical.

The true key to what Swedenborgians call the science of correspondences is threefold; that is, there are three distinct kinds of correspondences, which are easily classified in the following order: First, the highest and most universal are those which, from the very nature of man, must be universally intelligible; these are the various members of the human body which are possessed in common by all, and also the sun, moon and stars, which are visible from all parts of the world at some seasons, and are therefore as intelligible when mentioned to dwellers in one part of the earth as in another.

Second in rank are those correspondences which pertain to natural objects very frequently encountered, but not universally spread over the globe; among these we must place all references to animals, birds, fishes, trees, plants, etc., including also precious stones and metals.

Third, and lowest in the scale, because still less universal, are to be assigned those objects of human manufacture such as candlesticks, lamps, vessels of all descriptions, and, in a word, all those objects of use and beauty which man fashions for specific ends of service, and the significance of which is immediately suggested by reason of the form of the article designated, and the use to which it is generally put.

Colors enter largely into correspondential imagery, because of the effects they produce on human beings and animals alike, and even upon inanimate objects also. The relation of color to form and sound is now being greatly studied, and in London recently many Color Concerts have been given for the purpose of illustrating the place of color in the realm of music and elsewhere.

As science advances an entirely new view of all Bibles will come to be taken, and this new view will differ as radically from that now taken by controversial iconoclasts as from that of the narrowest type of professed religious orthodoxy.

But it is not with biblical interpretations in general that we are to deal in this discourse, but with such thoughts as are directly suggested by the mind-imagery of the especially selected text.

Our subject now resolves itself into a consideration of righteous versus unrighteous judgment. Of righteous judgment there can be but one sort, while of unrighteous judgment there may be any number of varieties, and it is always important to bear in mind that there can never be more than one absolutely correct answer to any question, while erroneous replies may be multiplied beyond computation.

The distance between any two points is exactly so many miles, yards, feet or inches, as the case may be; therefore whoever knows the exact distance must of necessity agree exactly with every one else who knows it; but where knowledge is lacking, the field for speculation is so ample and approximate guesses can be so diverse, that no two persons making an estimate short of positive knowledge need agree.

It is just so with every question pertaining to moral or hygienic law: speculations will abound, and people may continue to intellectually rend each other, until some are wise enough to decide, on the basis of demonstrated information, that there is one right way, and that way alone conduces to harmony and peace.

All the bickerings in the world are due to the absence of such knowledge of the right way as would cause those who now stumble to walk erect and straightforward. The conception of Socrates concerning virtue is becoming daily more and more acceptable to profound reasoners the world over, and as theological superstitions give place to philosophic verities the doctrine of error will come to replace the idea of sin.

If virtue is, as the famous Greek taught, so charming and all alluring in its beauty that it needs only to be perceived to be adored, then the spurious habits of mankind will certainly be abandoned so soon as the way of life is clearly seen.

In the New Testament a large part of the ethical teachings attributed to Jesus hinges upon judgment.

In the Sermon on the Mount you read not only the oft-quoted words "Judge not, that ye be not judged," but the predictive statement, "with what judgment you judge you shall be judged, and with what measure you mete it shall be measured to you again."

Common interpretations of the ethical code of the gospels are far too narrow, and they are essentially one-sided. The law of retaliation, *lex talionis*, as it is technically termed, is not condensed or abrogated; it is, on the contrary, vigorously upheld, and declared to be the law of the universe. One eye for one eye and one tooth for one tooth is strict retributive justice, and anything other than that just deal must be contrary to equity. To take two eyes or two teeth for one would be manifestly unfair, and whoever would do it stands convicted at the bar of righteousness, but the important question raised in the ethical code which all the civilized world regards as the highest extant, is how to carry out the spirit or intention of the law, and this can only be done through the agency of a correct medium.

There is no ambiguity in the gospel position when read aright, for the declaration is plain, "first cast the beam out of thine own eye, then shalt thou see clearly to cast out the mote from thy neighbor's eye." The words "Love is the fulfilling of the law," accord exactly with another statement from the same source: "I am not come to destroy, but to fulfill." The great test case in the gospel story is that of the adulteress taken in the very act of adultery.

From a superficial point of observation there seems to be but one possible interpretation of the Mosaic code; the clamorous voices of the law-enforcers are therefore raised unanimously in the cry, Stone her to death. The real greatness of the central figure in the narrative is shown at the point where he exemplifies fulfillment of the spirit through abrogation of the letter of the law which he honors and upholds.

Whenever a law is considered, its two parts must be regarded separately, for law has spirit and body, and though the spirit be immortal the shape through which it is sought to express that spirit is unendingly varying. No intelligent student of history can be unmindful of the fact that primal ideas of righteousness are stable, while nothing can well be more unstable than the forms through which men seek to express these ideas.

It may be safely stated to-day that all civilized communities are ostensibly in favor of communal as well as personal integrity, and that laws are framed "for the punishment of wickedness and vice, and the maintenance of true religion and virtue," to quote from a representative liturgy. But how diverse are the means employed to gain the end

desired. Never do we listen to arguments or pleadings for and against capital punishment, in any form, than we are forced in honesty to confess that the debaters on both sides are aiming for the same goal. There are certain motives which animate all who are sincerely desirous of benefiting society, and foremost among these motives is the determination to uphold the sacredness of human life on all occasions.

Before discussing the best method for reaching the desired result, it is highly necessary that all who take part in the discussion should fully understand that they are all thoroughly agreed as to the object sought; for, without this is clear to all, there can be no common ground, but when this is clear the ground of agreement is self-evident. Now, whatever fraudulent or other iniquitous practices are being carried on in the world to-day, are of necessity repugnant to enlightened sense, therefore all who are blessed with keen moral perception are a unit with regard to the attitude to be taken toward the promotion of virtue in the land, and unhappily for the peace and order of society, there is violent onslaught and bitter denunciation of existing iniquities uncoupled with any intelligent discernment how to establish and enthrone virtue where vice is now rampant.

The methods of Anthony Comstock, of Dr. Charles Parkhurst and of many others whose sayings and doings have been subjects of wide newspaper comment recently, are, in our judgment, very largely erroneous, because of their antagonistic and superficial character. Who is reformed by being turned into the street? Who is led to see the error of a mistaken course through persecution? It may be justifiable to so far condone certain historic persecutions as to account for them on the plea that persecutors were sometimes conscientious, and believed they were doing right in exercising cruelty to those whose actions they looked upon as sinful; but even though in some instances (though by no means in all) the objects of attack were unrighteous, in what way was righteousness really promoted by the attack? Apply to the base element of fear as much as you like, no one is converted to the love of righteousness through terror of the consequences of iniquity, and it is here that we take the most decided issue possible with those who consider it justifiable to do evil that good may come.

Who can read the published accounts of the methods employed in New York during the Parkhurst crusade to ferret out iniquity without exclaiming how undesirable were many of them! And is it truth, let us ask, or is it virtue, that needs to trail her immaculate robes in the mire of deception and intrigue and false representation of every sort in order that purity may be established. Until the figurative riders on white asses are the ones who undertake social and municipal reform, we shall only see one form of corruption give place to another, or be temporarily elated through the false belief that scattered or concealed immorality is defeated and defunct.

There is but one way to conquer iniquity, and that way is to elevate the sinner to the rank of a saint.

Dr. E. H. Chapin, the far-famed Universalist preacher, often insisted that great criminality was only misdirected greatness, which needed but proper direction to abundantly prove its goodness and its use.

Among would-be reformers to-day are many who are utterly ignorant or totally unmindful of the real cause of error and deception in the world. They are iconoclastic, but they are not in any sense radical, for their methods are shallow in the extreme, and those who usually pride themselves enormously upon their combined sapience and purity are often thrown into convulsions of rage if the faultiness of their methods is pointed out and the real secret of the temporary success of injustice revealed.

Let us ask frankly what is the cause of dishonest triumph wherever untruth does so seemingly prevail? Is it not, must it not be that by reason of blindness and lack of discriminativeness on the part of the taken-in ones, they have fallen victims more to their own weakness than to any wrongs committed by others? What harm or even inconvenience can a falsehood bring to a person who is too penetrative to mistake falsehood for truth? Lies are utterly harmless when known to be lies; they are dangerous only to the extent that they are mistaken for truth; and what causes one to confound truth with falsehood but his own mental or moral blindness?

The prevalent vice of this age is externalism, and it is because of superficiality that a talented author like Max Nordau can find sufficient material to fill a bulky volume on human degeneration. But instead of attributing the success of deception to its rightful cause, which is none other than the lack of penetration on the part of the deceived, a guerrilla warfare is undertaken to extirpate fraud somewhere, as though it existed in certain localities and was condensed in certain personal expressions which can be named, numbered, condemned and ostracized.

Deception doubtless will always be attempted for revenue so long as there are people to be deceived, and it is all in vain that attacks are made upon a few individuals who are designated fraudulent by self-appointed censors, while the weaknesses upon which they play are unquenched by the people in themselves. It sometimes happens that a very "smart" hotel clerk gets badly taken in by a showily-dressed impostor. The "shrewd" clerk would instantly refuse to trust an honest and even wealthy farmer who appeared at his desk with an old carpet-bag in hand and hayseed in his unkempt hair; but the professional adventurer who wears jewels and broadcloth and carries a magnificent real alligator traveling-bag would be looked upon by the same "smart" individual as one who could and should be not only trusted for ordinary accommodations of board and lodging, but treated in addition with extraordinary respect and consideration.

In the ranks of Spiritualism to-day there are many extremely shortsighted individuals who are constantly prating about the needed purification of the "movement," and this purification is, in their estimation, to be brought about through their own decidedly officious, and, it must be added, censorious, instrumentality.

But who are they who should sit in judgment over the intellects and consciences of mankind? Those who set up so absurd a claim for their own dictatorialship have clearly overlooked entirely the true attitude to be taken on the threshold of any form of psychical or spiritual investigation, namely, that of utterly dispassionate inquiry; for wherever there is prejudgment *pro* or *con*, the conditions necessary for intelligent observation are certainly absent. Probably at least ninety-nine out of every hundred Spiritualists will tell you they have been convinced through nothing short of individual satisfaction gained in some instances through their own personal mediumship, and in others through that of others, but in all cases in a first-hand manner.

We do not question the ability as well as the integrity of Boards of Directors, committees appointed by influential organizations and other special bodies of select men and women, nor do we consider it other than thoroughly proper that such assemblies should make known to the world the results of their official investigations; but what we do protest against is any proxy system in Spiritualism, for it cannot be successfully denied that members of special juries, for instance, are as liable as other people to be biased one way or the other, and immediately censors are appointed to pass judgment whose word is regarded as finally authoritative, a sacerdotal class is formed, to which the laity must bow, accepting the ecclesiastical verdict as final. When the claim is made that the people need protection, our reply is that the only adequate protection from fraud or misrepresentation of any sort that the people ever get is due to their own awakened spiritual consciousness, for just so long as any one lacks discernment he is sure to be taken in somewhere at some time by some one.

If Spiritualism has any distinctive mission to humanity, it is preeminently to individualize men and women, to teach people to reason matters out for themselves, and not trust any longer to the arbitrary dicta of others, and though the individualizing process necessitates oftentimes many trying and even bitter experiences, these experiences are all incidental to growth, and without them a state of moral and mental infancy could not be reached.

When Modern Spiritualism was first made the subject of popular attack—and it has been attacked ever since its advent—the cry of fraud was raised everywhere, and doubtless as public interest increased there were some tricksters who invaded the ranks and produced counterfeit phenomena, and such there are, no doubt, to-day; but what of it? Supposing tares and wheat do grow together in the field of Spiritualism, is there any field in which they do not grow side by side? The New Testament parable wisely and beautifully outlines the course, to be pursued: "Let both grow together till the harvest," for in the early stages of their growth they look alike, so much so that if you seek to uproot the tares you may gather up the wheat by mistake, and at the time of harvest angels (specially appointed and duly qualified messengers) will be commissioned to separate the tares from the wheat, destroying the former and preserving the latter.

Though we know that our position is hotly contested by many, we do not hesitate to say that truth is so valuable that it is far better to accept a grain of truth along with a peck of error than not to accept truth at all. Of course if we can obtain unadulterated food we should be extremely foolish to take adulterated nourishment, but impure bread is better than no food at all, because the human system is so constituted that when in even a moderate degree of health it appropriates and assimilates the nutritious particles, while it rejects the spurious and unwholesome.

Do you take gold out of the ground entirely free from alloy? Yet you do not spurn the precious metal because you cannot take it pure out of the ground, but must needs refine it afterward.

Doubtless the day will come when all imperfections will be outgrown, and progressed humanity be so far removed from present limitations that immoralities of all sorts will be entirely absent from human conduct, but till that auspicious day arrives it is surely a mistake to arrogate to one's self power to discriminate between the true and the false, except to the extent that one's spiritual perception is un-

folded to determine, and then the evidence is often of such a character that no one can thoroughly communicate the results of his investigations to another.

As to deciding under what conditions phenomena are or are not to be produced is as unreasonable as for some one who knows not of electrical action to dictate to Edison or Tesla, or for one who is ignorant of photography to object to the kodak, camera, dark-room or any other portion of the photographer's necessary apparatus.

The most ridiculous claim made by the sticklers for what they are pleased to term "best conditions," is that they who seek to impose them are so utterly ignorant of the law through whose operation spiritual manifestations are produced, that they are confessedly unable to produce any manifestations at will. The stupid word "challenge" is but the outgrowth of folly and arrogance. Why not challenge a telegraphic operator to send a message from Massachusetts to California without the use of a wire? Why not challenge some one to send a dispatch to Europe without the cable? It is possible that a trained telegraphist might be able to accept your challenge in some instances, but usually the best results in the realm of mental telegraphy transpire spontaneously. There are absolutely no perspective limitations to the possibility of psychic demonstration, but the higher manifestations will never be produced in an atmosphere charged with the feeling and odor of suspicion.

Our principal objection to the majority of so-called test-conditions is that they are totally one-sided, and therefore ridiculously unfair. The imputation is that all persons claiming to possess any mediumistic gifts are to be regarded as suspicious characters, consequently they are to be submitted to every known indignity; but the sitters, even though entirely unknown to the medium and to each other, are to be treated with all imaginary respect.

The positive idiosyncrasy of the proposition that only the medium should be searched in a so-called materialization circle is obvious directly you admit that confederates may be introduced into the séance, and that is one of the most positive statements made by the "exposers" fraternity at present. If you search the medium, you must search everybody in the room; and if you are not willing to be searched, then you must not be permitted to search another. Common justice is the very thing the "exposers" usually fly in a rage against; it would be too humiliating for them to be examined, but as logic is relentless, we are compelled to decide that if the medium is accounted fraudulent because he or she objects to be searched, then every member of the circle who objects shall be regarded as equally implicated in dishonesty of intention; and why not? Surely there have been instances where the "exposers" have boasted of the mean and dishonorable tricks to which they have resorted in order to entrap their unsuspecting neighbors.

It is singular that the average conscience is so inconsistent that it seems to highly approve of the most dastardly means if they are employed with the ostensible object of reaching a seemingly desirable end.

If honesty, straightforward dealing and truth-telling are not included in a moral system, then that system in which they are not included, must certainly be far below any exalted or even civilized ideal. If it is immoral to deceive in one direction, it is equally so to deceive in any other way. The miserable pretext of doing evil that good may come must be forever laid aside, and in its place we must enshrine the precept "render not evil for evil, but overcome evil with good."

The only absolutely satisfactory evidence of anything spiritual is internal evidence, and it is because this is lacking that so many people profess to be convinced one day and unconvinced the next. The sort of evidence exacted by many investigators is so utterly external and of so transient a character, that even though the demanded test be given it is not really convincing to a deep thinker.

We know many persons who are far more particular about identifying whiskers and articles of clothing than they are of procuring anything from a deeper and higher standpoint. For our own part we fail to see how such superficial tests of spirit presence as many people require are satisfactory even when granted, because in their very nature they are too shallow to prove identity on earth. What is easier than to let a beard grow at one time, and shave off a moustache at another, and yet such trivial inquiries as relate to hirsute appendages are frequently made at séances, as though they were so all-important that they touched to the very core the question of identification.

We have known people inquire after caps, pieces of lace, false fronts of hair, and peculiarly made dresses, as though in spirit-life we were compelled to wear, or invariably wore from choice, garments and other appendages exactly like those we assumed from one cause or another, and not always willingly, at some period in our earthly career when we were specially known to those who inquire for us after we have passed to another state of existence.

It is the grossly material state of mind which makes such reproductions appear valuable as evidence that opens the door to trickery, for it is always far easier to duplicate a wig or match a piece of fabric than it is to supply characteristic intelligence; and the hardest task of all must ever be to simulate whatever appeals to the deepest and tenderest emotions of the human heart.

As the higher sentiments of human nature more and more assert themselves, falsehood and deception of every sort will die a natural death; for, when falsehood is no longer mistaken for truth, the old, bad practice of lying for gain will be found fruitless, and therefore it will be abandoned.

The present psychic wave which is rapidly inundating the territory of modern thought is not only interesting as an evidence of the importance people are beginning to attach to evidences of a future life beyond the confines of mortality, but there is an additional and special value attached to every genuine aspect of psychical research, and that is its applicability to the most practical affairs of every-day existence.

Instead of bemoaning the alleged fact that so many people are being mercilessly deceived by unprincipled tricksters, let us be rejoiced in the assurance that we are on the eve of a happier and brighter day, in the glory of whose clear sunshine we shall be able to decide for ourselves unmistakably through enlightened spiritual perception.

The future judges of the earth—who will ride on white asses, to use the ancient metaphor—will be those whose penetration is so keen that no artifice can possibly stand before them unexposed; and of the mission of these true judges we have but this to say: Unlike Napoleon, whom the literary world is now idolizing, they will be free from personal ambition and pride; having no worldly ends to serve, or private axes to grind on others' millstones, they will sit in judgment dispensing equity to all.

Troublesome times are threatened; neither Europe, Asia, Africa nor America is really at peace; at any moment strife may break forth anywhere, but the past nearly fifty years of spiritual ministrations have not been destitute of results. Whenever the cannon booms and the drawn sword, like that of Damocles, seems suspended, as by a brittle hair, over the heads of a nation, in the midst of that nation there will arise qualified deliverers, and though we are not among those who contend for a personal Messiah, we do teach that there will be found, whenever the hour of necessity calls for them, a few peaceful yet valiant interpreters of the law of life to the people. The Prince of Peace, who rides into Jerusalem through the city gates, meek and lowly, mounted upon an ass and leading a colt, the foal of an ass, is whoever makes triumphal entry into the citadel of a nation's life through exclusive appeals to the love of goodness within the people to whom he comes. The people in the days to come will be and must be the final court of appeal; there can be eventually no higher sanction on earth than a united people's will.

Are the people trustworthy? Are they prepared for fuller liberty than they yet enjoy? These are the vital questions pressing most nearly home to-day. We answer, they are ready; they can be trusted; but they must be rightly reached. Demagogism and sacerdotal as well as plutocratic assumptions are doomed to final overthrow. Appeals to fear are useless in future, but appeals to honor could never have been more successfully made than they can be at this present hour.

The intense individualism on the one hand, and the extreme socialism on the other, which characterize modern philosophy, are but two sections of one glorious system of human self-government, in which the rights of every individual will be maintained so as to secure the common good of all. With purity of intention and love of mingled justice and mercy, may we, through loving wisdom, assist in establishing the commonwealth of peace.

### IMPROMPTU POEM—TO-MORROW, WHAT WILL IT BRING FORTH?

Not like unto the storied past,  
Not like unto the warrior's age,  
Not like unto what could not last,  
Will written be on the fair page  
Of the next chapter in Life's Book.  
But what the past could never yield,  
Though ancient eyes did strain long look  
Over the widespread harvest field  
To-morrow brings not ancient rite,  
No repetition of the old,  
And no renewal of the fight,  
But as on cleanest, whitest page,  
An essay or a poem's writ,  
So will to-morrow's ministries  
The needs of the new morrow fit.  
'Tis said that history repeats  
From age to age the self-same strife.  
We answer, Nay; all history proves  
A struggle for deliverance lies;  
Improvement marks the onward flow  
Of years and centuries as they glide,  
And nothing mortal can arrest  
The onward flowing of the tide.  
Not back to servitude and chains,  
But onward to fair Freedom's height  
The march of centuries doth lead,  
For Time and Death with potent might  
Remove the barriers of wrong  
And set the sacred captives free.  
To-morrow is a brighter day  
Than any yesterday could be.

Take courage, then, ye faint of earth;  
Look not toward heaven, but before;  
Right your gaze upon the hills,  
Whose glory ye shall yet explore,  
For there are precious metals there,  
And gems beyond all earthly price,  
Go forth with trust in virtue's power,  
Heed not the slanting ways of vice;  
To-morrow is not like to-day,  
But as a resurrection form  
More glorious is than that which fell  
Among the weeping friends; so warm  
And bright with heaven's own radiance clad,  
A child of sunny smiles, not tears,  
To-morrow comes the offspring glad,  
Born out of yesterday's dark fears.

### DREAMING;

#### ITS CAUSE, SIGNIFICANCE AND VALUE.

BY M. R. K. WRIGHT.

To the Editor of the Banner of Light:

There is nothing in human experience more wonderful or surprising than dreams and visions. We often consider them very perplexing and of little worth, because they are so mixed and confused in outline and general impression. But the more we investigate this peculiar branch of mental science, the more do we see that the anomalousness or complexity of our dreams is accompanied by a perceptibly disposed tendency to organic order in all that we see, hear or realize in them. It is very evident that our mental tribulations and pleasurable emotions, while in the state of sleep, are not self-induced, for the reason that there is always a reserve or veil of natural order discernible in the manner in which they are evolved. That they are the spontaneous result of the action of the brain or bodily organs, as claimed by the physiologists, is not a tenable proposition. We are compelled to seek for a more simple and rational explanation. This we can alone find in the supposition of the existence of some intelligent prompting cause. Nothing short of the doctrine "of the fellowship of the departed" can ever account for the strange variety of our dreams and visions.

A friend, in the higher sphere of life, being conversant with the mechanism of mind, may impart to the dormant faculties of an earth-bound sleeper all the elements of an ignoble dream as easily as those of a pure and pleasant cast of character. The mind is simply an instrument of use, and, like a piano, may be made to emit expressions of discord or harmony. It cannot do this of itself alone, while unconscious, or bound up in the silence and darkness of mental repose. Even when the mind is active, and in the waking state, it is subject to the most marvelous impressions and feelings. Impulses may lead us to the performance of a great mission, like that pursued by Joan of Arc, or we may follow the undignified methods of a jester or clown to afford amusement for others. Our predilections go before us, and we follow them, as the guides and aids to human ambition and effort.

There is no good reason, perhaps, why our dreams should be more consistent than they are. If they are disagreeable or frightful, as is often the case, we must bear the misery we realize. If they are delightful, intelligent and useful, we may rejoice over our success as the chosen recipients of happy psychical realizations and thoughts. There is nothing in the "higher life" to warrant anything better in our experience than is accorded to our personal state of mind. Our individual habits and pursuit of existence have much to do with the phenomena of our dream service. It was the opinion of the ancient stoics that the gods, who were supposed to be all-powerful and omniscient, condescended to reveal, to some extent, their purposes to man in his dreams and visions. Dreaming was regarded by them as a needful form of secret suggestion, and they adopted a system of skillful, though often erroneous, explanations concerning them.

Artemidorus, an Ephesian by birth, who lived in Caesar's time, is credited with having written five books or manuscripts on the subject of dreaming, and in them he attempted to reduce the rules of their interpretation to a sort of exact science. He held that to dream of a particular object, thing or element, as fire, air, water, etc., or of a particular plant, portion of a body or indefinite and undefined forms of any kind, was indicative of the same meaning to the same person almost invariably. His theories were, in some respects, very reasonable and consistent, but from the lack of a knowledge of man's physical subjectivity, or the power of will over others' thoughts and actions, Artemidorus fell far short of finding the true meaning or genesis of dreams.

The great difficulty in reaching a correct solution of our night visions and mental sensations has been found to repose in their lurking incoherence. This kind of phenomena is unlike any of the events or realizations known to us in our waking life. While they may closely resemble them in some particulars, they are altogether otherwise in detail. Scenes and objects observed in our dreams are nearly always exaggerated and intensified. For the time being they often seem to make a deeper impression upon the mind than similar scenes connected with our conscious experience.

It is, therefore, not at all surprising that so many different opinions existed among the ancients, or that so many varying views still exist in regard to the cause and value of this kind of mental realization. Democritus held the theory that our dreams were phantasmagorical; that they simply embodied the unsubstantial images of physical objects and of our thoughts; and these, he claimed, were always floating about us in the surrounding atmosphere, and become projected upon our minds while in the sleeping state.

Plato taught that dreaming was indicative of a person's mental impulses and habits. Aristotle said that dreams were phantoms arising from the action of sensible perceptions during the period of sleep. He rejected the doctrine, or idea, of there being anything divine or spiritual in the origin of dreams. Hippocrates was more reasonable. "There are dreams," says he, "that are divine, while some arise from the affections of the body. Many are prophetic, and leave no doubt of their heavenly origin."

Recent writers differ as widely as the ancient philosophers did upon this blind subject. Descartes took the position that mind never ceased to think, and that our dream-images and thoughts were the result of the reflex action of mentality without the exercise of will or consciousness. This proposition was disputed by Sir John Locke, who took the position that the mind does not always think. He said, "It is hard to conceive that the soul in a sleeping man should be busily engaged in thinking, while the next moment, in the waking state, he should be unable to remember one jot of all his thoughts."

Physiologists, as a general rule, are not disposed to give much credit to dream experiences. They assume that this kind of phenomena is very incoherent, and depends upon the state of the bodily organs and the brain. This, of course, is a very superficial view of the subject, and is in keeping with their other opinion, that mind is dependent upon the physical nature for its existence and manifestations, and that a future life is not at all probable.

Our opinion of dreams and visions depends a good deal upon our education. Christian teachers in all ages have attributed them to the holy agency of a divine being. Sometimes, if the images imparted to the mind of the dreamer were disagreeable or forbidding, they have referred them to the instrumentality of the devil or worthless foes and fiends in the nether world. This, as well as all the other explanations of dreaming and certain kindred psychical influences, is the outcome of assumption and a kind of surreptitious method of deciding the fate of important questions. It is not the externalists alone, however, who fail in their ability to deal with metaphysical subjects.

The clergymen, who affect to know of the direct providences of the Infinite Spirit, ought to know something of the cause of dreaming, but they do not. The physiologist, who tears the human anatomy to pieces to find the centre of life, and who discovers only organization, is not much at fault for being skeptical on the subject of dreams or the existence of the soul, but the seers and prophets, who claim to see the dead and speak with them, are to be commiserated for their self-satisfying yet oft mistaken claims. Swedenborg tells us that there are three kinds of dreams: The first come immediately from the Lord; the second from angelic spirits, and the third from spirits who are near us in time of sleep. There is still another sort of dreams that are produced by evil spirits who infest and assault man mentally during hours of slumber.

If Swedenborg had said that all dreams were the gift of the spirit-world he would have told the truth; but unfortunately he made distinctions that psychical investigations have shown to be altogether unnecessary and useless. The best angel in the spirit-world may produce a hideous dream in a man's mind while he sleeps, as well as one of pleasure; and the cause of bad dreams lies in the spirits' knowledge of the needs and circumstances of life in this world as well as the next.

As we draw near to the spirit-world we feel the presence of strange influences, both as we sleep and in our waking moments, and as we study them we come to understand that the weird forms that arise in our slumbers to annoy us, as well as the beautiful sights that appear to our vision, so apparently real and tangible, are nothing but mental impressions, after all, given to the unconscious soul through the force of will by some intelligent and designing spirit. The motive for the impartation of wayward and distressing dreams may be for curiosity with those who produce



them, or it may be necessary in the study of mental science as attuned to thought and the genius of scholarship in its higher and more practical relations to judgment and understanding in spiritual life. The law of mystery, supercedes the rule of frankness in the realm of our dream-experiences. It is evidently only necessary or favor that ever changes the rule of psychological purpose and action in the better world above. It is not wanted in spirit life that we should be conversant with all the details and characteristics of immortal beings.

The writer has a knowledge of certain facts, based upon personal experience, that would tend to forbid anything like undue familiarity with the departed. Their life is not our life, their rights are not our rights. If we knew what they see, and are obliged to observe, we should often be ashamed of ourselves, and we would not wonder that they take pride in puzzling our wits with the shadows of dreams and exaggerated visions. And yet, how kindly our kindred, in the spirit-sphere of existence, come to us at times to save us from pain, woe or misfortune.

Not long since a remarkable case of this kind was given to the public through the medium of the newspapers. It occurred at South Haven, Michigan, and affords a plain and practical example of spirit foreknowledge and kindly care. The facts as given to the press were as follows: "Mrs. H. M. Pitworth, wife of the owner of the yacht *Arcturion*, who was drowned in the sinking of the boat off this port one Sunday afternoon, had a very remarkable dream a few nights before the disaster. With great distinctness she saw, in her dream, the new yacht tossed about upon the waves of the lake, while her husband and others put forth desperate efforts to save the boat and their own lives. Their labors were fruitless, however, and she distinctly saw them disappear beneath the waves.

The dream made a vivid impression upon the mind of Mrs. Pitworth, and her apprehensions being aroused with reference to the insecurity of the yacht, she objected to her husband's venturing out in it. It was a terrible blow to her when the news that her husband, in full fulfillment of her dream, had been drowned, but she said: 'I had expected it, but not soon.'

Any person ought to be able to determine the origin of such a dream. It did not originate in the muscles or the visceral organs of the human body. It was not the result of pre-ordination. It was not a passing fancy or an inconsiderate suggestion. It was a dream implanted in the mind of Mrs. Pitworth by some anxious guardian spirit who foresaw the danger to her husband in some imperfection or incapacity in the little pleasure boat. Such warnings are not infrequent, but it is only in case of necessity that such intimations are given.

The guardian world generally screens itself behind the barrier of complicated dreams and visions, and nothing can change this established purpose or rule of action on the part of our immortal friends and protectors. They seem to have a good reason for it. It is their situation and relation to us, as observing and intelligent beings, no doubt, that holds them to such methods of ethical control and forms of mental impartation. There is nothing essentially evil in our unpleasant dream; any more than there is in our disagreeable waking thought and experience. I will illustrate my idea of obnoxious dreams being often serviceable and good, which seems to be a contradiction in the synthesis of ideas, by relating the particulars of a very singular psychical punishment that was imposed upon my mind by a "spirit watcher" while I was in the condition of sleep. I was always naturally inclined to be somewhat speculative and far-seeing in all business transactions.

Upon one occasion I labored long and diligently to sell an applicant a stereopticon, for which I was agent. I realized in my own heart and thought that the person who wanted to buy the instrument was really incompetent to use it, and should not invest his money in such an uncertain manner. But after reasoning with my conscience for a time, I concluded, as most worldly persons would, that there was nothing essentially wrong in the sale, even if the fellow did get a little the worst end of the bargain. I did not, at the time, succeed in making the sale, but my purpose and effort were just as apparent and conclusive.

I labored to inveigle a mistaken ambition, for the sake of material gain, where I should have given good counsel only. When night came on and I retired to rest, I knew there was something wrong. I felt an unusual sense of vagueness and despondency pervading my mind. I was miserable, and tried to shut out my sad feelings and reflections by going to sleep.

At last I succeeded, and was in a profound slumber. All at once I began to dream. I was traveling along a winding roadway beset with bushes, thistles and thorns. I spied an opening, and tried to get to it and make my escape from the disagreeable place in which I was situated. The more I tried the worse my condition became. Finally I saw a hole leading into a dilapidated old building, and I thought I might possibly get relief by entering it. So in I went, to my subsequent annoyance, distress and horror.

The opening closed behind me, the floor below and the ceiling above began to come together and press against me. Some one seemed to hold my arms and push me down with a terrible weight. I was struggling, twisting and turning all my might to free myself from the power that held me in its grasp. I felt that I was fast smothering and being deprived of life. While in this hopeless mental state I was impressed with the outlines of a human face. As I gazed upon it the features seemed familiar. After a moment I saw that it was the man to whom I had tried to sell the stereopticon. He at once turned away and disappeared. As he did so I was relieved of all pain and suffering, and a kindly voice spoke to me in gentle words and said:

"There is no substantial pleasure or profit to any one in the employment of artfulness or dissimulation. Love justice and be merciful to others, and you will be seldom reminded of the devious punishments of the insincere, the pretentious and the sinful."

As the last words fell upon my ear, I looked to see if I could discover the person who uttered them, but I looked in vain, for I was wide awake. I had been pained in my dream, but I stood corrected in my natural life. It was a very unpleasant experience, but proved to be beneficial.

We cannot say that all bad dreams are good, but we may reasonably conclude that if we could read the veil of mystery that often surrounds them their suggestiveness might be more apparent and our lives improved by their impartation.

#### Union Meetings in Denver.

To the Editor of the Banner of Light:  
A meeting of speakers, mediums and workers in the Cause of Spiritualism was held in Odd Fellows Hall, Sunday, Oct. 27, to consider the possibility of organizing a Union Conference.

Excellent short addresses were made by Mr. B. M. Cason, Mrs. G. W. Bates, Mr. W. L. Lucy, Barnicot, Mrs. E. A. Wells-Bedell, Mr. Murray, Dr. Grabendike, Mrs. Edith Nickless-Musk, and others.

The following are some of the resolutions offered and adopted:

Resolved, That we agree to organize a Union Conference of all mediums, speakers and Spiritualists of Denver, to meet monthly, or frequently as necessary, to confer upon the best means to promulgate the facts and philosophy of Spiritualism, and to protect the public from imposition by unworthy workers, and worthy mediums and workers from public persecution and defamation.

Resolved, That we affirm the proofs demonstrable of immortality and spirit-communication, and that the same unfold the spiritual nature of every earnest communicant.

Resolved, That we believe in inspiration and revelation, and that the Bible is full of the record of spirit-communication.

Resolved, That we believe in the God of Nature as the great first cause, and that we are each an emanation from his divine fatherhood.

Resolved, That we are in sympathy with all moral reforms, and hope for peace in the world that shall develop a human brotherhood and sisterhood cemented by the new commandment of the Master, "Ye shall love one another."

Resolved, That we personally pledge our assistance to defend any medium wrongfully assailed, or unjustly persecuted.

It was agreed to meet every Sunday afternoon, and to accumulate the collections at the meetings for a defense and propaganda fund.

The following temporary officers were elected: B. M. Cason, Chairman; G. W. Bates, Secy.; William Musk, Treasurer. If all goes well, and harmonious interest continues, we will have something interesting to report hereafter.

#### Letter from W. J. Colville.

To the Editor of the Banner of Light:

Now that my work in Southern California is for a time, at least, completed, and I look back upon four weeks of constant, uninterrupted activity, I find myself more than ever convinced that there is a wide, fruitful and rapidly growing field for spiritual and reformatory work in all its manifold phases and varied branches.

The beautiful queen city of Los Angeles may well be considered the coming metropolis of Southern California. As it is so charmingly situated, and enjoys such an equable as well as salubrious climate, that it seems incredible that anything short of abiding prosperity should ever be in its destiny.

A little less than one month is but a short time in which to judge of the vital progress of a city, but so rapid is the growth of Los Angeles at present, though there is happily no sign of an inflated boom, that on the date of my departure, Oct. 31, I was admiring at least twenty large business houses, and at least one hundred private residences, which, if they existed at all, were in a very embryonic condition when I arrived on the fifth day of the same month. Were it only substantial, material growth which could be noted, the outlook would be far less encouraging to those who are working for the higher development of mankind, but it seems certain that in all higher branches of culture and expression the citizens of Los Angeles and the crowds of visitors who flock within its gates and throng to lovely Pasadena, Long Beach and other delightful suburbs, are fully as much in quest of moral, spiritual, intellectual and artistic gains as they are of the gold which can only purchase the crudest creature comforts when undirected by awakened intelligence and sterling resolves for the true betterment of every human condition.

Los Angeles is not a large city when compared with Boston, New York or Chicago; still, it is far from provincial in its tastes and sympathies.

On Sunday, Oct. 27, the Los Angeles Theatre and the largest Music Hall in the city were well filled at a joyously Spiritualist meetings, while two large Unitarian, one Universalist, one Theosophist and several smaller societies standing for advanced thought held large gatherings, attended by the most intelligent and influential people in the city.

While your present correspondent was occupying the platform at the Music Hall, Mrs. King of San Diego, and Mr. Ravlin—both well-known and long-tried workers—were addressing a multitude in the theatre near by; and so great is the interest in the subjects treated, that two great meetings can easily be sustained, and not only pay all expenses, which are necessarily heavy, but leave a handsome balance in the exchequer.

Among the many admirable institutions of Los Angeles the Friday Morning Club stands conspicuous as an influential promoter of liberal ideas on a great variety of topics. It is an organization of three hundred ladies who meet weekly to read papers and discuss the leading questions of the day.

On Friday, Oct. 25, when the large hall was crowded, the works of some of the leading modern novelists were under review. The writers specially mentioned were Robert Louis Stevenson, Thomas Hardy and Hall Caine.

The essayists and speakers were most bright young women, all of whom inclined to take the sensible view that idealism and realism must unite, and that in future there will be one ampler school rather than two contending schools, as it appears there are at present.

Dr. Helen Densmore, who was present, responded to an urgent request to address the Club, which she did in a singularly religious manner, and as "Justice and its Sometimes Misalliance" was a topic quite in accord with many of the plots of the novels previously mentioned, this brave champion of impartial equity took occasion to enlist the warmest sympathies of her gifted hearers in the celebrated Maybrick case in England, which public sentiment insists upon having reopened.

The newspapers of the city all give considerable space to the deliberations of the Friday Club, and its spacious hall on Broadway, between Third and Fourth streets, is a rendezvous for advanced thinkers and earnest workers of all descriptions. The excellent motto of the Club is that of the *Christian World of London*, "In things essential, unity; in things doubtful, liberty, and in all things charity."

In that hall I have occupied the platform thirteen times, twelve times in a course of lectures delivered independently, under the management of Miss H. M. Young (who is now doing a thriving work in Oakland distributing literature by the barrel), and once by invitation of the Club.

Among my very pleasantest reminiscences of Pasadena I shall always treasure a visit to Mr. Nelms, Glen Rosa, who is the happy owner of one of the finest orange groves in the world; his beautiful estate is on Orange Grove avenue, one of the very fairest walks and drives which even the imagination of a poet-artist can devise.

In the midst of his property Mr. Nelms has constructed a symbolic maze, which wonderfully illustrates the three great stages in human unfoldment—first the physical, then the intellectual, then the moral, and finally, when these have been passed through, the spiritual is typified at the centre. The ingenuity of the workmanship and the forcefulness of the intended suggestion are truly wonderful.

On the other occasion I was the guest of Rev. Eli Fay, formerly one of the leading Unitarian preachers of England, and still one of the most vigorous thinkers, preachers and writers in or out of the pulpit. Dr. Fay's large pamphlet entitled, "Reason in Religion," is simply unanswerable; it was called forth by opposition steadily aimed at the Unitarian workers in California. The orthodox upholders of an irrational creed are silenced if not convinced, and the most liberal type of Christianity is now rapidly gaining ascendancy, where formerly the darkest Calvinism blighted human hopes and shadowed destiny. Knowing that multitudes of friends all over the world as well as in Boston read the well filled columns of the ever faithful BANNER, I trust these stray jottings of a busy worker three thousand miles away from the Hub may serve in some slight degree to make the growing State of California seem a little nearer to the beating heart and throbbing brain of the modern Athens, and inform fellow-workers in all lands of the encouraging progress of the glorious emancipating truths which we are all, under several names and in divers ways, seeking to spread till they fill the earth with peace and glory.

My final word for this week must be in praise of one of the grandest papers ever published. Need I say that I refer to the WOMAN'S BANNER, bearing date Oct. 19? I trust that on the strength of that unequalled issue, the good old, yet ever young, BANNER OF LIGHT may gain at least one thousand new subscribers. Friends will please remember that I am now located at 1720 Everett street, Alameda, Cal., where I request all correspondents to address me.

Yours sincerely,

W. J. COLVILLE.

THE UNDER DOG IN THE FIGHT.—An attempt to organize the curates of the Church of England into a union for self-protection and to secure for that long-suffering class a real "living wage" appears to have aroused the ire of some brethren of the cloth, and a "scene" of rowdiness is reported. We pity the poor curates; their lot, like the policeman's, is often "not a happy one." More equality of distribution of the fat things in the church would go a long way to terminate a grave scandal. Fifteen thousand pounds a year, drawn by the big guns, when there are thousands of curates who work hard for a bare subsistence wage, and are at the beck and call of everybody, and have to tarry and g-slop to retain their berth, is a curious spectacle, considering that they all preach brotherhood and profess to imitate one "who had not where to lay his head." Our sympathy is with the under dog in the fight every time.—Two Worlds, Manchester, Eng.

Pure Rich Blood is essential to good health, because the blood is the vital fluid which supplies all the organs with life. Hood's Sarsaparilla is the great blood purifier.

Hood's Pills are purely vegetable, harmless, effective, do not pain or gripe.

#### Decease of Eugene Field.

Eugene Field, the poet (also a remarkably gifted prose writer and journalist), passed suddenly to spirit-life (through heart failure) from his home in Chicago, Ill., Nov. 1, 1895. The press dispatches state that he retired at night in usual health, and apparently slept soundly till daybreak, when his son, who occupied the room with him, heard him groan, and, putting out his hand, found that death had already taken place. Mr. Field leaves a wife and five children.

The scope of work entered into by the deceased author was of the widest character; "From grave to gay—from lively to severe," and in every department he touched the secret springs of the human heart. Note the following from his pen, full of sombre imagery and loving memory:

#### IPSWICH.

In Ipswich nights are cool and fair,  
And the voice that comes from the yonder sea  
Slurs to the quiet old man's ear,  
Of "the time, the time that used to be";  
Of the quiet old man's rock and groan,  
And they seem to say in an undertone,  
With half a sigh and with half a moan:  
"It was, but it never again will be."

In Ipswich witches weave at night  
Their magic spells with impish glee;  
They shriek and laugh in their demon flight  
From the old Main House to the frightened sea.  
And ghosts of old come out to weep  
Over the town that is fast asleep;  
And they sob and they wail, as on they creep:  
"It was, but it never again will be."

In Ipswich ri-ri-ri Heart-Break Hill  
Over against the calling sea;  
And through the nights so deep and chill  
Watcheth a maiden constantly—  
Watcheth alone, nor seems to hear  
Over the roar of the waves away  
The pitiful cry of a fast-year:  
"It was, but it never again will be."

In Ipswich once a witch I knew—  
An artless saxon with white hair;  
By that faxen hair and those eyes of blue,  
Sweet was the spell she cast on me,  
Alas! but the years have wrought me ill,  
And the heart that is old and battered and chill,  
Seeketh again on Heart-Break Hill  
What was, but never again can be.

Dear Anna, I would not conjure down  
The ghost that cometh to solace me;  
I love to think of old Ipswich town,  
Where somewhat better than friends were we;  
For with every thought of the dear old place  
Cometh again the tender grace  
Of a saxon witch's pretty face,  
As it was, and is, and ever shall be.

It is a singular fact that in a new book of his poems, just put before the public, occurs as the last stanza of the epilogue the following, in which (whatever people now-a-days may openly claim to believe) the general private life—Spiritualists have the knowledge—that life in the hereafter is a sublimated non-supernatural human existence after all, is most trenchantly set forth:

"Or if we part to meet no more  
This side the misty Stygian river,  
Be sure of this: On yonder shore  
Sweet cheer awaiteth such as we—  
A Sab-n pagan's heaven, oh friend—  
And fellowship that knows no end."

If your Food Distresses you,  
Take Horsford's Acid Phosphate.

It aids the stomach to digest the food, and does away with that full feeling after eating.

Spiritualism Among the Clergy—  
More Evidence.

To the Editor of the Banner of Light:

In the last issue of the grand old BANNER I noticed a communication under the first part of the above caption, from my friend, Dr. T. A. Bland, which prompts me to add a little of my own experiences along the same line with some of my local clerical brethren.

After many conversations with an aged Methodist clergyman, who had been for many years a presiding elder in that denomination, in which I had given him many examples of the highly spiritual teachings of my A-tan guide, Wynona, I asked him to tell me honestly what he thought of it. His reply was: "While I do not take much stock in your Spiritualism, I do believe in Wynona."

A short time ago I was invited to the bedside of a clergyman of this place, just lingering on the edge of the Border Land, a man of strong intellectual powers, beloved and respected by the community, in which he had been a pastor for more than forty years. I cannot tell how it happened, but I spent an hour at his bedside, giving to him such information of the spirit-world and condition of spirit as my guides had previously given to me. To all of this he listened with great attention, for his mind was very clear. At the close of the interview he informed me that he believed that all I had told him was true, and extending his withered hand, clasped my own and expressed his deep gratitude for the beautiful truths I had given him and made me promise to come again for another conversation. A second interview was not held, for the reason that, soon after the first one, the afflicted man saw a rift in the curtain that separates the two worlds, and followed the light that streamed through it into the realm of spirit.

Not long ago another prominent clergyman informed me confidentially that during a somewhat hazardous journey he had recently made he was continually conscious of his dead mother's presence, and that he never retired at night without sensing her watchful and protective care. My only comment to his statement was that I was grateful that I should not in the future life be obliged to experience the painful regret that must fall to his lot for having suppressed these wonderful and vital truths from those who were trusting to him to break to them the bread of Eternal Life.

MEREDITH B. LITTLE.

Glens Falls, N. Y., Nov. 1, 1895.

#### How's This!

We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.  
F. J. CHENEY & CO., Props., Toledo, O.  
This is the undersigned, have known E. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions, and financially able to carry out any obligations made by him.  
WEST & TATUM, Wholesale Druggists, Toledo, O.  
WALDRING, KIRKMAN & MARVIN, Wholesale Druggists, Toledo, O.  
Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price 75 cents per bottle. Sold by all Druggists. Testimonials free, Oct. 19.

TRADE MARK REGISTERED  
**DIABETES FLOUR**  
Also Gluten Diabetic Flour, Barley Crystals, and Patent Biscuits and Nut Flour.  
Unrivalled in America, Europe.  
Pamphlets and Sample Free.  
Write Farwell & Rhines, Washington, N. Y., U. S. A.

SENT FREE.  
RULES  
TO BE OBSERVED WHEN FORMING  
SPIRITUAL CIRCLES.

BY EMMA HARDINGE BRITTEN.  
Comprehensive and clear directions for forming and conducting circles of investigation are here presented by an able, experienced and reliable author.  
Published and for sale by BANNER OF LIGHT PUBLISHING CO. Sent free on application.

JUST ISSUED.  
My Transcendental Experiences  
With Spirits.

Mostly through my own Clairvoyance, Clairaudience, etc.  
WITH FOUR ILLUSTRATIONS.  
BY HENRY LACROIX.

In this work will be found new views, progressive aspects, which are startling and instructive.  
Price 25 cents.  
For sale by BANNER OF LIGHT PUBLISHING CO.

#### DEATH AND LIFE.

BY C. FANNIN ALLEN.

Read before the Woman's Relief Corps, of Bingham, Mass.

Oh, Angel of Death! we miscall thee,  
Thou art King of all Love and all Life,  
With healing for all of the wounded,  
With balm for the fallen in strife;  
One touch of thy hand and the fetters  
No longer can scourge with their might,  
The soul can arise from its prison,  
And pass through thy Archway of Light.

Enrobed with thy mantle, the lowest  
Is sacred from all that can pain;  
Thy breath can enoble the weakest,  
And bring them a magical gain;  
No favor is shown to the highest,  
All souls are alike in thy sight;  
All holy, all equal, all peaceful,  
When passing thy Archway of Light.

All malice and hatred and anger,  
That like mists of the evening rise,  
Are vanquished forever and banished  
At a glance of thy calm, stilling eyes;  
The aches of the heart and the body,  
From thy beautiful kiss take their flight,  
And sorrow fades out in the glory  
That comes from thy Archway of Light.

Oh, Angel of Life! Oh, Restorer!  
"Thou makest us one of the free,"  
Thou givest us back to our darlings,  
Who have grown into beauty through thee;  
Where lilies eternal are blooming,  
Dear faces shall beam on our sight;  
Our true life begins when thou leadest  
Our souls through thy Archway of Light.

To  
Remove  
That Tired  
Feeling, Take  
**AYER'S**  
Sarsaparilla  
Over Half a Century  
Old. Why Not  
Get the Best?

AYER'S PILLS cure Headache.

EMBROIDERY SILK  
HALF PRICE

Factory ends or waste embroidery silk at half price. Once package (assorted colors) sent post-paid for 40 cts. (One-half cts. package, 25 cts.) All good silk and good colors. 100 crazy stitches in each package. With an order for 5 oz. we give one extra ounce FREE.  
Brainerd & Armstrong Silk Co.,  
2 Union Street, New London, Conn.

PSYCHE,  
The Developing Cabinet.

Every person who becomes interested in the Spiritual Philosophy is more or less interested in Mediumship and its development, and it is the object of the new cabinet, PSYCHE, the Developing Cabinet, has been designed. It is arranged to show the vital magnetism, or energy, and adapted to develop anything from raps and table-tipping to independent state-writing and other phases of mediumship. The cabinet in each case acts as storage house for the magnetic energy, and makes the attainment of the desired result more rapid and certain. The assistance of a few harmonious friends will be beneficial, but all inharmonious subjects should be dropped while engaged in the search for psychic phenomena. PSYCHE is 32x32 inches in dimension, has no metal in it, is made of wood selected for it by the Controlling Intelligence, and is THOROUGHLY MAGNETIZED.  
Price \$1.00. When sent by mail or express, 20 cents extra.  
For sale by BANNER OF LIGHT PUBLISHING CO.

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 music and lyrics. Sweet Summer Land, Rose, Gentle Words and Loving Hearts, Your Darling Is Not Sleeping, Vacant Stands Her Little Chair, Back from the Silent Land, What Shall Be My Angel Name? Glad There We're Living Here for the Hill, The Golden Gate, 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 4 copies for \$1.00.  
We'll All Meet Again in the Morning Land (with portrait of Annie Lord Chamberlain)..... 35 cents.  
For sale by BANNER OF LIGHT PUBLISHING CO.

WAS  
ABRAHAM LINCOLN  
A SPIRITUALIST?

OR  
Cautious Revelations from the Life of a Trance Medium.

BY MRS. NETTIE COLBURN MAYNARD.  
Together with Portraits, Letters and Poems.

Illustrated with Engravings, and Frontispiece of Lincoln, from Carpenter's Portrait from Life.

This book will found peculiar, curious, startling—more so than any work issued since Uncle Tom's Cabin. It breathes forgotten whispers, which the rust of time had almost covered, and which have been snatched from the very jaws of oblivion. It deals with high official private life during the most momentous period in American history, and is a secret page from the life of him whom history serves only to make greater, more appreciated, and more understood—ABRAHAM LINCOLN.  
Cloth, 18ms. Illustrated, pp. 264, \$1.50; Paper 75 cents.  
For sale by BANNER OF LIGHT PUBLISHING CO.

THE  
OCCULT FAMILY PHYSICIAN  
AND  
Botanic Guide to Health.

Comprising a description of many American and Foreign Plants, and their medicinal virtues, with the Cause, Cure, and Prevention of Disease, to which is added an explanation of the hidden forces in nature, with a large number of valuable recipes. The experience of twenty years' practice.

BY MRS. ANTONETTE MATTESSON,  
Trance and Healing Medium.

This is the Medicine of Nature.  
Cloth, pp. 317, price \$2.00.  
For sale by BANNER OF LIGHT PUBLISHING CO.

A Positive Cure for  
Coughs, Bronchitis and  
all affections of the  
Throat, Lungs and Chest.

Adamson's  
Botanic  
Cough Balsam

It loosens the cough,  
clears the lungs, allays irritation and leaves the  
organs sound and well.

Prices, 35 and 75 cents a bottle.  
Sold by all Druggists.

BANNER OF LIGHT:  
THE OLDEST JOURNAL IN THE WORLD DEVOTED TO THE  
Spiritual Philosophy.

ISSUED WEEKLY

At 9 Bowditch Street (formerly Montgomery Place), Corner Province Street, Boston, Mass.

BY

BANNER OF LIGHT PUBLISHING COMPANY.

ISAAC B. RICH, PRESIDENT.

FRED. G. TOTTLE, TREASURER.

JOHN W. DAY, EDITOR.

HENRY W. PITMAN, ASSOCIATE EDITOR.

Aided by a large corps of able writers.

THE BANNER is a first-class Family Newspaper of EIGHT (OR MORE) PAGES, containing upwards of FORTY COLUMNS OF INTERESTING AND INSTRUCTIVE READING, embracing A LITERARY DEPARTMENT, REPORTS OF SPIRITUAL LECTURES, ORIGINAL ESSAYS—Spiritual, Philosophical and Scientific, EDITORIAL DEPARTMENT, which treats upon spiritual and secular events, SPIRIT MESSAGE DEPARTMENT, REPORTS OF SPIRITUAL PHENOMENA, and CONTRIBUTIONS by the most talented writers in the world, etc., etc.

TERMS OF SUBSCRIPTION, IN ADVANCE:

Per Year.....\$2.50  
Six Months.....1.25  
Three Months......65

Postage Free. Specimen copies sent free.

SPECIAL NOTICE.  
The Banner will be sent to New Trial Subscribers for Three Months upon the receipt of 50 Cents.

Until further notice we will accept clubs of six yearly subscriptions to the Banner of Light for \$12.00.

In remitting by mail, a Post-Office Money Order on Boston, or a Draft on a Bank or Banking House in Boston or New York City, payable to the order of BANNER OF LIGHT PUBLISHING COMPANY, is preferable to Bank Notes. Our patrons can remit the fractional part of a dollar in postage stamps—one and two preferred.

ADVERTISEMENTS published at twenty-five cents per line, with discounts for space and time. Subscriptions discontinued at the expiration of the time paid for.

When the post-office address of THE BANNER is to be changed, our patrons should give us two weeks' previous notice, and be careful to give in full their present as well as future address.

Banner of Light Publishing Company  
Also publishes and keeps for sale, at Wholesale and Retail a complete assortment of

Spiritual, Progressive, Reformatory, and Miscellaneous Books, as per Catalogue, which Catalogue will be sent to any address free.

Any book published in England or America, not out of print, will be sent by mail or express.

Publishers who insert the above Prospectus in their respective journals, and call attention to it editorially, will be entitled to a copy of the BANNER OF LIGHT for 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:

New York, N. Y.—BRENTANO BROS., No. 5 Union Square; (Branch Stores, 1015 Pennsylvania Avenue, Washington, D. C., and 204 Wabash Avenue, Chicago, Ill.) The office of The Truth-Seeker, 28 Clinton Place; H. E. TOWER, 517 6th Avenue, corner 31st street; JOHN WILLIAM FLETCHER, 1554 Broadway.

Philadelphia, Pa.—S. R. WHEELER,



## BANNER OF LIGHT BOOKSTORE.

## SPECIAL NOTICE.

**THE BANNER OF LIGHT PUBLISHING COMPANY**, located at 9 Bosworth Street (formerly Montgomery Place), corner of Province Street, Boston, for the sale of a complete assortment of Spiritual, Fr. Gr. & Reformation and Miscellaneous Books at Wholesale and Retail.

**Special Notice.**—Orders for Books, to be sent by Express, must be accompanied by all or at least half cash. When the money forwarded is not sufficient to fill the order, the balance must be paid by C. O. D. Orders for Books, to be sent by Mail, must invariably be accompanied by cash to the amount of each order. We would remind our patrons that they can remit us the fractional part of a dollar in postage stamps—one and two preferred. All business operations looking to the sale of Books on commission respectfully declined. Any Book published in England or America (not out of print) will be sent by mail or express.

Subscriptions to the **BANNER OF LIGHT** and orders for our publications can be sent through the Purchasing Department of the American Express Co. at any place where that Company has an agency. Agents are given a money order receipt for the amount sent, and will forward us the money order, attached to an order to have the paper sent for any stated time, free of charge, except the usual fee for issuing the order, which is a cent for any sum under \$5.00. This is the safest method to remit orders.

In quoting from **THE BANNER** care should be taken to distinguish between editorial articles and correspondence. Our columns are open to the expression of independent thought, but we do not endorse the varied shades of opinion to which correspondents may give utterance.

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

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

## Banner of Light.

BOSTON, SATURDAY, NOVEMBER 16, 1895.  
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 Bosworth Street, corner Province Street,  
(Lower Floor.)

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

**THE AMERICAN NEWS COMPANY,**  
69 and 41 Chambers Street, New York.

Issued by

**Banner of Light Publishing Company.**

**Isaac B. Rich**, President.  
**Fred T. Tuttle**, Treasurer.  
**John W. Day**, Editor.  
**Henry W. Pitman**, Associate Editor.

Matter for publication must be addressed to the Editor. All business letters should be forwarded to the **BANNER OF LIGHT PUBLISHING COMPANY**.

## 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 liberal offer is made in order to introduce the paper to those who have not yet formed practical acquaintance with its valuable and sterling contents.

While thanking our regular subscribers for their continued patronage, we desire that this journal, which is devoted to the spiritual movement, as well as to secular reforms in behalf of our common humanity, shall receive ample support from the public at large.

## The Religious Situation.

On returning to Boston from the National Unitarian Conference recently held in Washington, Rev. Mr. Savage delivered a Sunday discourse to his people from Unity Pulpit, in which he took a review of the world to see where men are along the stream of advance. It is his fixed belief that the progress of the world is toward a free, independent individualism. What is known as Socialism is to be the voluntary association of free and developed individuals. The type of civilization can be measured anywhere and everywhere by the decay of orthodoxies in religion, and in every department of life, by the freedom of the individual. It seems strange, at first sight, that the one great crime that a religious man can commit is to dare to think—to claim the right of free thinking. You can measure the progress of civilization in any department of life by finding out whether men have learned to be free to think as they please. And the religious world will not be what it ought to be until we get beyond even what is boasted of as toleration.

The props which used to support supernatural pretensions, he said, were in our day giving way, one by one, and the only thing left for modern theologians is the traditionalism which belongs to the outside machinery of their churches. For instance, you can discuss any question you please in the English Church, so long as you keep up the form and accept the priestly order of episcopal succession. Such a condition has never been known in the Anglican Church before. The Episcopal Church in this country was sweeping rapidly toward freedom. That Episcopal Church, in spite of its attempt at reaction, and in spite of its bishops with their "Pastoral Letter," is full of liberty of thinking, which is true not only of the people in the pews, but of those who minister at its altars. In the Congregational Church a struggle is going on every little while, that comes out in the Andover controversy or the American Board. A book like that of Dr. Gordon is published, that fifty years ago would have thrown everybody into convulsions, and the minister daring to issue it would not have stayed in his pulpit longer than was necessary to call a council to pass sentence of condemnation. In this church there is everywhere liberty of thought, a new conception of the universe, a reconstructed idea of the origin and destiny of man. Even in those churches we are accustomed to think of as far as possible from liberalism, these signs of promise are to be found. In every direction we find this indication of freedom to think going on. These things are in the air. They cannot be kept out of the brains and minds and hearts of the people. At Saratoga last year the Unitarian Conference declared its acceptance of the religion of Jesus, summed up in love to God and love to man.

The position of the Unitarians defined for themselves was deeper than the matters over which they had disagreed. They are now ready, said Mr. Savage, to present a united front to the world, and stop discussing matters of minor importance, and take up the real work which is before them. Among the papers and essays read to the Washington Conference was one on the "History of the Origins of Liberal Thought in America," by John Fluke, a paper from Prof. C. C. Everett of Harvard Divinity School on "Our Unitarian Theology," one from Rev. William C. Gannett on

"Incarnation," and others by masterly minds, setting forth the real Unitarian position. The Conference put itself on record in favor of municipal reform, against that seat and centre of personal, social and political corruption everywhere, the saloon—that menace to everything that is best in civilized life. The Unitarians claim to have no creed that it is a crime for any man to touch or question. They believe no honest man can have his opinions made for him. No man is free to choose whatever he pleases to believe. Those who study real facts are likely to reach the same conclusion.

What a person believes in this way is his creed, whether it is written down, or whether he promises to believe it to-morrow or not. The period of discussion being practically over, it is now claimed for the Unitarian churches that they will possess in the future a deeper religious life. There is more of worship, an increasing sense of the presence of God, a deepening feeling in regard to the religious life of man being but a piece of the divine incarnation in the human race. They are becoming a more distinctly, definitely and emphatically religious people than when they were passing through merely the period of criticism and discussion. The future of the civilized world lies in the direction of freedom of thought, religious thought. The old ideas of the universe are gone. The religious schemes that still remain in all the creeds belong to the old universe. They are Ptolemaic, and cannot live in a Copernican universe. There is still a vast amount of inertia and tradition which keep people in their old associations. Thousands are kept where they are by temporary questions of self-interest, because of the bonds of acquaintance and friendship, and because they do not dare to think truly, and follow the results of their thinking.

## The Rising American Spirit.

Everything in its time; and the time has undeniably come for the uprising and unification of the genuine American spirit in the open face of the world. That it is the spirit of peace and all its attendant virtues needs no demonstration. When no provocation to aggressive defense exists, it slumbers in the great popular heart. But it exists in all its power nevertheless. The Old World, led on by England, is at the present epoch visibly moving up about our borders, off our coasts, and across our natural ocean pathways. The dominating temper shown by England especially has steadily been growing offensive to the last degree. From far northern Alaska down into the confines of Central America, her hand is constantly making its greedy intrusion. No power on earth is today such a gobbling robber power as England. Now she is preparing to dispute the grounds of the Monroe Doctrine with us, whose vital principle is contained in the well-known phrase, America for Americans. Without intending even to imply any reference to politics, which is wholly outside of our line of work, we venture the pertinent suggestion in a patriotic spirit only, that the eve of a presidential election is of all times the appropriate one to give a grave and urgent question like this the foremost place in the popular consideration. We have got to meet this issue sooner or later, and much better now than later.

It is far past the time for ridiculing this rising sentiment with the English made epithet of "jingoism." There is no such stuff as that in true American patriotism. The convenient theory that, if it exists at all, it exists only to remain peacefully still and null, is one to be trampled under foot. English power is practically challenging us all the time to show that we are not still as much her colonies as we were before the Revolution. She went just as far as she dared in helping on the work of wrecking our Union! Now she besets us territorially on all sides at once—north and south, east and west. In our deliberate judgment, the way she is going so blindly is the way to her own speedy downfall. That finally comes to all nations and people, as to individuals. She has spread more sail than she can safely carry. Her ruling insanity is to possess the earth. Nothing can to-day happen in any quarter of the habitable globe into which she does not thrust herself. She asserts her arbitrary power everywhere.

Her governing policy is in all respects at war with the American. Ours is a new lesson which the world of men was waiting to have taught. Its early teachings began in the United Netherlands. It was Emerson who rightly said that the Almighty has given to humanity its last and best chance in America. It is just that thought, and the size and quality of that thought, which vitalizes, inspires, and energizes the character of American patriotism. Ours is the grand mission to instruct the world in the principles of freedom, of equality before law, of justice, of public peace and harmony. Any outside power that moves up to dispute that mission with us is going to be fatally worsted in the encounter. We long ago proclaimed to the world the American doctrine that no foreign power should be suffered to bring any part of this continent that is self-governed under its subjection, and that no people on our continent should be unduly oppressed by a foreign government. It looks as if the time was near for putting that declaration to the test. In its maintenance, united America, with its various island dependencies, must in all likelihood be prepared to face Europe in combination. The conflict of the centuries may prove to be that of the Old World against the New.

## An Urgent and Eminent Just Appeal

Is made in another column by Mrs. Cadwallader, Chairman of the Mediums' Defense Committee, for funds to assist in vindication of the persecuted mediums in Philadelphia—and to legally settle the matter in the State of Pennsylvania generally, and by moral effect everywhere else, as to whether Spiritualism has any standing in law, and whether its medial expositors have any rights which the non-Spiritualists are bound to respect.

The case is so ably and cogently stated by Mrs. Cadwallader, and the importance of the Appeal ought to be so clearly self-evident to every Spiritualist in the world, that we do not here attempt to expatiate upon the FACTS! THERE THEY ARE, readers of THE BANNER: Let us beg you to consider it your most important and pressing duty to assist this Committee in its struggle for justice by forwarding to its Chairman the financial aid for which she so eloquently pleads.

## A New Departure.

Arrangements have been made whereby the **BANNER OF LIGHT** in future is to be brought out by a Stock Company.

This Company has been incorporated under the laws of the State of Maine, with a capitalization of \$25,000; it was organized by the election of Isaac B. Rich as President, and Fred G. Tuttle, Treasurer—John W. Day, Henry W. Pitman, John W. Drew, Fred G. Tuttle and Isaac B. Rich being the Directors—and the large stock of valuable books, etc., the subscription-list, good will of business, etc., have been acquired by said Company.

It is the desire of the Directors to add to THE BANNER novel features, such as copious and frequent printing in its columns of "half-tone" portraits of spiritual workers and camp scenes; also the securing of special correspondents in various parts of the country, and other features that they are not ready to announce, which will greatly increase its interest and usefulness; therefore they have decided to place four hundred shares of the stock upon the market at \$25 per share. This is a statement in brief of the arrangements thus far made. While appealing to the good fellowship of the "brethren of the household of faith," the Directors point the intending investor's attention to the fact that, as the property purchased by said Company is really much in excess of the valuation under which it has been acquired, the future may be confidently expected to bring a dividend to its stockholders.

THE BANNER has been a paying institution, and can in the future be kept as such, if the spiritualistic public for which it has so long and so faithfully labored will join hands with the New Company, and by the purchase of shares become co-workers in the good service for humanity which this paper most unquestionably achieves.

Here is an opportunity, Spiritualists of the world, to unite in strengthening for further work the veteran journal of your Cause, and to aid in adding new features to THE BANNER.

## The Education of Indians.

In *Public Opinion* Captain Pratt recommends as the kind of education that will end the Indian problem these four things: Usable knowledge of the language of the country, skill in some industry that will enable successful competition, courage of civilization which will enable abandonment of the tribe and successful living among civilized people and a knowledge of books, or education, so called. The Indian is a man like other men. He has no innate or inherent qualities that condemn him to separation from other men or to generations of slow development. He can acquire all the above qualities as quickly as other men can acquire them, and is hindered or helped by the same conditions and environment that hinder or help other men in acquiring the same qualities. He is not to blame for not possessing them if he has had no chance to acquire them. If he is not acquiring them now as rapidly as he might and ought, it is because he is hindered by the contrivances we have forced upon him. He is to acquire a usable knowledge of the language of the country by associating with those who use it. He is to acquire skill in industrial occupations in the same way. And experience alone will give him the courage of civilization. He thus becomes a useful citizen without a knowledge of books.

THE BANNER would add that every effort at the improvement of the Indian's condition must be made in the old-time practical spirit, that "makes haste slowly," but surely.

## The Science of Keeping Dark.

A timely and highly pertinent article, attributed to the *Medical Times* of Chicago, says it is a fatal mistake for doctors to tell their patients all about the method of treatment for their cases. Among other reasons, it permits a variety of opinions; it allows the patient to purchase the remedies when similarly ill, and thus save the doctor's fee, and it permits the patient to prescribe for his friends when the symptoms are evident, and thus to dispense the doctor's knowledge and skill without his getting any profit out of it. The patients have no right to this knowledge, for which they have paid nothing. Moreover, he is the more profound doctor who tells nothing whatever of his method or means of cure. And it will not answer for a physician to be brought in competition with his own patients. Obviously he cannot stand this kind of competition. By holding his tongue a physician can best impress his patients with the idea that he is possessed of profound knowledge. "It is not well to tell everybody around a patient what is best to be done and how to do it, for it will inevitably happen that after a while the doctor's attendance can be altogether dispensed with in simple cases of illness or accident where he is now called in.

This article is in harmony and in line with the spirit of doctors' plot laws themselves, which aim only still further—making the patient the prisoner of the statute (as regards his chosen healer) as well as the slave of ignorance.

We are indebted to Mrs. Milton Rathbun for a copy of the *Woman's Edition of the Record*, edited and published by the women of Mount Vernon, N. Y., in aid of the Hospital fund. The edition is well gotten up in every department, and much credit is due the "women of Mount Vernon" for the taste, tact and skill with which they have handled each subject.

T. P. WATKINS of New York, brother of Dr. C. E. Watkins, passed to the higher life Friday, Nov. 8. New Bedford papers will please copy this announcement.

**COME UP AND SUBSCRIBE FOR THE BANNER OF LIGHT. Remember you have a standing invitation!**

## The Persecution in Philadelphia.

## What Shall be Done to Meet the Coming Issue? A Question for Spiritualists to Answer.

To the Editor of the *Banner of Light*:

The arrests of the mediums of Philadelphia under the law governing fortune telling, call for immediate action on the part of every true Spiritualist.

The first attack was made in June, and the statement was made that in every case where a medium predicted the future, he or she was liable to arrest, and that the law would be strictly enforced.

Many of the Spiritualists seemed to think that the storm would soon blow over—that there would be no attempt to interfere with the practice of legitimate mediumship. The action of the past month has shown conclusively that no medium is safe in the city of Philadelphia or the State of Pennsylvania while the present law is on the statute books. The statute reads as follows:

Any person who shall pretend for gain or lucre to predict future events by cards, tokens, the inspection of the head or hands of any person, or by any one's age, or by consulting the movements of the heavenly bodies, or who shall, for gain or lucre, pretend to effect any purpose by spells, charms, necromancy or incantations, shall be guilty of a misdemeanor punishable by any court of quarter sessions in this Commonwealth with fine and imprisonment, or both, or either, at the discretion of the court.

Whoever shall pretend, for lucre or gain, to tell fortunes or foretell future events by other means than those aforesaid shall be guilty of a misdemeanor, to be prosecuted as offences against public law are now prosecuted in this Commonwealth, and to be punished as provided in Section 1 of this act.

If any person or persons shall publish by card, circular, sign, newspaper, or any other means whatsoever, that he or she shall or will predict future events, the said publication may be given in evidence under the first and second sections of this act.—*Statute of Pennsylvania.*

Under this act, without a moment's warning, warrants were served upon many of our mediums, and they were compelled to ride through the streets with common convicts, in an open patrol-wagon, to the place of hearing. They begged to be allowed to go in a more private manner, but were refused. One medium asked the officer how he would feel if it was his own mother who was compelled to go through the streets in that manner when she had committed no crime, and in answer he said he would pull down the curtains of the patrol-wagon. Nor was riding through the street in this public manner the only indignity to which these mediums were subjected. When they reached the magistrate's court they were not allowed to say a word for themselves, but, on the unsupported testimony of one man, were all placed under six hundred dollars bail to answer at court.

As many of them had not the time to notify their friends, they were remanded to the county jail until bail could be procured. In one case, where the medium had been arrested in June for the same so-called offence, and had been put under bail to appear at court, she was again arrested in September, and although she had had no trial in the meantime—so, of course, could not have been adjudged guilty—she was put under a heavier bail than the others.

A number of the women who were arrested on this charge had the warrants served upon them while they were about their household duties, and requested the privilege of changing their clothing for street attire; to add to all the other indignities to which they were subjected they were compelled to do this in the presence of the officer.

And this outrage was perpetrated in the city which is the proud possessor of the "Liberty Bell."

Little did our forefathers think, as they listened to the bell whose tones pealed forth the glad tidings of "Liberty to all," that the time would come when such indignities could be perpetrated upon women in the name of the law.

This movement against the mediums in Philadelphia is simply an entering wedge. It is an attempt to class mediums as fortune-tellers, and it behooves all Spiritualists to enter an earnest protest against it. Should this attempt succeed in Philadelphia, it would be the signal for the same persecution in other parts of the State, as well as in other States. I am informed that the Mayor of this city has been deluged with letters imploring him to arrest all the mediums. The pressure brought to bear upon him by those who are opposed to Spiritualism ought to be offset by a vigorous protest from all the Spiritualists of the country, on the ground that such a course is depriving us of the liberty of thought, speech and action, which is guaranteed by the Constitution.

Most time has come when the Spiritualists must stand for their Constitutional rights.

The committee having this matter in charge is composed of members of the various societies in the city, as follows:

MR. B. B. HILL, Chairman; MR. F. H. MORRILL, Sec'y; MRS. M. E. CADWALLADER, Cor. Sec'y; MR. CHEW, HON. T. M. LOCKE, C. L. GEORGE, MR. HOLLOWELL, SAMUEL WHEELER, MR. BARRY, CAPT. KEEFER, MR. KURTZ, MR. MARLOR, MR. KELLAR, DR. BATES, MRS. JENNINGS, and MR. WELSH.

Mrs. M. E. Cadwallader was appointed Chairman of the Finance Committee, with full authority to receive and collect all contributions to the Mediums' Defense Fund.

Competent counsel has been engaged. The case is already in court, awaiting its turn, and money is needed immediately, as it is desirable to push the case to a final issue. The question at stake is not merely to decide what shall be done with the mediums under arrest, but to test the rights of Spiritualists under the laws of the land.

Friends and Spiritualists, we appeal to you for the funds to defend these mediums, and, if necessary, to carry the case to the Supreme Court, that it may be determined whether the officers of the law have the right to enter the homes of mediums and remand them to prison when they have committed no crime or offence, save the so-called one of practicing their mediumship.

We appeal to you in the name of humanity, in the name of Spiritualism, and in the name of the dear departed friends whose love lightened the pathway of life when in the mortal form, but who now have arisen to a higher

life! In their name we appeal. Can you refuse this petition? We think not. Hoping for a generous response, we await your action.

Address all correspondence to  
Mrs. M. E. CADWALLADER, Cor. Sec'y,  
P. O. Box 446, Philadelphia, Pa.

## A Remarkable Test

Of spirit presence occurred recently through the mediumship of Mrs. MAGGIE WAITE of California, who is now located at 13 Dalton street, Boston. We have been put in possession of a letter addressed to Mrs. Waite, in which a correspondent bears thankful witness to most unexpected evidence of spirit-identity received in a letter sent him by herself. While, from the nature of the case, we do not feel justified in giving the writer's name, we have it, with his address, on file at this office, as evidence of the verity of his statements. Writing from his home in Tarrytown, N. Y., Nov. 3, he says, regarding the letter received from the medium:

"What struck me as most remarkable and past all dispute, was the appearance to you of the spirit of Mary Lyons, telling you she had just passed out to the other world from our place, and wished to reach James Bird, from whose house she had been buried about a week before, and pointing to her chin, as though the cause of death laid there."

It is all true. She was employed as a servant in his house. About two weeks ago an eruption appeared on the lower part of her face, and it is believed she scratched it, as blood poisoning, or malignant pustula, resulted, and she died in a few days. She was buried from his house—the funeral services real taking place in the Roman Catholic church a week ago to day, Mr. Bird bearing all the expenses. I heard of it at the time.

Now, as I did not know the young lady, and therefore did not have her in my mind when I wrote to you for a message, how she should desire to speak to me of the subject in the spirit-message which I desired to come from my dear grandfather, is a profound mystery.

The only way in which I can account for it is this: While writing to you, her spirit must have been near me, knowing that I lived in this place, she wished to speak in this manner. Or, as papa was well acquainted with Mr. Bird, his spirit might have informed her of the fact. At any rate it is astounding, and I cannot doubt such a marvelous test—a test unthought of on my part."

## Decease of the Countess of Caithness.

The readers of THE BANNER have long been familiar with the name of the lady above referred to, as a prominent student of occult themes—also one who knew of the verity of spirit communion *per se*. We have now to chronicle her departure to the higher life.

The *staid Boston Advertiser* gives a dispatch from London dated Nov. 5, which records that Countess Marie, widow of the fourteenth Earl of Caithness, has passed on from the mortal. She was created Duchess of Pomar by Pope Leo XIII, in 1879. The deceased Countess was a devoted Spiritualist, and later, an adherent of the Theosophical faith, and her beliefs led her, personally the most charming and most accomplished of women, to astonish the world by eccentricities of character.

It is now nearly twenty four years since she married the earl of Caithness. The Earl, says this dispatch, who was a retired naval officer, with a mechanical turn of mind, died in 1881, and was laid to rest among his ancestors in the royal mausoleum of the ancient palace of Holyrood—a right enjoyed by his family because of its descent from King Robert Bruce, and its kinship to the Stuarts.

This kinship had remarkable consequences in the Countess's later life. During a residence of some years in New York she became deeply interested in Spiritualism, and eventually arrived at the belief that Mary Stuart had reincarnated herself in her.

In Paris the Countess lived in a palatial residence overlooking the Bois de Boulogne. Here she dispensed princely hospitality. Four years ago, says *The Advertiser*, when Mme. Blavatsky died in London, Lady Caithness was understood to be looked upon as her successor in the headship of the London Theosophists.

## Come up and subscribe for the BANNER OF LIGHT. Remember you have a standing invitation!

Mrs. Thomas, a medium of Cincinnati, is the Spiritualist commissioned by the Courts of Ohio to perform the ceremony of marriage. The Post of that city, in recording the event, spoke of her as a woman of great intelligence and prepossessing appearance. Before she took the oath she had to swear that her religion and teachings are in harmony with the New Testament. Mrs. Thomas has very many friends, and it is hoped she will add many more in the couples she will make happy by marriage according to the spiritualistic faith as she expounds it.

We received from Mrs. M. R. B. an account of the meeting of the People's Progressive Spiritualists' Association, Brookton, Mass., too late for this issue. It will be printed next week.

Hon. E. Moody Boynton of Newburyport, Mass., recently said of Dr. T. A. Bland's book "How to Get Well," etc. (a copy of which he bought of the Doctor some time ago): "It is a most reliable work, intensely interesting, and highly instructive."

Dr. Abbie K. M. Heath is located at 71 Dover street, Boston, where she gives a sitting daily from 1 to 2 P. M. Dr. H. has been informed of wonderful power to diagnose disease and perform cures where the Regulars fail. She also holds test circles every Sunday evening, meeting with fine success, many people coming from a distance to be attendants and to receive the benefit of her services.

(From Cleveland Leader, Nov. 1.)

## Funeral of Alta J. King.

The funeral of Miss Alta J. King, of Cleveland, O., aged eighteen years, who passed away on Tuesday, took place yesterday from her late home, No. 471 Quincy street.

A large number of friends were present, beside the members of the Children's Progressive Lyceum and others of the spiritual faith. The casket and surroundings were artistically decorated with floral emblems from the different Spiritual societies, Quincy Street Congregational Church, and her many friends. The services were unique in character, and were conducted by Mr. Thomas Lees.

Appropriate hymns were sung; silver-chain recitations were read by Mrs. Carrie L. Hopkins, Guardian of the Lyceum, several of the members reading the responses. After the address of Mr. Lees, Mr. B. F. Bellows, the present Conductor of the Children's Sunday School, followed with a brief eulogy of the departed one, and Mrs. Effie Moss concluded the services with a few remarks illustrative of spirit-life.

The remains were taken to Woodlawn Cemetery—the following young members of the Lyceum, F. Bohart, Edgar Emmerson, Arthur Davies, William Kitch, Herbert Pae and Nell Pae acting as pall-bearers. The six young women acting as honorary pall-bearers were Nellie Thayer, Jennie Thayer, Kate Derby, Alice Doolittle, who before the casket was lowered into the grave, each placed a floral emblem upon it, singing, as they did so, the spiritual refrain, "Thou'rt a Pure White Lily." Mr. Lees closed the services with appropriate remarks, and on behalf of the bereaved family thanked the many friends for their kindness and sympathy during their severe trial. Mr. King was formerly Conductor of the Children's Progressive Lyceum.

## Washington Excursions.

The Royal Blue Line announces another series of personally-conducted, seven-day tours to Washington, D. C., the first party leaving Boston Wednesday, Nov. 20. The rate of \$25 covers every expense of the entire trip. An limited number of places may be obtained by addressing A. J. Simmons, N. E. F. A., 211 Washington street, Boston.



# "CHAUTAUQUA" DESK FREE WITH A COMBINATION BOX OF "SWEET HOME" SOAP.

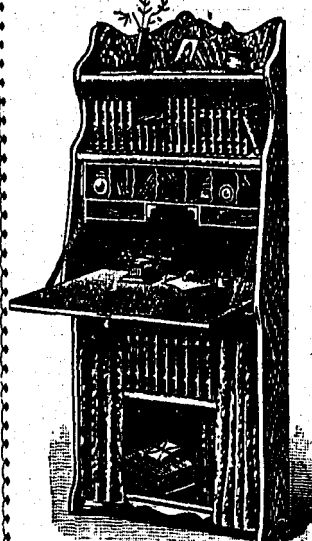
MOST POPULAR DESK EVER MADE.

NUMBER in use exceeds any other one article of furniture. Has gladdened half a million hearts. Solid Oak throughout, hand-rubbed finish. Very handsome carvings. It stands 5 ft. high, is 2 1/2 ft. wide, writing bed 24 inches deep. Drop leaf closes and locks. A brass rod for curtain. Our soaps are sold entirely on their merits, with a guarantee of purity. Thousands of families use them, and have for many years in every locality, many in your vicinity.

## OUR GREAT COMBINATION BOX.

- |  |         |
|--|---------|
| 100 BARS "SWEET HOME" SOAP   | \$5.00  |
| Enough to last an average family one full year. For all laundry and household purposes it has no superior. |         |
| 10 BARS WHITE WOOLLEN SOAP   | .70     |
| A perfect soap for flannels.   |         |
| 9 PKGS. BORAXINE SOAP POWDER (full lbs.)   | .90     |
| An unequalled laundry luxury.  |         |
| 1-4 DOZ. MODJESKA COMPLEXION SOAP  | .80     |
| Exquisite for ladies and children. A matchless beautifier.   |         |
| 1-4 DOZ. OLD ENGLISH CASTLE SOAP   | .30     |
| 1-4 DOZ. CREME OATMEAL TOILET SOAP   | .25     |
| 1-4 DOZ. ELITE GLYCERINE TOILET SOAP   | .25     |
| 1-4 DOZ. LARKIN'S TAR SOAP   | .45     |
| Infallible preventive of dandruff. Unequaled for washing ladies' hair.                                     |         |
| 1-4 DOZ. SULPHUR SOAP  | .45     |
| 1 BOTTLE 1 oz. MODJESKA PERFUME  | .30     |
| Delicate, refined, popular, lasting.   |         |
| 1 JAR MODJESKA COLD CREAM  | .25     |
| Soothing. Cures chapped skin.  |         |
| 1 BOTTLE MODJESKA TOOTH POWDER   | .25     |
| Preserves the teeth, hardens the gums, sweetens the breath.  |         |
| 1 PACKET SPANISH ROSE SACHET   | .20     |
| 1 STICK NAPOLEON SHAVING SOAP  | .10     |
| THE CONTENTS, Bought at Retail, COST   | \$10.00 |
| DESK, WORTH AT RETAIL  | 10.00   |
| All for \$10.00. (You get the DESK Gratis.)  | \$20.00 |

SUBSCRIBERS TO THIS PAPER MAY USE THE GOODS 90 DAYS BEFORE BILL IS DUE.



Booklet Handsomely Illustrating Ten other Premiums sent on request.

After trial you—the consumer—pay the usual retail value of the Soaps only. All middlemen's profits accrue to you in a valuable premium. The manufacturer alone adds Value; every middleman adds Cost. The Larkin plan saves you half the cost—saves you half the regular retail prices. Thousands of readers of this paper know these facts.

Many people prefer to send cash with order—it is not asked—but if you remit in advance, you will receive in addition to all extras named a nice present for the lady of the house, and shipment day after order is received. Your money will be refunded without argument or comment if the Box or Desk does not prove all expected. We guarantee the safe delivery of all goods.

Write your order like this TO-DAY, while you think of it, or cut this out and sign it:

"You may ship me, subject to thirty days' trial, One Combination Box of 'Sweet Home' Soap, with extras, etc., and the Chautauqua Desk, upon your own conditions, viz.:

If after thirty days' trial I find all the Soaps, etc., of unexcelled quality and the Desk entirely satisfactory to me and as represented, I will remit you \$10.00; if not, I will notify you goods are subject to your order and you must remove them, making no charge for what I have used."

Name \_\_\_\_\_ Street No. \_\_\_\_\_

Occupation \_\_\_\_\_ State \_\_\_\_\_

P. O. \_\_\_\_\_

Estab. 1876. Incorr. 1892. THE LARKIN SOAP MFG. CO., Buffalo, N. Y.

NOTE.—We are personally acquainted with Mr. Larkin, of the Soap Manufacturing Company of Buffalo; have visited their factory; have purchased and used their goods and premiums offered, and we know that they are full value. The only wonder is that they are able to give so much for so little money. The Company is perfectly reliable.—The Evangelist.

## NEWSY NOTES AND PITHY POINTS.

HOW TO BE HAPPY.  
In Four Parts.

Are you awfully tired  
With play, little girl?  
Weary, discouraged and sick?  
I'll tell you the loveliest  
Game in the world—  
Do something for somebody, quick;  
Do something for somebody, quick!

Advertising (so says Printer's Ink) will not injure the finest fabric.

Happiness depends not absolutely upon what we are, but on a certain adaptation of ourselves to our environment. If this adaptation does not already exist, it must be effected in one of two ways: we must change our circumstances, if that is possible; if not, then we must change ourselves.—Universalist Record.

Josh Billings said: "Rise early, work hard and late, live on what you want sell, give nothing away, and if you don't die rich and go to the devil, you may sue me for damages."

There occasionally reaches us on the psychic ocean a little wave of discontent or jealousy, caused by the fact that this or that society's meetings have not received as much attention in these columns as those of some other society. We have repeatedly urged that reports and announcements from all the societies be sent in freely for publication, and all that have been sent were published. The Medium has no favorites. It is not worth your while, friends, to write up a report or announcement for our columns, it is certainly not worth your while to kick about the absence of such notice.—The Medium, Los Angeles, Cal.

The same is true in THE BANNER's case, brother.

MAUD MULLER IMPROVED.—Maud Muller on a summer night went out on her bike in the bright moonlight. She pedaled around from six to ten, on a trip that would tag the strongest men, but her heart was light, and her spirits gay, for it was not work, it was nothing but play. Next morning, however, she awoke in a pain in her head, she was all played out, and stayed in bed, while her mother hustled in the kitchen below—not to ride a wheel, but to make things go. Though the morning was hot, and she worked by the fire, she did not collapse with a punctured tire. Alas! for the girl and the woman, see! things are not as they used to be.—Topeka Mail.

Brussels is to have a ship canal that will bring vessels of two thousand tons burden to its wharves, and the cost will be only one million dollars.

The Vaccination Law is unnecessary, unequal, cruel and immoral. Unnecessary, in that it has never saved a life, while it has destroyed many; unequal, in that the rich can defy it with a light heart, while it crushes the poor into an abhorred compliance; cruel, in that, falling only on the poor, where it strikes, it leaves either a broken fortune or a broken heart; immoral, in that where it succeeds it leaves a broken conscience.—William White, author of the "Story of a Great Delusion."

WHAT NEXT?—It is announced that a Penny Magazine will be issued at Philadelphia, Pa., on the 20th of January, 1896, and monthly thereafter. It will be devoted to fiction by the best writers in America and Europe. The penny is English, and counts two cents per copy in this case.

"Take away woman," shouted the orator, "and what would follow?" "We would," said a man at the back of the audience, promptly.—The Bits.

Silence is not golden in business. Talk, and talk loudly and often, if you want to make trade. Business may be done without fertilizers, but what will the harvest be?—Printers' Ink.

The Chicago Times-Herald says: Of the forty-four State Governors in the American Union, thirty-nine are avowed believers in religion, twenty-nine being professed Christians. Among them are ten Presbyterians, five Congregationalists, five Episcopalians, four Methodists, three Unitarians, one Baptist, one Christian and sixteen unconnected with church organizations.

The United States Tobacco Journal states that the falling off in the demand for cigars will amount this year to 700,000,000 cigars, and this loss is very generally credited to cycling.

Laughter is a frolic of the corpses.—Stratton.

## An Attractive Offer.

We refer to that of the Larkin Soap Manufacturing Co., of Buffalo, N. Y., which appears in another place. The offer which this Company makes is of a most generous character. The terms are such as no fair-minded person can object to. We know the firm, have purchased and used their goods, and we are glad to say that every article is of a high order. No one need hesitate to enter into business relations with the concern. Those who purchase once are sure to become permanent customers.

## Proof Positive

THAT OUR SPIRITUAL DOCTORS ARE THE ONES WHO SHOULD BE PROTECTED.

To the Editor of the Banner of Light:

I would like to say a few words in favor of medical freedom. The State of Massachusetts, and nearly all other States, now have laws protecting medical men who are "regular graduates," or those who have followed certain notes on doctoring—I will not say of curing. All others who desire to practice medicine must attend some medical college for four years, excepting those who were fortunate enough to secure a second-class certificate from the State.

This, in my opinion, will stop many who are mediums for healing the sick from practicing their divine gifts. As a bit of evidence showing that in one case at least a spiritual doctor or healer knew more than the regulars, I desire to give your readers the following facts: Dr. C. E. Watkins, so widely known as one of our best mediums, who has converted thousands to the fact that spirits do return to earth, has, as we all are aware, for years past devoted his time to the healing of the sick. The wonderful cures that he has made are well known to all readers of the spiritual press.

It is true he is a regular graduate, but not from the old schools. Still he boldly claims that he would not practice a day if his spiritual gifts should leave him; he states frankly that he is a Spiritualist, and makes his cures through his wonderful mediumship.

There are many who will be pleased to know of this positive proof that he has the power which enables him to correctly diagnose disease. Some time ago Dr. Watkins diagnosed the case of a lady in National City, Cal., giving the disease as Ovarian Tumor, and advised no surgical operation, saying that an operation would prove fatal. She said the diagnosis was wrong. This diagnosis was made last spring; she afterward consulted a surgeon on San Diego, one of the best on the Pacific coast, who advised an operation, to which she consented, and it was found that she was suffering from an ovarian tumor. She failed to recover, as the following will prove:

"NATIONAL CITY, CAL., Oct. 28, 1895. Dear Doctor.—It is always a satisfaction to know when we are right. You diagnosed the case of Mrs. of National City, when you were on this coast last winter and spring. You said she had an ovarian tumor. She said that you were mistaken. You also told her not to have an operation, or it would prove fatal. She consulted Dr. R. of San Diego, Cal., who performed an operation upon her from which she never recovered. When it was over she said: 'Well, Dr. Watkins was right.' The surgeon said it was not a tumor at the first, afterward said it was. No one thought she had a tumor until you told her so. Thinking this would be of interest to you and your wife, I decided to tell you, as you would not have heard the truth from any other source.

Thought it would be a pleasure to you to know that you were right and all others wrong. I would like to see any of your health journals. Wishing you and yours every success, I remain,

R. H. LONGSHORE, M. D.,  
National City, Cal.

Dr. Watkins has plenty of such evidence of the truth as to his power to correctly diagnose disease, and this, with his knowledge of medicine, is no doubt the secret of his marvelous success as a physician. A SPIRITUALIST.

Come up and subscribe for the BANNER OF LIGHT. Remember you have a standing invitation!

## CONNECTICUT.

Norwich.—Mrs. J. A. Chapman, Sec'y, writes: Sunday, Nov. 10, Mrs. Helen L. Palmer of Portland, Me., gave two eloquent addresses before the Norwich Spiritual Union. Treating in the afternoon upon "The God and the Bible of Spiritualism," the speaker showed that the God of Spiritualism is the highest principle and the divine law of which man can have any possible conception. His Bible is written in human deeds and recorded in human hearts.

The evening theme: "The Saviors of the Saviors—Who Are They, and What of Their Coming?" traced the many saviors of the past along the line of human progress up to the present time, and declared that all who stretched forth their hands to uplift the fallen and the weak were indeed saviors of humanity.

Mrs. Palmer's work is of a high order. From the invocation to benediction there is one grand outpouring of inspiration, which points to the uplifting of the race.

Next Sunday Dr. George A. Fuller of Worcester, Mass., will be our speaker.

Come up and subscribe for the BANNER OF LIGHT. Remember you have a standing invitation!

## Movements of Platform Lecturers.

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

Flavius A. A. Heath, inspirational lecturer and platform test medium, has several open dates, and will be glad to correspond with societies desiring his services. Terms reasonable. Address: 71 Dover street, Boston, Mass.

F. L. O. A. Keeler has changed his address to 144 West Canton street, Boston, and is having an increased amount of patronage. He will remain in Boston for the present.

Mrs. M. W. Leslie, lecturer and platform test medium, would like to make engagements with societies. Address 144 West Canton street, Boston, Mass.

Mrs. H. W. Cushman has moved to No. 22 Prospect street, Somerville, near Somerville avenue. Her circles Monday evenings and Wednesday afternoons are always attended by a fine class of people. She is a most worthy medium, of nearly forty years' active experience, and deserves well at the hands of honest investigators.

Dr. William Franks can be addressed at 484 Lafayette Avenue, Brooklyn, N. Y. Societies wishing to make engagements for the season of '96, can find him as above.

E. J. Bowtell lectured at Newark, N. J., Nov. 10. Has open dates. Address, 484 Lafayette Avenue, Brooklyn, N. Y.

Moore Hull lectures in Columbus, O., on Friday evenings and Saturdays during November and December. He would like to speak three or four nights each week where his services are desired within easy reach of Columbus. Address him, for two months, at 754 Oak street, Columbus, O.

Dr. C. Mary L. and Master Sammie Goodrich (14 years old), test mediums and speakers, have just completed a five Sundays' engagement in Brockton, commencing Sept. 15; were in Rockland, Mass., 19, 20; Lynn, Mass., Nov. 3; have some open dates in December and January; will be in Rockland Jan. 1, and Lynn the third Sunday in January. Societies wishing to engage the family should address Dr. C. Goodrich, 80 Elm Street, Portland, Me.

Mrs. Julia E. Davis would like to correspond with societies, with a view to filling the month of December, which is open. Address, 49 Dickinson street, Somerville, Mass.

F. W. Smith, writing from Rockland, Me., Nov. 11, says: "Rev. Andrus Tins is speaking for our Society; his first lecture of Sunday was grand and practical. He will stop here two weeks longer."

Dr. C. W. Hidden of Newburyport, Mass., has been engaged to open the season for the new society at Bridgeport, Conn., Sunday, Nov. 17.

J. Frank Baxter will lecture Sundays, Nov. 17 and 24, in Meriden, Ct.

Mrs. William Peyser of Providence, R. I., has been in Rockland, Me., for several Sundays past, and has been highly successful. See testimony in this regard in another column.

W. J. Colville's work in California is very successful. He is at present writing, in Alameda, and wishes all correspondents to address him at 1725 Everett street, Alameda, Cal., until further notice. A letter from his pen will be found on our third page.

Mr. J. William Fletcher lectures in Spencer Hall, 114 West Fourteenth street, New York City, Wednesday evenings, Nov. 20 and 27; Fraternity Hall, Brooklyn, Saturday afternoon, Nov. 17; Small's Hall, Brooklyn, Saturday evenings, Nov. 23 and 30. Address, 1554 Broadway, New York City.

Harlow Davis, M. D., will hold platform test sances at Columbia Hall, Providence, R. I., Sunday evenings, Nov. 17 and 24. During the week days he will return to his office at 110 East Twenty-eighth street, New York City, where all mail should be addressed.

"Many of the older Spiritualists," says Progress, San Francisco, Cal., "will remember the visit to this city of C. E. Watkins, a number of years ago. They will be pleased to know of his return to this coast. He will be in San Francisco for a short time." Her regular address for November is 57 South Fifth street, San Jose, Cal.

Dr. George A. Fuller lectures in Norwich, Conn., Nov. 17 and 24; Pittsburg, Mass., Dec. 8 and 22; Springfield, Dec. 1; Providence, R. I., Dec. 16; Marlboro, Dec. 23; and Chicago, Ill., the month of January, 1896. Would like engagements for March 8, April 5, 12 and 26; also May 10 and 31. Address, 42 Alvarado avenue, Worcester, Mass.

Ayer's Sarsaparilla. Its record of forty years is one of triumph over blood diseases.

## The Veteran Spiritualists' Union.

To the Editor of the Banner of Light:

The regular public monthly meeting of the Veteran Spiritualists' Union was held at Gould Hall, No. 3 Boylston Place, on Wednesday evening, Nov. 6, Dr. H. B. Storer presiding. The record of the previous meeting was read, and approved.

J. Cleve Wright, an honorary member, was the first speaker. He asked "What is a veteran?" and answered it by saying, he is one who wears the badge of honor; who devotes the best within him to the cause he advocates and loves; he carries his crutches with him. This Union does a practical philanthropic work. The noblest quality of the human spirit is philanthropy; it is the expression of a beautiful sentiment; we should get down to the truth that life is common, and that we all are members of one great brotherhood.

What a royal time there will be in the spirit-world when the veterans of this organization meet the veterans of Spiritualism zone before, and relate respective trials in the crossing of the Rubicon and the Potomac of Spiritualism.

Treasurer M. T. Dole announced the serious illness of Dr. Geo. W. Kingsbury, of Boston, one of our charter members, and a regular attendant of our meetings. Mr. Dole related reminiscences of some of our early workers in the cause of Spiritualism, and sacrifices then were many, and odium and ostracism were endured; but now what a change for the better; those who have come into the work in recent years do so under grand auspices and vastly improved opportunities.

Mrs. Maggie Walte, a member of the Veteran Spiritualists' Union, was the next speaker, relating her experience and trials in coming to the work as a medium. She is the expression of a beautiful sentiment; we should get down to the truth that life is common, and that we all are members of one great brotherhood.

When a royal time there will be in the spirit-world when the veterans of this organization meet the veterans of Spiritualism zone before, and relate respective trials in the crossing of the Rubicon and the Potomac of Spiritualism.

Treasurer M. T. Dole announced the serious illness of Dr. Geo. W. Kingsbury, of Boston, one of our charter members, and a regular attendant of our meetings. Mr. Dole related reminiscences of some of our early workers in the cause of Spiritualism, and sacrifices then were many, and odium and ostracism were endured; but now what a change for the better; those who have come into the work in recent years do so under grand auspices and vastly improved opportunities.

Mrs. Maggie Walte, a member of the Veteran Spiritualists' Union, was the next speaker, relating her experience and trials in coming to the work as a medium. She is the expression of a beautiful sentiment; we should get down to the truth that life is common, and that we all are members of one great brotherhood.

When a royal time there will be in the spirit-world when the veterans of this organization meet the veterans of Spiritualism zone before, and relate respective trials in the crossing of the Rubicon and the Potomac of Spiritualism.

Treasurer M. T. Dole announced the serious illness of Dr. Geo. W. Kingsbury, of Boston, one of our charter members, and a regular attendant of our meetings. Mr. Dole related reminiscences of some of our early workers in the cause of Spiritualism, and sacrifices then were many, and odium and ostracism were endured; but now what a change for the better; those who have come into the work in recent years do so under grand auspices and vastly improved opportunities.

Mrs. Maggie Walte, a member of the Veteran Spiritualists' Union, was the next speaker, relating her experience and trials in coming to the work as a medium. She is the expression of a beautiful sentiment; we should get down to the truth that life is common, and that we all are members of one great brotherhood.

When a royal time there will be in the spirit-world when the veterans of this organization meet the veterans of Spiritualism zone before, and relate respective trials in the crossing of the Rubicon and the Potomac of Spiritualism.

Treasurer M. T. Dole announced the serious illness of Dr. Geo. W. Kingsbury, of Boston, one of our charter members, and a regular attendant of our meetings. Mr. Dole related reminiscences of some of our early workers in the cause of Spiritualism, and sacrifices then were many, and odium and ostracism were endured; but now what a change for the better; those who have come into the work in recent years do so under grand auspices and vastly improved opportunities.

Mrs. Maggie Walte, a member of the Veteran Spiritualists' Union, was the next speaker, relating her experience and trials in coming to the work as a medium. She is the expression of a beautiful sentiment; we should get down to the truth that life is common, and that we all are members of one great brotherhood.

When a royal time there will be in the spirit-world when the veterans of this organization meet the veterans of Spiritualism zone before, and relate respective trials in the crossing of the Rubicon and the Potomac of Spiritualism.

Treasurer M. T. Dole announced the serious illness of Dr. Geo. W. Kingsbury, of Boston, one of our charter members, and a regular attendant of our meetings. Mr. Dole related reminiscences of some of our early workers in the cause of Spiritualism, and sacrifices then were many, and odium and ostracism were endured; but now what a change for the better; those who have come into the work in recent years do so under grand auspices and vastly improved opportunities.

Mrs. Maggie Walte, a member of the Veteran Spiritualists' Union, was the next speaker, relating her experience and trials in coming to the work as a medium. She is the expression of a beautiful sentiment; we should get down to the truth that life is common, and that we all are members of one great brotherhood.

When a royal time there will be in the spirit-world when the veterans of this organization meet the veterans of Spiritualism zone before, and relate respective trials in the crossing of the Rubicon and the Potomac of Spiritualism.

Treasurer M. T. Dole announced the serious illness of Dr. Geo. W. Kingsbury, of Boston, one of our charter members, and a regular attendant of our meetings. Mr. Dole related reminiscences of some of our early workers in the cause of Spiritualism, and sacrifices then were many, and odium and ostracism were endured; but now what a change for the better; those who have come into the work in recent years do so under grand auspices and vastly improved opportunities.

Built On the Solid Basis Of Pure, Rich, Red Blood, Health Is real and lasting. Oplate Compounds, Narcotics And Nerve Stimulants are Temporary and Dangerous.

## Hood's Sarsaparilla

Builds permanent Good Health Because it Purifies, Vitalizes And Enriches the Blood. Cures Scrofula, Catarrh, Rheumatism, Nervousness, Weakness, Dyspepsia. Try it.

Prepared by C. I. Hood & Co., Lowell, Mass., U. S. A.

Hood's Pills the after-dinner pill and family cathartic. 25c.

## DR. F. L. H. WILLIS'S NINE POSITIVE CURES

FOR THE

Home Treatment and Eradication of Disease.

The Result of Forty Years' Experience in the Healing Art.

- No. 1—Blood Affections.
- " 2—Dyspepsia and Diseases of the Stomach.
- " 3—Catarrh, or Heart Weakness, Palpitation, etc.
- " 4—Nervousness and Sexual Debility.
- " 5—Kidney and Bladder Troubles.
- " 6—Liver and Skin Diseases.
- " 7—Rheumatism and Neuralgia.
- " 8—Diseases of Women.
- " 9—Constipation.

Send for Testimonials to

DR. WILLIS, (only)

Mention this paper. Glenora, Yates Co., N. Y.

Oct. 12.

BREAKFAST—SUPPER.

## EPPS'S COCOA

BOILING WATER OR MILK.

Nov. 16.

HEADACHES

Are usually caused by a deranged stomach and a sluggish liver. These Pills are a sure relief. Price 25 cents per box.

Prepared only by

S. WEBSTER & CO.,

63 Warren Ave., Boston, Mass.

Oct. 5.

Temperance Workers,

Willing to save men and families, write for facts and free samples to

BOSTON HOME TREATMENT,

Nov. 16. 1w Hotel Pelham, Boston, Mass.

Dr. Abbie K. M. Heath

GIVES Sittings by mail for Clairvoyant Diagnosis and general advice upon Business, Health, Wealth, Losses, Crosses, and the POWER to rise above FATE. Send lock of hair, full name and address. \$1.00 and stamp.

AT HOME 1 to 9 p. m. Test Circle Sunday evening. Remedies prepared especially for each patient.

71 Dover Street, Boston, Mass. 1w\* Nov. 16.

George J. Bracken,

O. P. PHILADELPHIA, PA., Test and Business Medium.

Sittings daily. Consultation fee \$1.00. 84 Dover street, Boston, Suite 1. Full name given. 1w\* Nov. 16.

Mrs. Hettie Clark,

MEDICAL CLAIRVOYANT, Business and Test Medium.

24 Upton street, Boston, Mass. 1w\* Nov. 16.

E. A. Mason,

TRANCE MEDIUM. Test Sittings Tuesday evening, at 8; Friday at 2:30. 10 Bond street, Boston. Nov. 16.

STENOGRAPHY: Instrument writes in print 100 words per minute. Send for Prospectus; call for particulars; buy while the stock is low; \$5.00 per share, unassessable. Good opportunity for ladies to invest. Agents wanted everywhere to sell stock and rent instruments at \$1.00 per week. 3-55 Broadway, FREE, 120 Broadway, N. Y., 3d floor, Suite 38. Nov. 16.

CLAIRVOYANCE Free. If sick, send new your name, age, sex, lock of hair and 2 stamps, to DR. D. HINKLEY, Grand Rapids, Mich. 13w Nov. 16.

MRS. M. W. LESLIE, Trance Medium, 144 West Canton street, Boston. Circles Tuesday evening. Nov. 16. 1w\*

WANTED,

Old or Second-Hand Books

Collections of works on Hypnotism, Magnetism, Spiritualism, Theosophy, Occultism, Astrology, &c., &c., bought and sold.

E. F. TOWER,

July 20. 68 West 65th Street, New York City.

PLANETS AND PEOPLE,



## SPRIT Message Department.

### SPECIAL NOTICE.

The Spirit Messages published from week to week under the above heading are reported verbatim by Miss Emma W. Pratt, an expert stenographer.

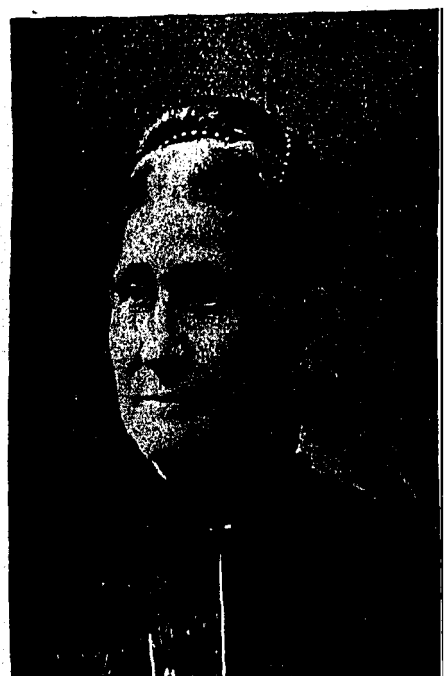
Questions propounded by inquirers—having practical bearing upon human life in its departments of thought or labor—should be forwarded to this office by mail or left at our Counting-Room for answer. It should also be distinctly understood in this connection that the Messages published in this Department indicate that spirits carry with them to the life beyond the characteristics of their earthly lives—whether of good or evil; that those who pass from the mundane sphere in an undeveloped condition, eventually progress to a higher state of existence. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of Truth as they perceive—no more.

It is our earnest wish that those on the mundane sphere of life who recognize the published messages of their spirit-friends on this page, from time to time, will verify them by personally informing us of the fact for publication. As our spirit visitors are very fond of flowers, it behooves the friends in earth-life, so disposed, to place natural flowers upon our séance-table. Also, we are requested to state that all letters of inquiry, or otherwise, appertaining to this Department, should be addressed to the undersigned.

HENRY W. PITMAN, Chairman.

### SPRIT-MESSAGES,

GIVEN THROUGH THE TRANCE MEDIUMSHIP OF



MRS. B. F. SMITH.

Report of Séance held May 3, 1895—Continued from last issue.

Clarissa Morse.

Waiting patiently our turn. Oh! Lord of hosts, thou great ordainer of life, we would render thanks unto thee, unto thy holy name, for the many blessings and privileges thou hast given unto us. When in the mortal life I cannot say—yes, I don't know but I might have heard of spirits coming upon the earth plane, but hardly did I ever hear it; but oh! how soon after the veil was drawn aside did I behold the loving face of my mother Bullard, and all coming so near to welcome me into that land of souls. I was educated that we must await the judgment day. I have found, since passing on—we are not educated to say dead or dying, but passed on with the great majority—I have found the judgment day is every day, is every hour in the day, and our inner still voice of the spirit is judge enough. I should not have said that while in the flesh; no, I wouldn't have dared repeat that.

Oh! how often, Rachel, when the little one was by my side, have I said, "Pray, pray to the Father; he will take care of you," and when your little ones came, George and Lucy Anne, did I say, "Trust in the Father, you and Orange both—trust in the Father." I remember, when passing on, how great the disappointment was that overshadowed me, that there was no personal God. I could not be reconciled for some time. My husband, Mark, came to me and said, "Clarissa, there is no personal God." I shook my head and said, "Don't tell me that; perhaps you have not been able to see him yet." In all these years have I not been good enough to see him. When I asked the advanced spirits, "Where is the throne?" they told me with a smile, "The throne is within you"; but that seemed to me, dear friends, sacrilegious. I could not bear to think my education had been wrong. My mother gave me as good a spiritual education as she had herself.

I have often said to my sister, Bathsheba, since she has joined me, how strange it seems that there is no personal God, but a God of nature, God of love, God of mercy. When Bashi came into the spirit-world I met her, but she could not realize it was me at first, for the education had been so different, but now we dwell together when we desire to do so.

In Ackworth, N. H., in Franklin, this State, and in Walpole, some few kindred yet dwell; very few, nearly all having come to join the happy number, and we shall all be together in God's own good time. We are educated to speak of him as the Supreme Higher Intelligence.

I should not have reported here to-day, but my husband was over-anxious that I might have some convincing power to give some of the old neighbors, where we dwell so many years, where we know the former education stands by them very firmly. I am grateful for the little time that is allotted me here to speak to you.

Clarissa Morse. Mark, my husband, is with me.

Prof. Henry Kiddle.

How pleased I was to listen to those words, and to see how much that lady has learned since passing over. There is one thing which is certainly satisfactory to us, and ought to be to our friends that are living upon the earth-plane, that we have the privilege of learning accurately in the spirit, for there are no errors here. I know there are very many erroneous ideas that are advanced, but yet I am charitable, and know they are not meant to be given in that way. We see so differently after passing the portal termed death, and how few mortals can realize or comprehend. Since I have passed that portal I know I did not understand as much perhaps as it was my privilege, for I was busily engaged a great part of my time, yet I felt there were times that I could commune silently, mentally, with those who had passed on, and it was a benefit to me to do so. It was like studying a book to commune with them silently, and sometimes I realized who was with me, and who was aiding me, but not always.

Yes, sir, brother Colby says no one is more welcome here than myself to-day. The good Dr. Charles Main stands here and says: "Give one word for me; say that I am present here to-day." He is known in this community very well. He is conversing now with Prof. John Haslam, his old friend; and what a pleasure it is to us to just speak the names of those that are

here, and as Dr. Gardner has often said, "May the good work go on!" Yes, may the spiritual world and the material world join hands together in the great work that lies before you; and you, Mr. Chairman, holding the responsible place you do, must understand and realize you are aided by those in the spiritual, higher life. All mortals are spirits, and as we come into your atmosphere we bring our influences also, to aid you all it is possible. From the influences you may gain or draw impressions, and you may be benefited by so doing.

Charles, my dear son, is here with me to-day, and I realize I am at the old BANNER OF LIGHT séance room, which is a dear spot to me. In New York, where I was well known, I had cares and responsibilities that came upon me, circumstances often I could not control, although realizing the assistance I gained from those that had passed on; it was a great help and a great encouragement to me to know I stood not alone.

As I have said before, the good Dr. Main is here. Never a mortal understood the man, but immortals do. The home he occupies now is grand, and I love to accept of the kind invitation that is extended to me often to visit that paradise home. It is a reality to us, and our homes are what our lives have made them; the mansions have been promised us, but the furnishing must be from our lives.

Coming into the door now is also Bishop Phillips Brooks, who is attracted here, not to take a part, but to lend his influence here, not only to you mortals but to the immortals, and we sense and realize it.

I am greatly privileged to-day by your kind Spirit President, who has been so faithful and true to the position he holds, given to him through those higher, uplifted spirits from the spirit-world. He is faithful to his work, and ever will be.

Thou loving God, bless all humanity to-day, is our prayer.

Prof. Henry Kiddle, New York.

Abigail Greenwood Walker.

I am anxious to send a few words to my friends if it is possible to do so, and as I have been rightly informed, I feel if I come here it will be printed and be sent by mail. They tell me we all are privileged to come here in time; yet sometimes we feel impatient in waiting; yet we are repaid for our waiting, and I have felt often, while listening to others, perhaps it would be my privilege sometime to speak here.

From Hubbardston, this State, it is many, many years since I passed on; yet we are living, active entities, and the feeling comes over us that we would like to report, for the sociability of the spirit is never lost. Sometimes we feel impatient, yet we know we shall be privileged in time, as all have been promised.

Yes, Caroline is here, and Sophia is here, and Warren, and Ira, and Gilson, my husband.

It was some years ago when they said Abigail Greenwood was dead. That is the education that is given to mortals, and I find them, sir, still speaking in the same way; but it does seem to me that that term should be changed and say, we have only passed on a little before you.

When dwelling in the form I said, Why is it we are born into mortal for a longer or shorter period, and then die? We are placed here as a life of preparation, for a longer or shorter period, then pass on to realize who we are and what we are. But in the mortal I always said, and I adhere to it to-day, I do not believe a mortal realizes the mortality while in the flesh, but we do after we leave that form; we carry two forms through life, the spiritual and natural body, as St. Paul stated so many times. Then, sir, we drop the material, which is the natural, and the spiritual we still hold—forever. I do think it is time we should try more and more to bring from our lives and our influences more that shall influence mortals to realize all our mission as we come upon the earth-plane. Good morning, Abigail Greenwood Walker, Hubbardston, Mass.

Gertie Booth.

I wish you could see me. You don't know my mother, do you? She did live in Connecticut. I want to tell you Grandma Sloane is here; not grandpa, 'cause he lives in Thompsonville.

Willie, my cousin, asked me to talk here to-day. I saw Gladys, and Uncle Will said, "Here, don't go there; come this way," and she did. She's my little sister, Gladys.

Tell my mother—Grandma calls her Hattie—tell her all things look brighter for her now, and Uncle Will will stand by her. Yes; and tell mamma and Aunt Mary that grandma comes home every day, and I'm going to go with her now every day to Meriden, Conn. That's where we used to go, and grandma and grandpa. Uncle William lived in New York. That's my Uncle Will's Uncle William.

Grandma says she'll talk some day, a little. And Aunt Ellen is here, and Aunt Mary, and Aunt Anne; she's a teacher.

I was Gertie Booth. That's my front and back name. Willie says to say that's my whole name. Grandma's right here, and she sends her love to them all. Aunt Mary is taking care of grandpa, and he's coming to live with us by-and-by. I saw Uncle Will when he was fixing the seeds, and he's got lots in the ground.

Tell mamma and Uncle Will to continue on in the meetings. Grandma says so, and says to tell Cousin Alice she's a nice girl. Gertie Booth, Meriden, Conn. [Nine or ten years old.]

### Spirit Messages.

The following messages from individual spirits have been received (according to dates) at THE BANNER Circles through the mediumship of Mrs. B. F. SMITH; they will appear in due order on our sixth page:

May 16.—Elvira W. Ruggles; Philip Richardson; James W. Adams; Willie E. Bushnell; Mary Jane Severance; Mary Hardy; Lillian Louise Blood; Louise Proctor.  
May 17.—Caroline Todd; Ellen N. Taylor; Mary Ann Underwood; Lewis B. Fish; Laura Loran; Maudie; Hattie P. Griffin; Henry M. Pitman; Nona Bell.  
May 24.—Bessie M. Pratt; Ella Smith; Levi Rogers; Fisher M. Clark; Addie Jackson; John Cosgrove; Linnie Leland; Ida Louise Merriam; Caroline Marshall.  
May 31.—Frank Buchanan; Sarah Bidwell; Joseph Dillingham; Gertie Greenleaf; Joseph H. Livingston; Judge Charles Bradley; Harriet E. Fuller; Hannah Ramez; Jessie Stewart.

The list of promised messages is falling more somewhat lengthy, we forbear to continuously repeat the names so often published; but these communications—here unmentioned—will appear in their order as to time.

### A Lady Makes Money.

Mr. Editor—I am always interested in reading of the success of others, and will tell of mine: I tried school-teaching, clerking and sewing, all hard work for small pay. I met a lady making \$15 a week selling National Dish Washer—best make. I ordered 1 dozen, washed mother's dinner dishes in two minutes, sold all first afternoon; profit \$12. The next week I made \$27, in a month \$142. I am a good talker. I buy of the World Mfg. Co., Columbus, O.; they are very kind to me; they manufacture aluminum and electric goods, many new, rapid selling articles for agents. Others can do as I have by writing them.

CORA MILTON.

### ANSWERS TO QUESTIONS

GIVEN THROUGH THE MEDIUMSHIP OF



W. J. COLVILLE.

Ques.—[By Mrs. E. M. Perry, Waterville, Mass.] 1. What is our opinion of the workings of the Ouija Board?

2. Is it possible at times for people to generate an aura which will disturb the perfect working of a sewing machine?

3. What is your idea of the present school training for children and young people? and do you question the wisdom of the methods now employed?

Ans. 1.—The Ouija Board being simply a mechanical contrivance unendowed with special psychic or magnetic energy, it is not credible that any virtue resides in the toy, but as many people are extremely dependent as yet upon external aids to concentration, the Ouija Board, Planchette, and other similar inventions, have their place and use until people have outgrown them.

With many people, especially those who are highly nervous, and find it difficult to keep their minds quiet unless they have some physical assistance in the shape of an interesting object, such an invention as Ouija serves as a sedative to the nervous system, as well as an object to be handled and gazed upon, and as there are spirit friends attendant upon every one, some of whom are usually glad of an opportunity to give some proof of their presence, messages received through such an instrument are often interesting and thought-provoking, though when the atmosphere around a sensitive is unusually excited the communications are not apt to be very clear, consequently they are not in any high degree convincing.

Friends who are yet living in the earthly state can sometimes reach you through such a channel if they are thinking strongly of you all the time, and there are frequently messenger spirits who act as go-betweens, and carry messages back and forth between sympathetic friends.

We do not advise any one to treat Ouija as though it were anything like an infallible oracle, but we do declare that its claims are worthy of investigation; therefore it is highly probable that if you place your hands on the board when you are quite alone and undisturbed mentally, you will receive interesting tidings concerning many people and affairs in which you are interested.

As the worth of any communication, no matter from what source or through what vehicle it comes, can only be practically tested by setting to work whether it is reliable, so the messages which reach you through Ouija should be tested, as you would proceed to test any information received through ordinary avenues. No harm can ever come from a fair experiment—conducted simply for the sake of arriving at a just conclusion concerning anything.

A. 2.—As it is well known and abundantly proved that the aura of a wearer frequently disturbs the action of a watch carried in the pocket, sometimes when the aura is greatly disturbed making a good chronometer behave in the most unseemly manner, there is no *a priori* reason why your aura should not affect your sewing machine, though it is so much larger and of far coarser and therefore less sensitive construction.

Whatever any one comes in contact with becomes charged with the person's emanations. The differing experiences of widely different people whose temperaments are as dissimilar as they well can be, serve to illustrate the fact that two equally honest types of people have strangely contradictory experiences.

Only persons of nervous or highly electric temperament are apt to have such experiences as our present questioner inquires into, therefore lymphatic persons usually know nothing about them except from a hearsay, which they usually discredit, because they are in no condition to corroborate it.

Whenever the psychic force is greatly excited there is a nervous tremor running through the entire organism, and often the electric shocks given off by persons in such a condition are so disturbing to very sensitive neighbors that they cannot easily endure the proximity of the excited ones.

In states of unusual emotion the electric magnetic radiation is copious but disturbed; and at such times any piece of machinery may be to some extent affected by it. When, however, a person is intensely vital and energetic, though the emanations are very powerful and decided, they tend toward equilibrium, and counteract instead of causing disruptions.

A. 3.—The present educational system, though by no means ideally perfect, is rapidly improving and advancing along the lines indicated by Dr. J. R. Buchanan in his highly suggestive work, "The New Education."

What is chiefly needed in a large number of seminaries of various grades is the introduction of manual training jointly with the distinctly literary branches now in vogue. A larger number of elective studies introduced into any curriculum is invariably of great advantage, as it allows added scope for the normal exercise of special talents whose presence and ready activity suggest the particular life-work their possessor can accomplish best.

The number of scholars apportioned to a single teacher is vastly too high in a great number of instances; where there are now fifty, there should be at most not over twenty-five, and even that number registers ten more than Froebel would sanction. Another reformation greatly needed is to allow qualified teachers in public schools far more freedom than they now enjoy through the excision of

### TO OUR FRIENDS:

Do'n't you know some Spiritualist who does not now, but who would subscribe to THE BANNER OF LIGHT if YOU called his attention to the Paper?

many red-tape methods, which compel the best teachers to live down to an arbitrary rule established by supervisors who have usually far less knowledge of what the children and young people in the various departments really need than have the experienced teachers who are brought in much closer contact with the pupils.

As no two children, youths or maidens are exactly alike, no two have precisely the same necessities; the wisest teacher, then, is he or she who can minister best to the individual requirements of the class. In the present system there are so many limitations and arbitrary enactments hedging in the teachers, that they cannot do their best.

Appropriations for educational purposes could well be three times as great as they are now, for the more there is spent in carrying out an ennobling system of education, the less will be squandered on crime, either in attempting to guard against it or in punishing it after it has been committed, for a true system of enlightened training of the young can stamp it out in the bud by fostering antipodal tendencies.

The character of the teacher is, after all, of supremest moment, as silent moral influence goes vastly further in the right direction than the best oral instruction.

### Banner Correspondence.

Our friends in every part of the country are earnestly invited to forward brief letters, items of local news, etc., for use in this department.

### Rhode Island.

PROVIDENCE.—De Loss Wood writes: "It would be hard work to find a more earnest and effective worker for Spiritualism than is F. H. Roscoe of Providence; he is a trance message medium of fine ability; and as a psychometric reader he accomplishes wonders from the platform."

By his energetic efforts he has gathered around him a few of the brightest minds among the Spiritualists in Providence and organized a society, which holds weekly meetings every Sunday evening in B. T. Hall 728 Westminster street. On this platform Mr. Roscoe (President) places the best speakers and mediums obtainable, many a Sunday, to his own personal sacrifice pecuniarily. This is done from a pure love of the success of the Cause.

The audiences are composed of the best people of Providence.

Mr. Roscoe, as a private business and test medium, has a very large patronage. His office is located at his beautiful home at 151 Broadway—a home that always extends a warm welcome to every true Spiritualist.

During the month of November Mr. Roscoe is filling an important engagement in Brooklyn, N. Y. In his absence the management and success of his own society will depend on Mrs. Roscoe, who is as enthusiastic and effective a worker as is her husband. Mrs. Roscoe thoroughly understands the details of managing a society, and it is largely due to her valuable advice that the organization is so useful and prosperous.

We bespeak for Mr. Roscoe in his November engagement great success. We would advise societies wishing to place upon the platform a thorough and true worker, to make it a point to engage him."

William G. Wood writes: "To show why I am not Orthodox, but a Spiritualist, I will give you a few tests I have received through mediums in this city (Providence, R. I.). Through Mrs. R., several years ago, my Aunt Jane told me of her lost grave."

The next day I asked my cousin, James Kenyon (her son), if he had put a stone on her grave. He answered, "No! her grave is lost, through adding more land to the cemetery; her grave was near the old front fence."

My father, James Wood, founder of the first Lodge of Odd Fellows in the State of Rhode Island, in Providence, has come to me at Mrs. William K. Allen's séance for materialization, with his regalia on.

My uncle Thomas Wood gave me a message in the BANNER OF LIGHT Circle Room, giving my name in the message. I have also seen a message from a shopmate in THE BANNER. I have proven many a message given in THE BANNER séance-room, and printed in THE BANNER OF LIGHT."

Benj. Cross writes: "Mr. J. S. Scarlett, medium and trance platform lecturer, has removed from his late residence in this city to Somerville, Mass. I trust that the Spiritualist societies of Boston and surrounding places will give him a call to lecture. He is a good speaker. He has been an earnest, energetic worker in the Spiritual Cause here; he was President of the People's Progressive Spiritualist Association of Providence previous to Mr. F. H. Roscoe's appointment to that office."

Having been closely associated with Mr. Scarlett in spiritual work, I can with confidence recommend him as a man of sterling principle."

### Maine.

ROCKLAND.—Matilda Cushing Smith writes: "Mr. Colville has done a great deal to spread far and wide a practical application of spiritual therapeutics. His lectures and valuable books have helped many to become, in a great measure, rulers over their physical bodies. In his capacity for continuous intellectual work, and his exemption from disease, Mr. Colville is a living example of the value of the practice, according to his own teaching."

Mr. Evans, Mrs. Eddy and a long line of Christian Scientists and Metaphysicians have many followers, whose work is appreciated by those who have been healed by their ministrations.

Mrs. Mary C. Donnell of Bucksport was about ten years ago, restored to a state of health by a Christian Scientist, and began soon after to treat patients herself, with a success that was both surprising and gratifying. Gradually, by study, practice and experiment, she became a "Spiritual Scientist." Mrs. Donnell is a close student, a deep thinker, and possesses a strong, positive, vital magnetism that carries a helpful weight of conviction to her hearers.

Sunday, Oct. 20, she spoke before the Rockland Spiritual Society on "The New Man," who shall combine in one harmonious unit the male and female, whose progressive soul growth shall emancipate the divine spirit within and make it consciously one with the great Universal Spirit. Thus rising to a plane above all physical disturbances created by the thoughts of the past, shall the New Man reign triumphant over each individual expression of human life. The lecturer spoke eloquently of the indwelling soul-force and its potentiality in overcoming all undeveloped states and conditions when rightly understood and applied. Quite an amount of enthusiasm was created

among the audience, and a number are desirous of forming a class to learn of Mrs. Donnell the scientific spiritual treatment of disease and the development of the soul-force that shall render them impregnable to the assaults of all epidemics, and free them from the fear that so greatly augments the contagions that periodically sweep over the land."

### Pennsylvania.

ERIE.—Sidney Kelsey writes: "The First Spiritualist Society of this city, on Sunday afternoon and evening, the 3d inst., at Jarecki's Hall, had the pleasure of listening to two fine lectures from Hon. H. D. Barrett, President of the National Spiritualists' Association, Washington, D. C., both of which were earnest, eloquent, logical and inspiring."

In the afternoon he answered, in a most convincing manner, the oft-repeated interrogatory, "What is the good of Spiritualism to the world?" He narrated the persecutions which have been and are now being heaped upon mediums in the city of "Brotherly Love," (Philadelphia), and elsewhere in this country, the boasted 'land of the free, and the home of the brave.' He declared that the lovers of this new religion must organize more effectively, that they may be the better prepared to meet and rout the enemies of our great Cause; that Spiritualism was working reform in the religious world, as well as in the various other departments of life. The speaker complimented the First Society of Erie for the efficient and noble work that it is doing.

The services in the evening were much in the same vein in enumerating in glowing terms the progress and accomplishments of our beautiful faith as a religion and great comforter.

Hon. L. V. Moulton of Michigan, and other able lecturers, are to follow in this city."

### The Reviewer.

A BIOGRAPHIC MEMORIAL OF LUTHER COLBY (FOUNDER OF THE BANNER OF LIGHT). By John W. Day, Boston: Banner of Light Publishing Co. Price 75 cents.

That Mr. Day should have been selected as the legatee biographer of Luther Colby was due to wisdom of the one making it, with a true and firm knowledge of the writer's ability to perform the pleasant service.

An association of nearly thirty years with the subject certainly furnishes data whereby experience is the chief element; and with marked ability to give utterance to what the author so fully knew, one cannot but arrive at the opinion that due credit has been given, and complete success achieved in Mr. Day's beautiful tribute to his dear friend and associate.

The work begins with a plain statement of the fact of his birth, parentage and accompanying incidents, and shows how the humble born can jump, as it were, to occupy a prominent place among the men of his day and generation.

The little details are clothed, as are all parts of the work, in sentences that are faultless in diction, pleasing in statement, and as attractive as a romance. The marked ability of Mr. Day to weave together the sublimity with which his mind is so completely permeated, and the real, plain facts of Mr. Colby's equally sublime and real life, is everywhere shown in this memorial.

One of the most interesting portions, and the one that many will read with deeper interest than any other part, is that which states how Mr. Colby was brought to a consciousness of the fact of Spiritualism. The marked ability of Mr. Day to weave together the sublimity with which his mind is so completely permeated, and the real, plain facts of Mr. Colby's equally sublime and real life, is everywhere shown in this memorial.

It is not known to very many of the present generation that Mr. Colby was a medium, or agency of the spirit-world, endowed with rare supernatural powers; but Mr. Day has shown, by the aid of his versatile mind, that his long-time friend was preeminent in the direction of mediumship, and gave forth many utterances from voices on the other side.

The chapter devoted to the passage from the earth to the spiritual home is complete in every regard, and the tributes of loving friends and warm admirers as they are presented in the present form in the book, will have added interest and value to those who will read them again and again, to keep alive the memory of the good and earnest friend whom so many lost on that October day when the angel hand bore in their arms the sweet, peaceful spirit of our dear old chief.

One of the grandest, most fascinating and satisfying parts of this just memorial is the description of Luther Colby's reception in spirit-life by "Oulu," the beautiful guide of the well-known Mrs. Cora L. V. Richmond, and given by the aid of the talented lady's mediumship. It has the stamp of genuineness in every sentence, and is touching and almost romantic in its wording.

The closing words of the biographer are also very beautiful, and evince the deep affection Mr. Day felt for the labor with which he was entrusted. It is an honor of which any man may well feel proud to be the one selected before death by the person to give to the world the sketch and tribute of his life; but when it has the added virtue of being the biographer of one whose name all over the world was known as a household word, whose deeds live after him and who has so many to call him blessed—fortunate indeed is that biographer.

Mr. Day has done his appointed work, not because he felt it his duty by reason of the circumstances through which it fell upon him, but with a desire and love to do justice, as best he could, to one whose life for many years had been passed with him, and who knew so well what incidents his dear good friend would wish given to the public eye.

Mr. Day has done his work well, and needed not to add the apology which he suggests as necessary. The work will be read with far greater interest because the man who furnished the opportunity had so able a person to carry out his wishes.

The ruling sentiment of the volume is given in the eloquent dedication, which embraces Mr. Isaac B. Rich, the friend and faithful co-partner of Mr. Colby for many years.

Accompanying the memorial are portraits of Mr. Colby, his mother, William Berry, co-founder of the BANNER OF LIGHT, the birthplace of Mr. Colby, and other illustrations.

HENRY W. PITMAN.

### THE SMOKE.

Dove-winged against a tender, turquoise sky  
The white smoke fills; or through the lambent air  
Quivers to fading violet spirals fair;  
Or shifts to gray, curled upward heavily.  
It rises in strong, twisted columns high  
From grimy funnels, flecked with flinty glare;  
Or through the planks of creaking bridges bare  
It sifts a sinuous way to trail and die.

The still, vast skies are background for its strife;  
'Tis like man's yearning, mounting from man's pain,  
Seeking the tranquil Heavens, waveringly;  
Earth's ceaseless clash and clangor give it life;  
'Tis like man's prayers, that rise from toil and strain,  
Trail, and are lost, in God's immensity.  
—Hannah P. Kimball, in Scribner.

If the hair is falling out, or turning gray, requiring a stimulant with nourishing and coloring food, Hall's Vegetable Sicilian Hair Renewer is just the specific.



## Judicial Injustice.

(Continued from first page.)

stead of commanding respect, they receive only contempt.

When, through political ambition, monetary influence, prejudice, or public clamor, the legal stronghold of a people's liberties—their highest standard of appeal—when these most honored representatives of the principles of equity and justice, in the discharge of that

"Sovereign Law that State's collected will, O'er thrones and globes late, Sits empress, crowning good, repressing ill," give exhibitions of trailing its ermine of justice in the mire, they have planted the seeds of their own overthrow.

While writing this, I have met with the literary editor of *The Conservator*, of Philadelphia, says in his September issue upon the subject of laws and their enforcement in New York, much of which is applicable to what has been said above:

"Public functionaries," he says, "should all be strict constitutionalists; otherwise the popular liberties are deposited without reserve in the trust of men always fickle and often villainous. Adventurers, who observe Saturday as the Sabbath, who do their secular work on Sunday, again have been pronounced against by the law and imprisoned. It is not contended that they are men of vicious tendencies. They are violators of moral laws, of spiritual verities, but of theological and statute laws. Nobody alleges that they are trespassers, that they transgress in any way the bounds of personal autonomy. They are simply offenders against current modes of social procedure, whose power is not in abstract right but in ballot-box judgment. . . . A meddling law stirs in every man who suffers from its enforcement a proud conviction of self-dependence. In the atmosphere of this conviction shackles rust and fall away, obstructive apologies die unspoken on the lips of philosophy, and authority returns to men the keys of prison doors."

Ah! how clearly Carlyle sees, and how vigorously he preaches against those who, in places of power and prominence, harshly judge their fellows, and violate the fundamental edicts of high heaven. Here are his truth-flaming words:

"In this God's world, with its wild-whirling eddies and mad foam-oceans, where men and nations perish as if without laws, and judgment for an unjust thing is sternly delayed, dost thou think that there is therefore no justice? It is what the fool has said in his heart. . . . I tell you again, there is nothing else but justice. One strong thing I find here below—the just thing, the true thing. My friend, if thou hast all the artillery of Woolwich trundling at thy back in support of an unjust thing; and infinite bonfires visibly waiting ahead of thee to blaze centuries long for thy victory on behalf of it, I would advise thee to call to halt, to fling down thy baton, and say in God's name, 'No! Thy success?' Poor devil, what will this success amount to? If the thing is unjust thou hast not succeeded; no, not though bonfires blazed from north to south, and bells rang, and editors wrote leading articles, and the just thing lay trampled out of sight, to all mortal eyes an abominable and annihilated thing. Success? In a few years thou wilt be dead and dark—old, eyeless, deaf, no blaze of bonfires, no dinging of bells, visible or audible to thee again at all forever. What kind of success is that?"

Foolish men imagine that, because judgment for an evil thing is delayed, there is no justice, but an accidental one here and there. Judgment for an evil thing is many times delayed some day or two, some sure as death, but it is as sure as life, it is as sure as death in the center of the world-whirlwind, verily now, as in the oldest days, dwells and speaks a God. The great Soul of the world is just. Out brother, can it be possible now at this late epoch of experience, after eighteen centuries of Christian preaching for one thing, to remind thee of such a fact; which . . . all men that God made have managed at one time to see into; nay, which thou thyself, till red tape strangled the inner life of thee, hast seen some inkling of; that there is justice here below; and even at bottom, that there is nothing else but justice? Forget that thou hast forgotten all!"

Washington, D. C., October, 1895.

## November Magazines.

THE CENTURY.—With the November number this magazine sets out on the second twenty-five years of its career. The event is celebrated by a special artistic cover, a new dress of type of individual cut, and an editorial *apropos* of "The Century's Quarter of a Century." Mrs. Humphry Ward's new story, "Sir George Tressady," is begun in the number, introducing the reader to an election contest in England, and to life in a typical English country house. Bret Harte is represented by a short story, "The Devotion of Enriquez." Another story, "The Tragedy of the Comedy," is by Chester Bailey Fernald. Particularly appropriate to the election season is a discussion of "The Issues of 1896," in which the Republican arguments are put forth by Hon. Theodore Roosevelt, and those of the Democratic party by ex-Governor William E. Russell of Massachusetts. Prof. James Bryce, M. P., discusses "The Armenian Question." A brief letter on the same subject by the Duke of Westminster is also presented. Prof. Sloane's "Life of Napoleon" reaches the period of the creation of the Empire. A familiar little essay by Mr. W. D. Howells is "Equality as the Basis of Good Society." There is a study of the Italian actress, Eleonora Duse, by J. Ranken Towse, and Mrs. Schuyler Van Kessel's has an appreciative consideration of "Robert Louis Stevenson, and His Writing." The poetry of the number is by James Whitcomb Riley, W. C. Richardson, Reginald Gourlay, and R. W. Gilder. The Century Co., New York.

THE REVIEW OF REVIEWS.—The special features of the current issue include "Louis Pasteur, Scientist," fully illustrated; "Recent Progress of Italian Cities," by Albert Shaw; "Episcopacy's Sojourn at Minneapolis," by Horace B. Hudson; "In the Field of International Sport," by Henry Wysham Lanier. The regular departments comprise the Progress of the World, Record of Daily Events, Leading Articles of the Month condensed from principal American periodicals, new books, etc. There are over ninety illustrations in this number. If the many favorable points of the magazine were fully understood, the circulation would increase many fold. Its title is in keeping with its character; it is the review of reviews in any direction one may view it. The Review of Reviews Co., 13 Astor Place, New York.

THE NEW ST. LOUIS.—The new departure taken by this magazine is surely adding to its attractiveness and worth. The stories, narratives, literature, current gossip, health, hygiene, notes for the home, fashions and editorials, all combine to make a finished periodical. The latest number has a larger variety than usual in all lines. William Hyde, Hattie M. Wilkinson, Myra C. Hale, J. W. Mitchell, Matilda Walker, Mattie N. Brower, are among the contributors, and they do themselves and the issue fine credit. Advance Book Company, 2819 Olive street, St. Louis, Mo.

THE METAPHYSICAL.—Franz Hartmann has the second part of "Initiation; the Self and the Selves." Abby Morton Diaz writes on "The Influence of Ideals." J. Elizabeth Hotchkiss has her fourth article on "Conciliarity; the Law of Spiritual Development." Prof. C. H. A. Bjerregaard has a paper on "Mythology and Being." Frances Albert Doughty has a story of Latter-Day realism entitled "Cyril and Velma." W. J. Colville's able article, "The Reformatory Office of Mental Suggestion," cannot fail to be read with great profit. The departments are well maintained. The Metaphysical Publishing Co., 563 Fifth Avenue, New York.

THE JOURNAL OF HYGIENE.—Henry Wood, Charles Peabody, Jennie Chandler and Editor Holbrook are largely represented in the current issue. The subjects are all hygienic, that of Mr. Peabody's being on the sun-god as a repeller of ill. M. L. Holbrook, 46 East Twenty-first street, New York.

PLANTS AND PEOPLE.—"Zalene" has a large installment, and will be concluded in the next issue. Ella Grace writes "A Visit to Another World Described." There is a large amount of material relating to things astronomical, occult and philosophic. F. E. Ormsby, Chicago, Ill.

## LATE OCTOBER MAGAZINE.

THE INDEPENDENT PULPIT.—The opening article is "Christian Inconsistency," by J. P. Richardson. May L. Collins has a paper, "Brief Examination of Genesis," which is to be continued. "A System of Rational Morality" is by George H. Dawes. A. D. Swan writes on "The Spiritualist's Conversations." J. T. Shaw has a paper entitled "A Period of Religious Revivalism." The editorial department has several strong leaders. J. D. Shaw, Waco, Tex.

## SUPERIOR TO ALL OTHERS.

ONE OF MANY REASONS WHY.

If it had no other original designs than the simple, practical one of re-wicking here illustrated, the

Miller Lamp

Might reasonably claim superiority. But there are several others you can learn about by sending for our ILLUSTRATED CATALOGUE, free to all addressing

EDWARD MILLER &amp; CO.,

Mill and Factories, Meriden, Conn.

93 Pearl Street, Boston.

## THE MEXICAN HERBAL REMEDY

THE ONLY INFALLIBLE CURE ON EARTH FOR

FITS EPILEPSY

CONVULSIONS ST. VITUS DANCE

VERTIGO-FAINTING OR SINKING SPELLS,

MUSCULAR CONTRACTION, OR RELAXATION AND

ALL NERVOUS SPINAL COMPLAINTS,

\$100—FORFEIT—\$100

FOR ANY CASE IN WHICH THIS REMEDY FAILS

TO EFFECT A COMPLETE AND PERMANENT CURE.

ITS RECORD IN FORTYEEN YEARS

—OVER SIX HUNDRED CASES, AND

NOT A SINGLE FAILURE TO CURE

THE VERY WORST CASES WITHIN THREE OR SIX MONTHS,

NO MATTER OF HOW LONG STANDING, OR THE

FREQUENCY OR SEVERITY OF THE ATTACKS, the effect

OF THIS REMEDY IS IMMEDIATE, and Improvement Begins

With the very first dose, and WE POSITIVELY GUARANTEE

[NO FITS, AFTER FIRST WEEK'S TREATMENT]

OUR GUARANTEE OFFER.

AFTER TAKING THIS TREATMENT FOR TWO WEEKS, IF

Not entirely satisfied with the results, return what

Medicine remains (at our expense) and we will

Guarantee to promptly refund your money.

CAN YOU ASK ANYTHING FAIRER?

We know from experience what this Remedy will accom-

plish, and are anxious to convince those suffering from

THIS TERRIBLE MALADY that there is

A POSITIVE CURE WITHIN THEIR REACH!

[Terms for Treatment—\$5.00 Per Month.]

THE MEXICAN HERBAL REMEDY IS A "SPECIFIC"

N. B. (CONSTITUTIONAL TREATMENT) FOR THIS CLASS

OF NERVOUS DISORDERS, IS PUT UP IN MONTHLY TREAT-

MENTS ONLY, and SOLD DIRECT TO PATIENTS UNDER

AN IRON-CLAD "WRITTEN" GUARANTEE

BY C. C. SANFORD, S. P., Lock Box 237, Peoria, Ill.

Nov. 2.

J. M. PEEBLES, A. M., M. D.,

A Regular Medical Graduate,

TREATS all Chronic Diseases psychically and with mild

vitalized medicines, and locates a long medical expe-

rience, and desiring to benefit humanity as far as possible

in his declining years, Dr. Peebles would be pleased to hear

from any and all who desire medical advice or treatment

for ailments of either body or mind.

Those wishing diagnosis should send full

name, age, sex, one leading symptom, and post-office

address.

DIAGNOSES FREE.

MEDICAL ADVICE FREE.

I prepay all express charges on medicines.

Remember, REMEMBER and address

J. M. PEEBLES, M. D.,

San Diego, California.

Enclose stamp for reply. 2nd\* Sept. 14.

NATIONAL

Spiritualists' Association

INCORPORATED 1893. Headquarters 600 Pennsylvania

Avenue, S. E., Washington, D. C. All Spiritualists visiting

Washington are invited to call. Others of societies are es-

pecially invited to communicate with us respecting mem-

bership and charters under the N. S. A. Copies of Convention

Reports for 1894 and 1895 are sent each; also Mrs. Mat-

terson's Occult Physician (donated to the N. S. A.), price \$2.00

each.

Wanted—address of all Mediums and their phase of me-

diunism; also name and location of every Society and Ly-

ceum, with address of Presidents, Secretaries and Conduc-

tors of same. Donations solicited for the library.

FRANCIS B. WOODBURY, Secretary.

July 27.

Miss Judson's Books.

"Why She Became a Spiritualist."

264 pages. One copy, \$1.00.

"From Night to Morn; Or, An Appeal to the Baptist Church."

32 pages. One copy, 15 cents; ten, \$1.00.

"The Bridge Between Two Worlds."

209 pages. One copy, bound in cloth, \$1.00; paper, 75 cts.

Apply to ABBY A. JUDSON, Worcester, Mass., by P. O.

Order or Express Order. Nov. 2.

WANTED 5000 MORE BOOK

AND WOMEN, for the following books: "DARKNESS &amp; DAYLIGHT IN NEW YORK"

With pictures illustrating the life of the Spiritualist.

Introduction By Rev. Lyman Abbott.

A Christian woman's thrilling story of years of rescue

work, "In His Name," alive with intense interest, touching

pathos, humor and story. Most splendidly illustrated. 16

Boston, in press. Bishop, Ministers, etc., say "God speed it!"

Eminent men endorse it. It sells at sight, and pays

Admission from \$1.50 to \$10.00, a month. Write for

to all points, Give One Free Trial, Premium Copies, and

Free Gifts. Write for terms and specimen engravings to

HARTFORD PUBLISHING CO., Hartford, Conn.

Oct. 28.

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; adap-

tation of those intending marriage, business adaptation

and business advice. But of late she has had a renewed de-

velopment, which enables her to give from a writing or lock

of hair greater tests in these directions than ever before.

Brief readings, \$1.00, and full readings, \$2.00, full readings,

\$2.00, and full readings, \$2.00, and full readings, \$2.00.

White Water, Walworth Co., Wis. Oct. 5.

WASHINGTON

RED CEDAR

TANKS AND CISTERNS.

White Pine, Cypress, Cal. Redwood.

1810 New York, N. Y.

288 Market St., Boston.

321 Vine St., Philadelphia, Pa.

Aug. 2.

DENT'S

TOOTHACHE GUM

STOPS TOOTHACHE INSTANTLY.

Ask for DENT'S; take no other.

Sold everywhere, or by mail \$1.00.

C. S. DENT &amp; CO., DETROIT, MICH.

Dent's Corn Gum Cures Corns, Bunions, Warts.

CHURCH ORGANS

and many different styles of or-

gans for Sunday School, Home,

Parlor, Lodge and Music Room.

Cash or easy payments.

Send for catalogue before

ordering.

Mason &amp; Hamlin Co.

Boston, New York, Chicago.

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

710 Prairie street, Milwaukee, Wis. Nov. 3.

DEAFNESS &amp; HEAD NOISES CURED

by F. H. HOSCH, 852 1/2 W. 1st Ave., New York. Write for book of proof.

FREE.

Mar. 21.

THE ELIXIR OF LIFE. From a Chela's

Diary. By G. M. F. T. S.

Paper, 15 cents.

For sale by BANNER OF LIGHT PUBLISHING CO.

A Remarkable Offer!

IF SICK! or ailing, send name, age,

sex, symptoms, two stamps, and I will

send you a bottle of the Elixir of Life, and

tell you what will cure you.

Address J. C. BATDORF, M. D., Grand Rapids, Mich.

Nov. 2.

## Mrs. J. J. Whitney,

CLAIRVOYANT, Trance, Test Medium, 218 Stockton

Street, between Post and Geary streets, San Francisco,

Cal. 12th\* Oct. 23.

ASTONISHING OFFER.

SEND three-cent stamps, lock of hair, name, age, sex, one

leading symptom, and a free diagnosis of your case.

Every patient will receive a free one-year's subscription

to "Life and Health," DR. C. E. WATKINS' bright monthly.

All patients are requested to report once a week to the

Doctor, that he may keep in close rapport with each case.

Each and every one can feel assured that their case will

receive the Doctor's best attention, careful thought and spir-

itual research.

Address all letters to DR. C. E. WATKINS,

per E. A. Wilson,

Wholesale Druggists,

Boston, Mass.

He does not believe in dosing his patients with drugs, but

does believe in small doses of the right kind of the purest

medicines that money can buy.

Patients who live near the Mississippi River will have

their medicines sent by Express, charges prepaid.

Send age, name in full, and leading symptom, with one 2c.

stamp, and you will receive a free diagnosis of your case.

Every patient will receive a free one-year's subscription

to "Life and Health," DR. WATKINS' bright monthly.

All patients are requested to report once a week to the

Doctor, that he may keep in close rapport with each case.

Each and every one can feel assured that their case will

receive the Doctor's best attention, careful thought and spir-

itual research.

Address all letters to DR. C. E. WATKINS,

per E. A. Wilson,

Wholesale Druggists,

Boston, Mass.

He does not believe in dosing his patients with drugs, but

does believe in small doses of the right kind of the purest

medicines that money can buy.

Patients who live near the Mississippi River will have

their medicines sent by Express, charges prepaid.

Send age, name in full, and leading symptom, with one 2c.

stamp, and you will receive a free diagnosis of your case.

Every patient will receive a free one-year's subscription

to "Life and Health," DR. WATKINS' bright monthly.

All patients are requested to report once a week to the

Doctor, that he may keep in close rapport with each case.

Each and every one can feel assured that their case will

receive the Doctor's best attention, careful thought and spir-

itual research.

Address all letters to DR. C. E. WATKINS,

per E. A. Wilson,

Wholesale Druggists,

Boston, Mass.

He does not believe in dosing his patients with drugs, but

does believe in small doses of the right kind of the purest

medicines that money can buy.

Patients who live near the Mississippi River will have

their medicines sent by Express, charges prepaid.

Send age, name in full, and leading symptom, with one 2c.

stamp, and you will receive a free diagnosis of your case.

Every patient will receive a free one-year's subscription

to "Life and Health," DR. WATKINS' bright monthly.

All patients are requested to report once a week to the

Doctor, that he may keep in close rapport with each case.

Each and every one can feel assured that their case will

receive the Doctor's best attention, careful thought and spir-

itual research.

Address all letters to DR. C. E. WATKINS,

per E. A. Wilson,

Wholesale Druggists,

Boston, Mass.

He does not believe in dosing his patients with drugs, but

does believe in small doses of the right kind of the purest

medicines that money can buy.

Patients who live near the Mississippi River will have

their medicines sent by Express, charges prepaid.



