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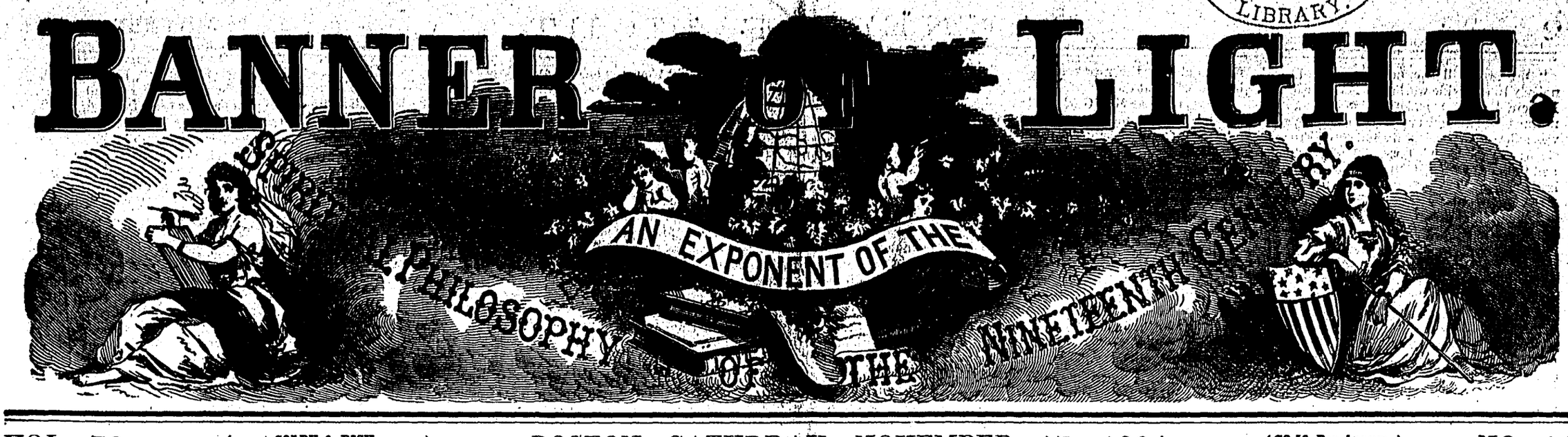

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"THE AUTOCRAT."

(Oliver Wendell Holmes. Born 1809. Died Oct. 7, 1894.)

"The Last Leaf!" Can it be true
We have turned it, and on you,
Friend of all?
That the years at last have power?
That life's foliage and its flower
Fade and fall?

Was there one who ever took
From its shelf by chance, a book
Penned by you,
But was fast your friend for life,
With one refuge from its strife
Safe and true?

Even gentle Elia's self
Might be proud to share that shelf,
Leaf to leaf,
With a soul of kindred sort,
Who could bind strong sense and sport
In one sheaf.

From that Boston breakfast table,
Wit and wisdom, fun and fable,
Radiated
Through all English-speaking places.
When were Science and the Graces
So well mated?

Of sweet singers the most sane,
Or keen wits the most humane,
Wide, yet clear,
Like the blue, above us, bent!
Giving sense and sentiment
Each its sphere;

With a manly breadth of soul,
And a fancy quaint and droll;
Ripe and mellow,
With a virile power of "hit,"
Finished scholar, poet, wit,
And good fellow!

Sturdy patriot, and yet
True world's citizen! Regret
Dims our eyes
As we turn each wel'-thumbed leaf:
Yet a glory 'midst our grief
Will arise.

Years your spirit could not tame,
And they will not dim your fame;
England joys
In your songs, all strength and ease,
And the "dreams" you "wrote to please
Gray-haired boys."

And of such were you not one?
Age chilled not your fire of fun.
Heart alive
Makes a boy of a gray bard,
Though his years be, "by the card,"
Eighty-five. —*Punch.*

Original Essay.

PSYCHIC GLEANINGS:

THEODORE PARKER,

A Grand Preacher and Worker.

BY ALBERT MORTON.

NO. VIII.

"Skillful alike with tongue and pen,
He preached to all men everywhere
The Gospel of the Golden Rule,
The New Commandment given to men,
Thinking the deed, and not the creed,
Would help us in our utmost need.
With reverent feet the earth he trod,
Nor banished nature from his plan,
But studied still with deep research
To build the universal Church,
Lofty as is the love of God,
And ample as the wants of man."

Henry W. Longfellow.

"This party has an idea wider and deeper than that of the Catholic or Protestant, namely, that God still inspires men as much as ever; that he is as eminent in spirit as in space.

For the present purpose the doctrine may be called Spiritualism. That relies on no church tradition or Scripture, as the last ground and infallible rule. It counts these things *teachers*, if they teach, not masters; *helps*, if they help us; not *authorities*. It relies on the divine presence in the soul of man, the eternal word of God, which is Truth as it speaks through the faculties he has given.... It loves and trusts, but does not fear. It sees in Jesus A MAN, living manlike, highly gifted, and with beautiful and blameless fidelity to God.... But he lived for himself, died for himself, worked out his own salvation, and we must do the same; for one man cannot live for another, any more than he can eat and sleep for another.

It lays down no creed, asks no symbol, reverences exclusively no time nor place, and therefore can use all time and every place. It reckons forms useful to such as they help. Its temple is all space, its shrine the good heart, its creed all truth, its ritual works of love and utility, its profession of faith, a divine life. It takes all the helps it can get; counts no good word profane, though a heathen spoke it, no lie sacred, though the greatest prophet said the word. *Its redeemer is within, its salvation within*, its oracles of God. It falls back on perfect religion; it asks no more, is satisfied with no less."—*Theodore Parker.*

Were it not for the name attached to the above extract it might reasonably be mistaken for a fair and concise embodiment, by an advanced spiritual lecturer or writer, of the belief of many Spiritualists among those who have passed beyond the phenomenal phases of Modern Spiritualism; having found therein a solid foundation—on a scientific bed-rock—for a philosophy which demonstrates the fact of the continuity of existence of the spirits of mortals beyond the confines of earthly life, and the basis of a religion "wider and deeper than that of Catholic or Protestant."

They express the carefully formed views of one who had thoroughly studied the historical records of theologians and religions in almost every language, he having acquired a knowledge of more than thirty languages. In a letter to S. P. Chase, who "admonished" him that his influence would be more extended and powerful if he trimmed his sails more in accordance with theological winds, he wrote: "I have studied this matter of the Divine origin of the Bible and the Divine nature of Jesus of Nazareth all my life. If I understand anything, it is that. I say there is no evidence—external or internal—to show that the Bible or Jesus had anything miraculous in their origin or nature, or anything divine in the sense that word is commonly used. The common notion on this matter I regard as an error—one, too, most *fatal to the the development of mankind.*" The grand soul who said: "The thing I value most in man is *fidelity to his own nature*, to his mind and conscience, heart and soul," was not of the material which trimmers, politicians, plutocrats or popular preachers find pliable to their uses.

All Spiritualists may find help in studying his noble teachings before his Music Hall audiences. How grand and helpful is this: "Integrity is to man what impenetrability is to matter. It is the cohesive force which binds the personal particles of my nature into a person. It is that quality of stableness which enables me to occupy my place, which makes me my own master, and keeps me from getting lost in the person of other men," (or spirits), "or in the tumultuous crowd of my own passional or calculating desires.... It is self-rule by my own highest qualities.... By a similar instinct of spirit we keep off all that would impair the inner man, and disturb its wholeness, or put another man's" (obsessing spirit) "mind and conscience, and heart and soul, in place of our own, or which would make any evil passion to rule in place of what is highest and dearest in us. Thereby we keep our spirit safe, and whole and sound. Integrity is made up of these two forces: it is justice and firmness. It is the mingling of moral emotions and ideas with a strong will, which controls and commands them.... But while I keep the mastery of myself in my own hands, I must use the help of the great men and the little men by my side, and of humanity. I must be helped and helpful, and not mastered and overcome. So I can be taught by all teachers, advised by all history, past and present, and yet keep my flag on its own staff, and never strike my colors to any man, however venerable, or any multitude, however great. Self-reliant independence, discreet faithfulness to the gifts God has given me, is the primal duty, and if this fails, others are not at all."

MODESTY. "Almost every great man has been modest; certainly all that were great in the noblest forms of human excellence. The great philosophers like Newton and Kant have been more modest than the sophomores of a college. The Shakspeares, Miltons and Burnses, I doubt not, were not half so well satisfied with their work as is the penny-a-liner of the daily press with his, or the poet who opens a city lyceum, who mistakes the momentary applause of young men for lasting fame. Chevalier Bayard probably never boasted so much of his exploits as some arrant coward who hacked his sword behind a hedge, that he might exhibit it to the admiration of men in bar-rooms. Modesty is one of the significant and descriptive marks of men of worth. Not they who court the public applause get their names joined in stable wedlock with fame; but they who scorn that applause, and ask only for their own soul's approbation, and the praise of God, their names it is that live forever."

It would be instructive to glean much more from the published writings of the grand teacher, but space forbids. Mr. Parker, in conversation with his spiritualistic friends, sometimes regretted his inability to investigate Spiritualism; but it is in evidence that he was deeply impressed with its importance. In Weiss's life and works of Mr. Parker, Vol. I. pp. 428, '9, he says: "Here are some rough notes upon Spiritualism, meant for use in sermons:

In 1856 it seems more likely that Spiritualism would become the religion of America than in 156 that Christianity would be the religion of the Roman Empire, or in 756 that Mohammedanism would be that of the Arabian populations.

1. It has more *evidence for its wonders* than any historic form of religion hitherto.

2. It is *thoroughly democratic*, with no hierarchy; but inspiration is open to all.

3. It is no *fixed fact*, has no *punctum stans*, but is a *punctum fluens*, not a finality, but opens a great vista for the future. Its present condition is no finality.

It admits all the truths of religion and morality in all the world-sects. The mass of the people take up a popular spiritual metaphysics; it feeds spiritually, and pacifies the hunger for the marvelous. But the dangers are:

1. Those which befall the sincere believers; moral and bodily derangement.

2. Of insincerity itself.

3. Of a reäction from all this; libertinism, etc.

And the good is:

1. Appeals to the immaterial against the material.

2. Destroys the prestige of old things.

3. Removes the doubts of spiritual life in some men.

The great struggle then in progress against the aggressions of the slave-holders absorbed the time and energies of the fearless descendant of revolutionary sires, and his life was consumed in combatting the encroachments of slavery, human or theological. Had conditions enabled him to thoroughly investigate the then dawning light, undoubtedly Theodore Parker would not have withheld his evidence in favor of the movement which has already done more to weaken the theological bondage than any other cause. He would have learned there is no greater—numerically compared—danger of "moral and bodily derangement," insanity, less "insincerity," no more "reäction" from belief, and no more "libertinism" among Spiritualists, as a body, than in the ranks of the Protestant and Catholic religions. While he would have denounced the fraud and follies attached to Spiritualism, as they are upon any new revolutionary struggle, he would have been a tower of strength in defense of its grand work, and would have scorned to darken—cuttle-fishlike—the pure waters from the heavenly fountains by pandering to popular opinions behind such paltry screens as subliminal consciousness, telepathy or any other pseudo scientific methods of obscuring a light as clear and healthful as that of the noon day sun.

He had no use for breastworks against the tides of popular, unreasoning prejudice and timidity. All honor to the grand man who felt his soul was his own, and had the moral courage to avow it, regardless of the opinions of tide-waiters and panderers to conservative theological fossils.

The frail body was worn out by the energetic and indomitable soul, and after months of courageous effort to overcome the insiduous disease, consumption, May 10, 1860, "the great soul went to another ministry," and the body was laid to rest in Florence, Italy; but the freed spirit found more extended fields of labor in that upper country, where the physical infirmities of human life are unknown, in which "another ministry" is still continued to comfort and strengthen the oppressed and weary mourners, and enlighted earnest seekers of truth.

A few months after his transition, Mr. Parker controlled my wife to lecture before a party of literary men, prominent in the editorial department of the *Boston Post*. One of them had been a regular attendent upon Mr. Parker's ministrations, and pronounced the manner, tone of voice and language to be similar to that of his friend, and they both were desirous that the medium become the spirit's instrument for public lectures upon spiritual platforms; but the medium's aversion to publicity prevented such a service. This is the earliest entrance upon "another ministry" within my personal experience. A few years later Theodore Parker, Thomas Starr King, John Pierpont and others formed the galaxy of bright spirits giving answers to questions in the public circles of the BANNER OF LIGHT, through the mediumship of Mrs. Conant.

Since my removal to California it has frequently been my privilege to be associated with Mr. Parker, at his request, striving, in a managerial capacity, to provide harmonious conditions for some of the mediums he has grandly inspired.

The highest appreciation of true nobility of character, and the consecration of a life to the elevation of humanity, is not hero-worship, but evidence of the possession of some measure of spirituality—the uplifting quality of mind which purifies and enlightens the world. I cannot better close this brief and feeble sketch of the work of the true nobleman, Theodore Parker, than by applying to him some extracts from his own eloquent tribute to one of the purest, brightest and loveliest souls ever embodied in this country:

"I have sometimes complained of the superior education of America, that it is almost exclusively of the intellect, and not of the higher spiritual faculties. Surely our scholars have cut themselves off from the instinct of humanity.... But among the scholarly men of the land, there is one above the rest great in generosity.... In his place as minister, lecturer, writer, he never said a mean thing; but as the apple or feather or falling meteor drops to the centre of the world, so by his own generous instinct, the greatness of his humanity, does he gravitate toward the noblest and fairest things. Where justice is, where truth, love, religion, are gathered together, there is he in their company.... While other scholars pale away, this man, full of generosity, still keeps his eye undimmed, and his voice, like a trumpet, calls to the people, "Come up higher! Come up higher!"

Summerland, Cal.

In Memoriam---Luther Colby.

To the Editor of the Banner of Light:

My message comes late, but sickness has prevented sooner writing. I was deeply grieved by the unexpected intelligence of the transition of LUTHER COLBY. I had hoped to again meet him in the mortal, and receive his fraternal greeting. To be deprived of this and his kindly letters takes from life another ray of its sunshine, and leaves the future path dimmer as I journey toward the harbor whence human pilgrims sail for fairer climes.

LUTHER COLBY leaves to us the rich legacy of a heroic life. He has touched this world, and it has and will feel the thrill of his spirit. He has builded for himself a monument more enduring than bronze or granite. Artless as a child; sympathetic as a loving woman; generous as the noonday sun, and faithful to his convictions as are the changeless stars to a changing earth, his work will live after him!

Emerson, the Plato of the Occident, has said: "The way to speak and write what shall not go out of fashion is to speak and write sincerely."

MR. COLBY brought to his work the sincerity of his great heart. To him Spiritualism was light and air, singing bird and summer shower. For it he toiled in unselfish devotion. He was truly the mediums' friend, and many will miss the aid of his generous hand.

As the setting sun lies down upon a sea crimsoned with its own beauty, so LUTHER COLBY has enshrined himself in the hearts of his thousands of friends, and taken another step toward the unread secret of the universe.

Let us not mourn the fate of Spiritualism because he has gone up higher. The Elijah of every great cause drops from his ascending chariot his unsoiled mantle for others to wear.

So the work goes forward when the workman dies. In the wake of every wave which breaks upon the shore, there follows another in quick succession, equally as strong. THE BANNER will not droop by his transition. Another star has been added to its luminous folds, to shine with White, Brittan, Pierpont, and others of the old guard. *Let us who still journey through sun and shade to our release, rally to its standard and help to keep it firm.*

Fraternally yours, A. B. FRENCH.

Clyde, O., Nov. 3, 1894.

Literary Department.

"BERTHA LEE;"

OR,

MARRIAGE.

TO THE MEMORY OF MY HUSBAND THIS TALE IS DEDICATED.

Written Expressly for the Banner of Light,

BY MRS. ANN E. PORTER,

Author of "Dora Moore," "Country Neighbors," Etc., Etc.

CHAPTER XIV.

SICKNESS AT THE BOARDING SCHOOL.

IT takes two or three days, after vacation, for the buoyant spirits of school-girls to subside into the usual quiet of school-day life. New dresses and bonnets are to be exhibited, and the events of the journey to be discussed, parties to be talked over, and certain young gentlemen to be described—some to undergo the wit and sarcasm of the many, and some to be complimented for their "splendid whiskers," their "glorious eyes," their "fine figures" or their long purses.

Anna was not to return till spring, and we missed her pale face and quiet sympathy. Miss Crooks was removed to a large room in the lower story, opposite the parlor, and her room-mate was a niece of Miss Garland, cousin to Mr. Calvin. How this came to pass it was not difficult for us to imagine. Miss Lincoln was placed with me, much to my delight, which was a little too openly expressed, and brought upon me the future vengeance of Miss Crooks.

Addie was detained some days on account of a "splendid party," she wrote, which was to be given by her friends at the Astor, and which she "would n't miss for all the world," as she wrote to Miss Lincoln.

The school was at this time one of the most popular in New England, and every quarter brought a large accession of numbers; and Miss Garland, finding her labors too great, engaged an Associate Principal. Her first appearance afforded some amusement to the girls. She was short, thick set, with large features, and a face round as a full moon—quick, impulsive in her movements. Her dress was very plain, and put on with little regard to taste or neatness in fitting. The only article on which she seemed to spend any thought was her huge white lace turban, made like my mother's; but the form and bearing of the one woman were so different, that I always felt like smiling when I looked at Miss St. Leon's towering turban; it was as if a little, short, thick Dutchman had donned General Scott's uniform. I was, at first, inclined to dislike the new-comer. Her prompt, decided, blunt manner annoyed me; but Miss Lincoln, whose calm, quiet judgment of character led her most always in the right, said:

"Wait, Bertha; the brusqueness of Miss St. Leon's character is the result of a want of early acquaintance with polished society; if I mistake not there is a rich gem in that rough exterior."

Time proved that she was not mistaken. The new teacher gave a character to the school which, without her, it would never have possessed. Turning aside from all those pursuits which are termed fashionable accomplishments, she took a masculine grasp of mathematics, grammar and mental philosophy, and made her pupils dig deep and labor hard. She first led them to feel their own ignorance; and when sufficiently humble she made them put forth every effort, and by close application, patiently, step by step, to proceed in a study. No one subject was passed over without our becoming thoroughly acquainted with it. At that time she had great vigor of body and much physical endurance. She could bear cold, hunger, many hours of uninterrupted study, and had never known sickness.

It was not strange, then, that she had little sympathy for effeminate, petted, sickly school-girls, and often required tasks of them which they had neither the capacity nor the physical power to perform. As Miss Lincoln said, she took no pleasure in a conservatory where the sunshine and the moisture must be graduated so carefully to each delicate plant, and where tender vines must be trained and the rare exotics staked and shaded. She loved neither the perfume nor the frail beauty of such plants; but she delighted in the sturdy oak and stately pine, and even took pleasure in the storm that broke some of the branches and shook the trees in its wrath; it only makes the roots strike deeper, she would say, and gives strength to the tree. She loved the hardy grains, and would have rejoiced in a steam-plow that would pierce to the subsoil and turn it up, deep. She believed in deep plowing and draining and in large crops. She had no comprehension of musical notes, and a piano was not even a pretty plaything to her. Nor could she translate one word of French; but Butler's Analogy was most delicious food to her strong intellect; and easily as the ostrich swallows the stones of the desert, would she digest all the stones of Hopkins's System of Divinity and Edwards's theological works. On these subjects she was perfectly at home, and her creed was unbending and rigid, admitting of no compromise; the elect, and the elect only, could enter heaven; and of these she would say:

"And few their numbers be!"

Her honest soul scorned all artifice and deception; and if one had told her that she was rude and blunt in manner she would have taken no offence, but acknowledged it freely, and promised to try to improve; and she expected equal frankness and humility from her pupils.

I had been in one of her classes but a few weeks when she called me to her room.

"Bertha," said she, as soon as she had turned the key in the door, "I have called you to me to tell you that your besetting sin is pride. Now you must subdue this—root it out of your heart, if it is like cutting off a right hand or plucking out an eye. Now you can't do it without God's assistance, and we will kneel together and ask it!" and throwing her arm around me she prayed most fervently for divine help to enable me to purify my heart from this sin.

The only mistake she made here was in not pointing out the specific manifestations of this sin, but leaving me in a sort of terrible surprise, as if one had told me I had been bitten by a poisonous serpent; and in my wonder at what part of my conduct had led her to come to this conclusion I forgot to study the remedy.

I saw little of Miss Lincoln out of school hours, and had my room alone most of the time; but I stayed in it but a little while each day, for it was so far from the fire as to be very cold, and my poor feet were swollen with chilblains from constant exposure, or perhaps from the sudden change from the hot study-room to my own cheerless chamber.

Poor Addie complained bitterly on her return, and we seldom saw her without a warm shawl about her shoulders. Miss Green was her room-mate, a country girl with vigorous health, accustomed to hardship and exposure, who had taught a district school, and could follow wherever Miss St. Leon led. Addie came often to Miss Lincoln, and sitting down on the floor would lay her head in our teacher's lap and have a "good cry," as she said; and then, wiping her eyes, would empty her pockets of oranges and sweetmeats, and, after sharing them with us, jump up and run away, saying:

"Now I'll go and study 'Watts on the Mind' with Miss Green; she says it is better to her than her daily food. Oh! dear, I wish folks were n't so dreadful good up here in New England. I reckon Mammie is right when she says: 'La, chile, I aint gwine to have you larn such a heap, 'cause it will make you look sad to tote such a burden.' Poor Miss Green will be as learned as Newton if she keeps on. I would n't study another hour, only Pa wants me to know something more than Mammie can teach."

One day she came to our room in great tribulation.

"Where 's Miss Lincoln? Oh! dear, where is she? I shall die if I do n't see Miss Lincoln!"

"She has gone to Miss Garland's room," I replied. "She was sent for to meet all the other teachers, and the minister, Mr. Wood."

"What now?" exclaimed Addie; "do you suppose there is any trouble brewing? I have noticed Miss Lincoln looked very sad lately, but I thought it was because the old gardener and his wife were so feeble. For my part, I shall be glad when God takes them home."

"Oh! Addie, how can you talk so? Miss Lincoln says that she hopes Mr. Mudgett will not die till he learns to believe and trust in God. He has no belief in the existence of a God now; this world and the next is all darkness to him: but as he grows more feeble he begins to think he may have been mistaken, and yesterday he allowed her to read a chapter in the Bible to him."

"But if he do n't wear her all out and make an angel of her before we are ready to spare her from this world I shall be thankful. But, oh! Bertha, I am sick to-day; my head throbs, and is so hot! put your hand upon it and see."

I looked at her and saw that her face was flushed, and her head was hot, as if she had a fever.

"Miss St. Leon was in my room just now," she added, "and I told her I was n't well enough to study, and she said I must n't eat any dinner; and then she told me that she had noticed that I was very fond of sweetmeats and fruits and candy; and that I must not eat them any more, nor indulge myself in dessert for a week; that I must n't drink coffee or tea; that no one could be a scholar who indulged their appetites; and, oh! dear, she went on till I thought my head would split open. I ran in here just as soon as she was out of sight."

I made Addie lie down on my bed, and I bathed her face and hands with cologne; but she grew more feverish and more impatient for Miss Lincoln.

"Oh! dear, will she never come? There's nobody in this wide world but Mammie or Miss Lincoln that can make me well!" and she moaned and tossed and wept till my patience was exhausted. At last she fell into a troubled sleep; but she would start suddenly, and moan and talk, until I began to fear she was seriously ill.

Evening came on; the gong beat for study hours, but no Miss Lincoln came, and I dared not leave Addie for the study-room. Two hours passed. Addie would wake occasionally and beg me to give her cold water, which I dared not do very freely. At last, when I became weary with watching, I heard our teacher's step and felt relieved; but when she entered she looked so pale and wan, and walked with such an uncertain step, that I was alarmed. She did not see Addie, but sitting down at the table leaned her head on her hands and burst into tears. I went to her and threw my arms around her neck.

"Is it Miss Crooks?" I asked.

"I do n't know, Bertha. I do not wish to know; indeed, I blame no one but myself. But it is hard, very hard; my salary was to commence this month, and I hoped to be able to make uncle and his wife comfortable in their last days. Now I have no means of support; I lose my situation here because I do not agree with the religious views of our teachers. I have been reading Swedenborg's works; I do not yet feel that he is right, but I cannot give my cordial assent to the views of Miss St. Leon."

"They are wrong, they are cruel!" I exclaimed; "they do not show a Christian spirit."

"Hush!" she said, laying her hand on my arm; "*you are now wrong.* They were kind to me; *see,*" and she showed me five dollars which Miss Garland had given her. "No, they are conscientious; they fear my influence over the scholars. It was a hard task for Miss Garland to send me home, and she has given me books to read; and when I can come back and subscribe fully and heartily to this book (The Assembly's Catechism) I am to have my place again as teacher."

"But what will your poor friends do in the meantime?" I asked.

"I must trust God," she said.

While we were talking Addie had waked and listened to the conversation; she sprang from the bed, her hair in disorder and her checks crimson:

"Never mind what they say, Mary; come with me out of this burning desert, where the sun pours down on the hot sand. My feet are tired walking, and my head is so hot, because I can find no shade. Come along, Mary, down among the olive trees close to Gethsemane. Did n't you say it was dark and cool and shady there—there where our Savior prayed?" and she put her burning hand into that of her teacher and tried to lead her out of the room.

"My poor child!" said Miss Lincoln, forgetting her own troubles at once; "you are ill; you must be cared for. Come to your own room, and I will undress you and bathe your feet, and see if I can drive off this fever turn."

I went with her, and we exerted all our skill; but Addie continued so restless that her roommate and myself watched with her. A slight eruption appeared on her face in the morning, and a physician was called. He was a young man, just returned from attending a course of lectures in Paris. He pronounced the eruption the chicken-pox, one of the diseases to which the young are exposed, and left remedies accordingly.

During the forenoon she slept, and her roommate, who had been left to watch with her, went out of the room for a short time during the dinner hour, when Addie awoke, and finding herself alone, ran out of her room with the step of a deer, and through the garden, barefooted, over the snow, to Mudgett's house. Miss Lincoln was there, fortunately, and took her in charge. Mudgett was still bedridden, but talkative and fretful as usual.

"Why, the gal is crazy," said he, "crazy with the fever. Bring her here and let me look at her. I am a better doctor, now, than Simpson, with all his big words."

"She has the chicken-pox, uncle," said Miss Lincoln, "and has taken cold."

"Bring her here, I say," he replied.

Addie was easily persuaded to sit down by the bedside, and the old man demanded his spectacles; and after examining Addie's face attentively for some minutes, said:

"There, now, it's jest as I thought when I heard ye telling my wife about her; and do n't ye bring them ignorant puppies, called doctors, into my house any more, unless ye want to get rid of me, which I suppose ye all do. The gal has the smallpox the worst way; and if ye do n't see to her she'll be as speckled as a mackerel. I took it when I was down in the Bay of Fundy, fishing, nigh on to twenty years ago, and my wife took it from me; but as good luck would have it we had Bill Wiggins, an old salt, to take care of us. He knew a rope's end from a marline spike, or a jib-boom from a foretopsail, which is more than can be said of these school-larned doctors now-a-days."

When Mary Lincoln heard Mudgett's talk it is not strange that she recoiled for a second from the poor girl who clung to her. She knew (as what woman does not to whom God has given that dangerous gift?) that she was beautiful, and that much of that beauty was in her fair, transparent skin. She knew too well how all such beauty was destroyed by that hideous disease; but the recoil was only momentary. Poor Addie had sunk at her feet and was clinging to her.

"Smallpox! Oh! Mary, it is true—it must be so. I took it in the stage three weeks ago. There was a man sick. Oh! Mary, you won't forsake me. All the rest will, I know. You won't let me die, will you?"

Tenderly as a mother would lift a child Mary lifted the poor sick girl and bore her to a bed in a little room adjoining the one in which the old people lived.

"No, Addie, I will not forsake you. My duty is here now, and I will be your nurse. Lie still, and let me bind your hands for awhile, so that you will not raise them to your face. The doctor can save you, I think, and Uncle Mudgett understands the disease, and together I trust we will preserve both life and beauty."

Addie was quiet and passive, and promised to be still while Mary went to see Dr. Simpson. The teacher, it will be remembered, was young—just eighteen, in all the beauty and freshness of maidenhood. Is it strange that she turned aside a moment to struggle with her own heart and pray? But she became strong to perform her duty, and was fearless when her mind was decided where that duty led.

Miss Garland was alarmed, and for a moment doubtful what to do. The teachers were called in and consulted. Some of them—Miss Crooks among the number—were for dismissing the school at once.

"Why, my dear Miss Garland," said she, "we shall all take it, and what frights we shall be!"

"Our first duty," said the prompt, energetic Vice-Principal, "is to the sick girl. It will not do to have her in the house. Who can be found to take charge of her in some place outside of the boarding-house?"

Mary Lincoln, the youngest and fairest of the group, rejected, too, as unworthy to be one of their number because her religious creed differed from theirs, stood there in her quiet beauty, calm and fearless.

"If you have no objection," said she, meekly, "I will keep Addie at my uncle's house. We have a room that we can spare, and, as I must stay at home with the old people, I can take care of Addie, too."

"Very well. I think you could take care of Addie, with some one to assist you."

Now it did not even occur to Miss St. Leon that our Mary was a heroine at all. She would have done the same in like circumstances; but perhaps she could not understand how much greater the sacrifice of beauty in the one case. But Miss Garland, who was in truth a graceful woman with some claims to beauty, and with a share of feminine weakness, looked at the young teacher with admiration and astonishment.

"If you will excuse the apparent rudeness of offering advice," said Mary, "I think it will be better not to inform the scholars of Addie's disease; but when they are at their recitations at the seminary it will be well to have the house (especially Addie's room) cleansed and fumigated; and there need be no further communication with our house until Addie is fully restored."

This advice seemed judicious and was followed, while an Irish girl, who bore her certificate on her features, was detailed to assist Mary.

Poor Addie was very ill; and the doctor, who, when he understood the disease, was efficient and prompt, was very doubtful whether he could save her.

There were long, weary days and nights of watching. Addie was not willing that the Irish girl should wait upon her, and in her hours of delirium no person but Mary could control her. The greatest care was taken to preserve her beauty, and here Mary's patience was put to the most severe test and all the doctor's skill called in requisition. Uncle Mudgett, to Mary's great comfort, was less troublesome than usual. The doctor, learning that the old boatman had had experience in this disease, often referred to him, and found his advice very valuable; for which—to his credit be it said, for it is rare in young doctors—he politely thanked his rough adviser, which so mollified the latter that he consented to receive advice for his rheumatism, and before Addie was convalescent a good understanding was established between these two. Now the doctor was a firm believer in revelation, and when an opportunity presented would combat the infidel opinions of his patient with so much skill and gentleness, that if not convinced he was at least silenced. The poor meek old woman, who had so long borne the rough language and rude manners of her husband, was a silent listener, still shaking her head and knitting on, comprehending but little that was said, but looking to Mary for aid and comfort. Now and then she would rouse up.

"Mary, darling, I am afeard you will lose your pretty face if you catch the smallpox; I wish you 'd send the gal away. Who will take care of you, child, if you fall sick?"

"God, I trust, auntie."

"Yes, yes, Mary, so he will. I forget I 'm a poor old woman; I must die soon; but mind, you must save the picter that was round your mother's neck—it is yours, Mary, and I've saved it through all our troubles; it 's a pretty face, but I never could just make out whether it was your father or not; maybe it was, though—I always *would* think so, though your uncle said I was a poor simple woman, that did n't know the ways of the world."

This was perhaps the hundredth time that old Mrs. Mudgett had repeated these words during Addie's sickness, and they wounded, nevertheless, for their frequency; it was very trying to hear this doubt flung upon her father's memory before the young doctor, and once Mary ventured to say:

"Now, auntie, the doctor is coming, and, if you please, let him talk with uncle to-day, and when he is gone I will read to you in the Bible."

"Yes, yes, child, I 'll remember; I'm a forgetful old body. Now I am to keep still while the gentleman is here."

And she did so until he was rising to leave and said to Mary:

"Now, Miss Lincoln, I hope you will follow my prescription. Your patient is, I think, out of danger, and you must look to yourself."

"What is that?" said the old woman, forgetting everything when Mary's health was discussed; "is she going to be sick, Doctor? Our Mary must n't lose her pretty face—it 's like the picter. Show it to him, Mary, and let him see. He 's her father, I know; but it puzzled me, ye see, that she never said 'husband,' only Robert, Robert—always calling his name."

Poor Mary writhed under this torture, but there was no relief.

"Doctor, doctor," said Addie in a feeble voice, "there aint a looking-glass in this house. Do, pray, bring me one to-morrow, instead of pills and julep."

"Wait awhile, Miss Addie; after tonics, the mirror."

Poor Addie recovered slowly, and Mary's patience and natural cheerfulness were taxed to the utmost. The Irish girl could not soothe her to sleep, nor prepare the delicate food for her dainty appetite, nor amuse her in the tedious waking hours; all these devolved upon Mary, and she never faltered in her task. The old man's limbs were faithfully rubbed, and his harsh language patiently submitted to; the feeble old woman was neatly dressed and her missed stitches replaced. To the three sufferers there was this household angel, who, for long, weary weeks forgot that she herself was mortal, and, like those around her, subject to sickness and death.

As Addie grew better, poor old Mrs. Mudgett became more feeble, and could not bear Mary out of her sight. She was talkative, and inclined to refer to Mary's childhood and to her mother.

"She had suffered a great deal before she became crazy, poor thing! how pale and delicate she looked. You are prettier than she was, Mary, but for all that you are like her. That gal up to the house that you call Bertha looks like your mother—sad-like, as if she was thinking of trouble. Ye see, she was looking for something all the time that she could n't find."

"Stop that talking, Molly," said the old man; "It 's no use to bring up them old times; we 've done the best we could for Mary, and I know, if you do n't, that the less you say about the man that her mother tried to find the better; and if I 'd had my way I 'd have burned the picter long ago; but women are dreadful set in their ways, and you took on so when I wanted to destroy it that I let you have your own way, but I have been sorry for it since."

When poor Mary heard such conversation she would put her hand upon the miniature, which she always wore on her bosom as a precious relic of the dead, to assure herself that it was safe in her own possession.

Nothing could stop Mrs. Mudgett's tongue till God, perhaps in mercy, permitted the palsy to silence the organs of speech, and then quietly and without pain the worn body yielded up its spirit.

It was a mild day in early spring when Mary, with a few of her pupils and some of the Rockford neighbors, laid her aged friend in the grave. Near by was another mound, a nameless grave with no headstone, and nothing to mark the resting-place of the sleeper below save a white rose-bush, and a myrtle vine that had spread its glossy drapery of green all over the mound.

Addie had not been required to study since her sickness, but had remained a boarder, spending her time as she chose, with Mary or at the boarding-house. In the school itself these events were hardly known; everything went on with the precision and regularity of military discipline. Our morning accounts were regularly taken, all except the limited rations of food; that rule was dispensed with, and I have since thought that the disapprobation of some of the more mature and well disposed young ladies led to the omission of it. It was no advantage to us, for our food was simple, and should have been abundant.

The long spring vacation commenced in April. I was packing my trunk when Miss Lincoln and Addie came in to say good-by. Addie was pale and thin, and there was a quiet, subdued manner about her as sat on the floor, leaning, as usual, her head on Miss Lincoln's lap.

"I am going to stay here all this long vacation," said she, "and help Mary nurse her poor uncle; but I 'll ride over, as I promised, Bertha, to see you. I want to see 'Joe,' and 'Auntie Towle,' and 'Eddie,' and 'Willie'—and——"

"Charlie," I added; "but you can't see him, he is in Boston."

"But I will see him sometime, Bertha. I am determined to see Charles Herbert, and beware of the consequences; he is my ideal hero."

"You may see him, Addie, but it will never weaken his friendship for me."

"How know you that?"

"I feel it in my heart of hearts, Addie; my faith is strong as the everlasting hills—and our friendship will be lasting as eternity."

"Oh! Bertha, how can you talk so?"

"Because I feel so."

"Better men than Charles Herbert have proved faithless."

"You do not know *him* when you say that."

"I know what Mammie says, and she generally speaks the truth—'human natur is perverse, chile; never trust de men, honey. The gemmen beaux are like rainbows—dey vanish away when de gals run arter 'em, and then de poor things cry for de pot of honey that can't be found.'"

"I never run after rainbows nor pots of honey; but Charles Herbert has been my rainbow in all the storms of my life, and I believe he will never fail me while that life lasts."

Miss Lincoln looked at me with her large, calm eyes.

"I love such trust, Bertha; I would not discourage it. And still I pray that you may not 'make idols and find them clay.'"

I had thought for a week previous she looked paler and thinner than usual; but when she spoke a bright flush was on either cheek and a brightness in her eyes, which seemed like her former self.

"Miss Lincoln, I think you are looking better."

"Yes," said she, "some days I feel full of life and energy, and then a strange languor steals over me and life itself is a burden."

I tried to persuade her to come to me during vacation, but no:

"My uncle cannot live long, and no one else could understand or bear with his peculiarities like myself."

As we spoke Miss Crooks opened the door.

"A letter for you, Addie."

She sprung up and seized it eagerly.

"From my father—my father! It is his writing, I know it is; he has come home!" and she tore it open and read aloud:

"MY DEAR CHILD: I have just arrived from Europe in the steamer. Urgent business calls me to the plantation for a few weeks, and then I shall come North, to take you with me to travel awhile—anywhere you please in the United States; anywhere, so it please you and I have you by my side. I long to embrace you, and to see once more my beloved daughter. I must have missed a letter from you, as I left Havre sooner than I intended when I wrote you last. Write immediately, that I may learn what you have doing the last six weeks."

"Hurrah!" said Addie, as she danced round the room, now embracing us, and then dancing with the letter in her hand. "I 'll go first to Niagara; yes, I want to see the leaping, foaming waters that poets rave about; and then to the White Mountains, and take a look at all the Yankees at once; and then—let me see—where shall it be next? oh! I know—to Newport, where they have such splendid balls. Oh! Mary Lincoln, how shall I ever thank you enough for saving my face from being marred by the smallpox? See, the scars are most all gone—only just a few left, and my curls will hide these. You dear good soul! I shall love you as long as I live, and father shall give you a gold watch. He will—I know he will."

"I am fully rewarded," said Miss Lincoln, "in your happiness and health. I never thought to see you dance again."

The news was soon circulated through the house that Addie's father had returned from Europe, and the girls collected to congratulate her. In the confusion my father came for me, and amid the good-bys and merry voices of a group at the door I rode away, looking back to catch a glance at Miss Lincoln and Addie, as they waved their handkerchiefs from the porch.

My mother's welcome home was stately and cool, as usual; Eddie's full of childish delight, my own dear brother's quiet, but his eyes beamed with pleasure as he came to take my traveling basket; and last, Joe, with his awkwardness, gesticulations, his short, abrupt words of welcome and his queer but expressive phrases, made me feel once more at home. Charlie was missing, but we heard frequently of his good conduct and the esteem of his employers; and his weekly letters, which my father had allowed me to receive notwithstanding my mother's plans, had made school-life more than passable. Alas! perhaps it would have been better had we yielded to her will at first.

I was anticipating a visit from Addie, when the following letter came:

"DEAR BERTHA: Miss Lincoln is ill. We hope she will soon recover, but I cannot leave her for a few days. As soon as she is better I will visit you."

Two days after this another came:

"Our dear teacher is no better. The doctor says she cannot recover. Miss St. Leon is with her all the time, but she allows me to stay also. I shall not go with my father. I expect him next week. When he heard how ill I had been he wrote me that he should bring Mammie with him. But I shall never be happy any more. Dear, dear Miss Lincoln! she has a high fever, and some of the time she does not know us. I have always thought she was too good for this world. Oh! Bertha, I have been a selfish, wicked girl; she had too much care and anxiety for me, and that has worn her out.

I wish I was good and could pray. I try to do so, but I am afraid my prayers will do no good. There, I hear the doctor coming from her room. He looks very sad. He shook his head when I asked him what he thought of her now, but he did n't say one word; and I thought his eyes were moist with tears. He has learned her worth. I must go in very still and look at her. Good-night. I will write again to-morrow.

Your friend in sorrow, ADDIE.

[*To be continued.*]

Spiritual Phenomena.

Materialization.

To the Editor of the Banner of Light:

Th re is no more honest difference of opinion upon any one phase of phenomena, even among true Spiritualists, than that of materialization. Many of our most earnest and active workers have investigated such manifestations under differing conditions time and again, without receiving evidence satisfactory to their own minds as to the phenomena.

Nor is this necessarily claimed to be the fault or lack of sincerity on the part of the medium, conditions entirely beyond the control of the sitter, or ignorance of the laws and principles necessary to such manifestations, often being the basis of doubt.

Our experience in this line of investigation has convinced us that every precaution should be taken, as well in the interest of the medium as in that of the general public, that no possibility for deception or misrepresentation should exist; and when we can honestly and conscientiously vouch for such conditions and a satisfactory result, we feel it our duty to give to others equally sincere the benefit of our experience.

On Tuesday evening, Oct. 30, a séance was held in Red Men's Hall, 514 Tremont street, by Mrs. Carrie M. Sawyer, which was peculiarly successful both in the number of spirits able to manifest themselves and in the conditions self-imposed by the medium to convince all present of her frankness and honesty.

Owing to a delay in the arrival of the boards, the cabinet was necessarily put together after the most of the audience had reached the hall, and was built by one of the Lyceum workers, who kindly gave the cabinet and his services in the interest of the manifestations.

Before going into the cabinet the medium allowed herself to be thoroughly examined, that no suspicion of fraud might be held by any present. The séance opened with music on the piano, followed by a song, "The Gates Ajar," by little Eddie Ransom.

The daughter of Mrs. Sawyer then rendered most artistically the recitation entitled "Hagar."

A common cane-seat chair was then placed in the cabinet, in which Mrs. Sawer was seated, after having court-plaster placed over her mouth.

The curtains were then drawn, and with no one else in the cabinet, voices were heard at once, purporting to be those of the medium's control, and speaking plainly to the audience. Mrs. Sawyer then had the court-plaster removed from her mouth, was reseated in the chair, a mull scarf was tied about her neck in double knot, the ends passed through two holes bored in the side of the cabinet and again tied outside; scarcely had this been done before the audience received unmistakable evidence that the spirit-forces were at work within the cabinet, hands and arms being thrust out between the curtains, succeeded by full-form manifestations of all sizes and both sexes.

Many of the spirits who manifested were entire strangers not only to the medium but to all other members of the audience except those to whom they came. After a little, three other chairs were placed in the cabinet, and different members of the audience alternately were allowed to take seats therein.

Slates were placed in their laps, and pencils in their hands. They then joined hands, one of the medium's being held by each of those next to her, when the tapping of hands of all sizes immediately commenced. The pencils were drawn from our hands, and the writing on the slates commenced. The messages written were found to be perfectly legible, and faces were artistically drawn.

Upon the whole we consider the séance a decided success, both in its results and the genuineness of its character, and we feel that we can recommend Mrs. Sawyer to that class of investigators who wish to feel that everything is earnestly and honestly carried out.

At the conclusion of the séance, the committee who tied the knots testified that they found them in the same condition as they left them, and released the medium from her confinement. CHAS. T. WOOD.

In Re Mrs. A. Mott-Knight.

To the Editor of the Banner of Light:

In these days of scientific psychical research, the following may be of interest to your readers:

A party of four business men of this city recently undertook some investigations in a quiet way, with the following results. Having heard of Mrs. A. Mott-Knight, as a very fine physical and materializing medium, they approached this lady with the proposition to hold séances with them under strict test conditions.

The lady welcomed them frankly, and said that she would not only submit to the test conditions, but to show her disinterestedness would hold the circles free of charge in the cause of science, the participants to donate what would have been paid to her to some worthy charity.

These terms being mutually satisfactory, the séances were begun about two weeks ago.

With the medium's hands tightly bound to that of a gentleman on each side, written communications were obtained on the floor, and the electric light of the pencil followed by all those present, making each word legible as written, then to fade away and afterward reappear in pencilled words when the light was turned on. Every message was recognized by some one present of the investigating party, none others being admitted to the circle.

At the next séance, luminous lights and forms began to appear, finally culminating in full-form materializations of friends of those present.

At this sitting, the command was given by Mrs. Knight's control to have the next séance a light one.

This was done, with the result that full forms came to those present which could be plainly seen from the beginning to the end of the materialization, and which were genuine without doubt. There was sufficient light to distinguish the features clearly, and of the four skeptics who began, there remains but one partial one, and he believes, but still wants to probe deeper.

These are plain facts, and taken in conjunction with the independent voices, spirit touches and the very presence, tangible, to be seen and heard, of our loved ones, makes us feel like shouting the Truth of Spiritualism from the housetops.

Give us more of such illustrated truths and they will do more good than volumes of exhortation. I am but one of the four gentlemen present, but feel that it is due the world as well as our beautiful belief that the truth should be known. E. TURNBULL.

Waltham, Mass.

"Recognition of Friends After Death."

Synopsis of a lecture given to the Worcester (Mass.) Association of Spiritualists, Oct. 28, 1894,

BY ABBY A. JUDSON.

[Reported for the Banner of Light.]

As the affection of the human soul develops, man longs to know whether love perishes in the grave, and whether he shall know his loved again. The Bible is silent on this point. The clergy could not tell, for they did not *know* themselves. There is more love in the world now than there was two thousand years ago, and this love demands satisfaction; and, being implanted in our nature, justice requires its satisfaction. But the latter part of the nineteenth century asks more than the satisfaction of the human heart on this question.

This question, like every other one in this generation, must be answered on a scientific basis. If we live beyond the grave, and recognize our friends there, we ask, quoting the old Bible, "With what body do they come?" For, as we recognize our friends here by their outside appearance, and cannot distinguish one soul, *per se*, from another soul, how can we know each other there if we be mere soul with no body? The church gives us no assurance on this point; Spiritualism *alone* can settle this question! Spiritualism demonstrates to us by millions of phenomena that a human soul manifests itself through a fleshly body and a psychical body; that the psychical body resembles the fleshly body to the inner consciousness, and passes, with the soul, out of the coarser body at the moment of death: It demonstrates to us that we are not denaturalized by death, but are still in a material world, and are still under the laws of universal nature. And, as our inner consciousness takes cognizance of its present environment by what we call the physical senses, so the same inner consciousness may take cognizance of the sights and sounds of a more ethereal mode of existence by the senses of its finer and psychical body.

Our coarser senses can carry to the brain vibrations of a certain limited scale. Up to a certain quickness of vibration, the optic, the auric, and the sensory nerves carry the impression through the brain to the inner consciousness. But these senses are powerless respecting yet more rapid vibrations in the kingdom of universal nature. In this finer, more ethereal condition, the senses of the psychical body are at home, and can also report to the inner consciousness.

By psychical development in accord with natural forces, we may, while still environed in the flesh, cognize the spirit-world, or the condition of a far more rapid vibration; and thus clairvoyance, clairaudience, and clairsentience are not abnormal. They are normal, and indicate that the inner consciousness can cognize an outside world by the use of its psychical body, as well as by the senses of the fleshly body. These things being so, we need not ask whether we shall know our friends after we leave the physical body at death. It would be against nature and natural law if we did not.

Ordination.

If mediums and speakers wish to avail themselves of half rates, granted in traveling to clergymen of the Catholic and Protestant denominations, by the railroads of the country, *they must be ordained by some legally incorporated local society.* If the speakers and mediums who are thus ordained, desire to do so, they should file copies of their certificates of ordination with Secretary Woodbury in the National office, so that a complete list could be made up by him for transmission, under the seal of the National Association, to the railroad officials of the United States. He would certify that these persons named had filed copies of their legal ordination with him, and were entitled to the privileges awarded clergymen of the Christian denominations by the several roads. When these speakers applied to the railroad offices for these privileges, their rights in this respect could be readily determined.

In the recent trials before the Interstate Commerce Commission, several of the railroads stated that they did not wish to discriminate against Spiritualists; but that they did wish to be sure that the applicants for these privileges were legally ordained. This register will enable them to ascertain this whenever the proper papers of ordination are presented by our people. No speaker or medium should apply for rates unless copies of his or her ordination are in their possession at the time. If this list is properly made out, the National Association can be of assistance to all speakers in the way of securing employment, and also in obtaining lower rates for them upon the various railroads of the country. Lower rates to speakers mean lower rates to the societies employing them; therefore this privilege would assist both speakers and laymen financially.

All speakers who wish to avail themselves of the privilege, should take out papers of ordination from some legally incorporated local or State Association. The National Association does not issue ordination papers to any one, as this right is reserved to local and State Associations. Speakers and mediums should file copies of their ordination papers immediately with Secretary Woodbury, so that they may be duly registered at the National office. A registration fee of one dollar should accompany each application, in order that the Secretary can file copies of the same with the proper railroad authorities in the United States. No discrimination will be made by the National Association against any applicant, if he or she is a representative of some incorporated body.

We also urge our societies to exercise much care in the selection of their candidates for ordination, so that the railroad authorities can see that we have not been indiscriminate in our selections.

H. D. BARRETT, *Pres.*

F. B. WOODBURY, *Sec'y.*

Headquarters National Asso., 600 Pennsylvania Avenue, S. E., Washington, D. C.

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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.

Massachusetts.

ONSET.—Mary E. Thompson writes: "Many friends gathered at the home of Mrs. Susie E. King, to pay their tribute of remembrance to her now in her arisen life. As the place had passed into strangers' hands, we found it interesting to recall reminiscences of her pioneer life at Onset and the many welcome gatherings held there in the days of I. P. Greenleaf. Music and singing added charms to the sadness and joy of the hour.

Mr. N. S. Greenleaf spoke in a very touching manner of the pleasant hours spent in that cottage, of the part that his own life and that of his brother's had in it; he was only waiting a few days more when his turn should come to hear the welcome summons.

In the evening, at the suggestion of Mrs. Simeon Butterfield, a few met, and Dr. Greenleaf proved his presence through Mr. Charles W. Sullivan, and in his own inimitable style addressed each friend as if embodied in the form once more. 'Eagle' came and gave many pleasant parting words. We bade farewell to all past scenes in the Greenleaf cottage, and went forth in communion with higher powers, feeling ourselves baptized anew for life's labors.

I have been called upon to speak at four memorial services at Onset the past year, namely, Mrs. Weeks, Mr. Parker, Mrs. Stone at the Temple, and Mrs. King.

The Children's Progressive Lyceum is carried on under the care of Mr. D. N. Ford.

Dr. Storer's new two story building is going steadily forward to consummation."

SPRINGFIELD.—M. B. Magoon writes: "There have been large and appreciative audiences since I opened meetings Sept. 23. The 21st of October we had Mrs. Lizzie Butler, test medium, from Lynn; the 28th, Mrs. Effie Webster of Lynn, test medium. In the evening the hall was filled with eager listeners, many of whom had never attended a meeting of the kind before; and they went away greatly interested in what they heard.

Another test circle was held at the writer's house Monday evening, the 29th. A goodly number was in attendance, and much satisfaction was manifested. Great good has been done here in the last few weeks, as many have had the scales partially removed from their eyes, and quite a large number have become earnest investigators, and soon will be with us."

WEYMOUTH.—Joseph D. Stiles writes: "From the martyrdom of bitter experience and trial has Mr. Luther Colby passed to the sure reward awaiting his faithful service here. The world may never rear monument nor pillar above his ashes, but the monument he has reared in countless grateful hearts will live ages after granite or marble has crumbled to dust.

I had the privilege of being in the Old Melodeon when the first copies of THE BANNER were distributed, and as I hastily perused the contents I turned to a lady friend by my side, with whom Bro. Colby became well acquainted in after years, with the remark: 'That paper will be a wondrous power in the world!' Subsequent years have verified the prophecy. I trust the united efforts of all will be given lecturers, mediums and readers to increase the subscription list of THE BANNER he triumphantly bore aloft for so many years, and which he loved so well—thus encouraging those now at the helm, as well as cheer and delight his uprisen spirit with the consciousness that his labors were not in vain. Well, Bro. Colby, good-bye, but not forever. With us, the night; with thee, the morning."

Connecticut.

NEW BRITAIN.—B. Way writes: "Will THE BANNER permit me a few words concerning that excellent psychometrist, Mrs. A. B. Severance of White Water, Wis.? My friends and myself have, within the past twenty-five years, obtained many delineations from her which proved *remarkably* truthful."

NORWICH.—Mrs. J. A. Chapman, Sec'y, writes: "The Norwich Spiritual Union opened its thirteenth annual course of Sunday lectures and séances in Grand Army Hall, Sunday, Nov. 4.

Miss Abby A. Judson, the distinguished daughter of Adoniram Judson, the famous Baptist missionary, has been secured for all the Sundays of November. She is an easy and graceful speaker, carrying conviction to the hearts of her hearers by the earnestness and sincerity of her words and manner.

At close of Miss Judson's address both afternoon and evening we were favored with the presence of Dr. Arthur Hodges of Lynn, test and personating medium, and Ferdinand Fox Jencken, son of Katy Fox Jencken, who inherits his mother's gift. The tests given by Dr. Hodges were very convincing, and the raps through the mediumship of Mr. Jencken were heard all over the hall.

The platform was ornamented with chrysanthemums and ferns, and the quartet sang with fine effect from the 'Spiritual Harp' and Prof. C. P. Longley's songs."

Oregon.

CLACKAMAS.—William Phillips writes: "As distance is no barrier to respect or affection, I presume I may, though in comparative obscurity, be allowed to express my heartfelt regards for the late chief editor of the BANNER OF LIGHT—Luther Colby. Though not personally acquainted with the man, yet we seemed to have lived in the same household, and mutually labored for the same great purpose—the elevation of the race from a lower to a higher plane of thought and action. Consequently, when I heard that he had passed on to a more enlightened realm of life, I felt a degree of sadness. But as his labors on earth were finished, it was necessary that he go hence. Not to rest in idleness, but to begin his work anew with greater opportunities.

I read the first number of the BANNER OF LIGHT, and have continued to read it with few interruptions from that day till now No. 6 of Vol. 76 is before me, containing a fine portrait of Luther Colby, the man whose teachings in the Philosophy of Life I have read with so much pleasure so many years.

But as one star goes down, another will arise to illumine the night; so we have hope that another star will arise to shine in Luther Colby's place, and thus continue to make glad the night of earth."

New York.

NEW YORK CITY.—F. Hauser, Sec'y, writes: "Mr. J. W. Fletcher's guides held the close attention of a large audience on Sunday evening, Nov. 4, at 108 W. 43d street, upon 'Demonstrations of Spirit Return,' indicating much that was valuable and suggestive.

Afterward a séance of exceptional interest was held; one gentleman, upon receiving a test, said: 'I have never attended a meeting of this kind before, or seen a medium, but my son has been so accurately described, that I could not fail to recognize him, while my brother who was spoken of, died as mentioned, in battle, wearing the seal ring, which was formerly my father's. Myself and wife are more than grateful for this beautiful evidence of a higher life.' Many other tests equally important were given.

Mr. Fletcher holds a public test séance on Thursday evenings at the same address."

BROOKLYN.—Lucie J. Weiler, President of the Woman's Progressive Union, writes: "Please accept thanks of the Woman's Progressive Union for the space and notice of our meetings which you have always so graciously granted us.

We are not unmindful of the loss the community at large and THE BANNER have sustained recently in the demise of Mr. Luther Colby; but some things need not be said to be understood, and somehow I feel that is one of them. 'Success to THE BANNER through all ages and time,' I know is the prayer of the Spiritualists and liberal-minded."

BROOKLYN.—"Selka" writes: "The Progressive Spiritual Association has had a spiritual wave sweep over it, caused by the ministration of the young medium, Harlow Davis. Our hall has not been large enough to hold the numbers attracted to listen to the marvelous tests and loving messages. Church and society people are among the audiences, and receive an outpouring of the spirit. Thus we seek to sow the seed for a glorious harvest in the future, and we bless the loving invisibles who have come to assist us in our work."

Ohio.

CLEVELAND.—Mrs. Adeline Hughes writes: "I have been a Spiritualist for a number of years and rejoice to know daily that the good angels are guiding and aiding us. Miss Maggie Gaule of Baltimore, Md., visited our city for ten days, and I called on her for a séance. She had never seen me before—and the results were wonderful; names, incidents and things she told me were beyond the knowledge of all mortals. She came as a blessing to our city, where her public séances are the most wonderful ever listened to. We wish we could keep her with us; but we regret her work in Baltimore keeps her out of Ohio.

With blessings showered upon her we part from our good and noble worker. Success to THE BANNER."

Illinois.

CHICAGO.—C. Sextus writes: "It is with profound regret that I have received the sad news of the departure of the venerable and dearly beloved editor of THE BANNER, Luther Colby, and I do not hesitate to express my sincere appreciation of his life-long devotion to a cause, the aim of which is the elevation, the betterment of humanity.

The battle for light is still going on, and although we shall miss him in the earthly field of life, we know that he in the world beyond, with still more sublime influence, shall guide the cause so dear to him in life."

Michigan.

BATTLE CREEK.—Jennie B. Hagan-Jackson says in the course of a business letter: "I do not write an expression of regret that the kind-hearted man, Luther Colby, has gone home; for I know the deeds of love and charity he performed have all been placed to his credit in the home he has gone to. We held at Battle Creek, on Sunday, Oct. 14, a meeting where we expressed our appreciation of himself and his life-work. The society is earnest and true, and in sympathy with such workers."

Colorado.

DENVER.—G. C. B. Ewell writes sympathizingly: "My warmest sympathy goes out to you at this time, but I rejoice to know the grand spirit, Luther Colby, still lives, and will be an active worker in the Cause, and our loss will be his gain."

For the Banner of Light.

A VISION.

BY M. LOU WILCOX.

Where do the spirits of our loved ones go
When this life ends? Oh! tell me, if ye know,
Ye priests of all religions, seers and sages,
Versed in the spirit lore of all the ages.
Let not my prayer for light pass all unheeded;
That they live somewhere is a point conceded
Alike by Brahmin, Christian, Jew, Confucian;
For all their creeds lead to the same conclusion,
That, somewhere, in a land whose entrance portal
From earth is death, the soul lives on, immortal.
But *where* that land is, near, or far away,
They answer vaguely, or refuse to say.
Oh! tell me, ye whose work has been to find,
And teach to men the laws of soul and mind,
Where do they dwell, or whither do they stray,
And what the tasks that occupy them, pray?
Or if no work their spirit-powers employ,
Do they but sleep, insensible to joy,
Or pain, or grief? Or do they know and share
What we on earth are left to feel and bear?
And if they do, can they communicate
To us of earth what, in the spirit state,
They see and know might help us on life's way,
And teach us mortals what to do or say?
I paused for answer, but their lips were sealed,
And they stood mute to whom I thus appealed.
The sacred writings of their varying creeds
All told of spirits, who to human needs
Had ministered, in forms as clear to sight
As clouds by day, or moon or stars by night:
Bible and Koran—Veda's, Talmud's pages,
All teach alike this doctrine through the ages.
Those scriptures all, without exception, teach,
And priests and pundits to their followers preach,
That, past all doubt, in other lands and days,
Lived seers and mediums, with power to raise
The dead, or cause their spirits to resume
The forms they wore when living though the tomb
Had held them long; so true that human eyes
Their features, voice and manners recognize,
As Saul the shade of Samuel, when the seeress bid,
At Saul's request, that prophet from his tomb
To rise and tell the erring king his doom.
But when I asked those learned priests to say
If seers were once, then why not seers to-day,
With mediumistic powers invested, still
Spirits to see and hear, or call at will,
From out the realms of spirit-land so vast?
They said: "*The age of miracles is past!*"
Nor answered more, nor offered to explain
Why what had been might not occur again.
Tired of my quest, I fell asleep, and dreamed
That in a space to which no limit seemed,
I stood alone, midst silence so profound
That not an echo stirred of any sound.
And though no sun, nor moon, nor star were there,
A clear, soft light pervaded all the air.
But in that silence deep, and glorious light,
No sign of any presence came to ear or sight
Until I felt a soft hand press my brow,
And touch my eyelids, when, unseen till now,
A thousand forms of spirits thronged the air;
Above, below, all round me, everywhere.
The same hand touched my ears, when strains of song
And words of cheer I heard from all that throng;
For eye and ear had waked to sight and sound,
Which had, unseen, unheard, gone all around;
Because my earth-senses were too dull and gross,
Till spirit-touched, to understand how close
The spirits are, all round us, day by day—
At last a voice I heard, which gently said:
"Earth's atmosphere the spirits of the dead
Affords a dwelling-place, from which afar
They can at pleasure go, from star to star;
But still returning, mingle with the scene
And friends of earth—themselves unheard, unseen.
Save by some few souls gifted with the power
Of spirit-sight from childhood's earliest hour;
And some few more whose souls this gift acquire
By prayerful seeking, with sincere desire;
And all men might, in some degree, attain
That same high gift, if strife for earthly gain
Did not absorb those energies of soul
Which spirit-life demands, to reach such goal."
Then I awoke; but what my soul had yearned
In vain to know had in that dream been learned:
That our friends' spirits when they pass away,
Are still anear us, or if sometimes they
Are briefly absent, on God's errands sent,
They'll soon return, and we can wait content.
Thank God! That doubt no more shall wring my heart!
We and our dead are never far apart!
Never so far but they our sorrows heed;
Never too far to aid us in our need;
And that the pure in heart and life may be
Permitted oft their spirit-forms to see.

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New Publications.

INDIA'S MESSAGE TO AMERICA; and Other Addresses. By Virchand R. Gandhi, with an introduction by W. W. Hicks.

Mr. Gandhi's portrait furnishes the frontispiece of the souvenir edition of this work. These addresses were delivered under the auspices of the Cassadaga Lake Free Association, at Lily Dale, N. Y., at the summer meeting August last. It goes without saying that the addresses are worthy of wide circulation. They will awaken discussion, and probably provoke denial in some of the statements made. Mr. Gandhi is able to defend the position he has taken in favor of his race, and does it in a convincing manner. "Impressions of America" will make an impression on the reader, as America has upon the writer of the address. He compliments the hospitality, the common schools and institutions of learning, and treats of the country's great resources.

"Some Mistakes Corrected" is a very readable paper, and leaves no further doubt in the mind of the reader that many things have been said of India which are untrue. Not the least pleasing is Mr. Hicks's introduction, giving an extended history of Mr. Gandhi, and some views of the historian. Mr. Hicks is the publisher, 216 East 70th street, New York.

YAWCOB STRAUSS SERIES. By Charles Follen Adams. Boston: L. Prang & Co.

One of the best dialect writers of the day is Charles Follen Adams. Dr. Oliver Wendell Holmes said to him: "I hope your genial and always welcome humor will long continue to delight the world to which you have already contributed so much enjoyment." His poems captured a world of readers, and they have never lost their grasp. One never tires of reading them, and now that they are being published separately in booklet-form, they will be sought after with still greater interest. Each one is fully illustrated in color, and contains a portrait of Mr. Adams. The cover design is also handsome and tasty. Four of the poems are already issued. They are: "Der Oak und der Vine," "Vas Marriage a Failure?" "Leedle Yawcob Strauss," and "Yawcob's Dribulations," the latter being a sequel to "Leedle Yawcob Strauss," portraying the experiences of "Yawcob" after he had reached manhood.

WEE LUCY. By Sophie May. Cloth, pp. 164. Boston: Lee & Shepard.

The hearts of the little ones will bound with delight that the author of the Prudy books has written a new story. It is some time since Prudy came on to the stage, and now she has a family of her own, with whom the reader makes acquaintance in the new volume. The many laughable adventures in which Wee Lucy and Jimmie Boy figure are in keeping with those of the older books. Wee Lucy's quaint sayings and doings will strike a pleasing response in the hearts of wide awake children, at the same time imparting a lesson of morality and truthfulness. Sophie May's characters are very natural, and as has been said of them, "one feels like picking up and kissing the children described."

THE GHEBERS OF HEBRON. By Samuel Fales Dunlap. Cloth, pp. 1008. Published by the author in New York City.

This voluminous description of the fire-worshipers of olden times will be read with closest interest by persons who desire to dig deep for hidden mysteries and to solve intricate problems. The book is the result of many years of labor, and does full justice to the learned author. It is historical throughout, is well authenticated by authorities whose wisdom none will care to question, and will fill a want long felt by scholars of Biblical lore. The variety of subjects is almost exhaustless.

UNVEILING A PARALLEL. By Two Women of the West. Paper. Boston: Arena Publishing Company.

This is a romance, whose authors prefer to remain in the background, and to let the work speak its own praise. It is written for a purpose, and that purpose is to show by keen satire some of the fallacies existing in the social and political world. Some critics may call the work suggestive of the lower strata; but it is brave, candid and unique, unmasking weaknesses by its comparisons. It turns a search-light upon many things common society will like to hide; but it does its unveiling in a cleanly and wholesome manner.

EL NUEVO. By Louis James Block. Cloth, pp. 95. Chicago: Charles H. Kerr & Co.

This is a poem describing the discovery of the New World. It starts with a recital of the motives which suggested the idea, continuing on to tell much of the man Columbus, his deed, and finally what the New World was and how much the object achieved. It is prettily written and easily comprehended, and deserves a large sale.

"Working Girls,

"Are you troubled with Backache, Faintness, Dizziness, Irregularity?

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"Your eyes dull, and step heavy? Does your back and side ache sometimes terribly?

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While thanking its regular subscribers for their continued patronage, THE BANNER'S publishers 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. COLBY & RICH.

A LIVING MONUMENT.

In perpetuating THE BANNER as the memorial of its devoted founder, LUTHER COLBY, a great deal more will be done by Spiritualists the world over than they could possibly do by erecting the most costly of mute monuments as a testimony to his worthy life and services. The united act speaks for the Cause it advocates and reports, continues his chosen work with fresh consecration, becomes the constant agent of the invisible intelligences, through and by whose inspiring direction it was originally begun, and testifies by word and work to the truth that forever transcends all human efforts for its complete statement and expression.

An opportunity of like character is rarely offered by the course of events to a body of believers so numerous and so widely distributed among the world's populations. Spiritualists may well regard it as such an one as they may not again be privileged to embrace. In the service of the creeds and systems that engage the attention of their supporters it is a common thing to found and endow, to establish and support institutions that make for their continuance and strengthening; it would be rather a noble rivalry than an imitation for Spiritualists now to combine their efforts to make deeper the foundations of what has become with the passing years their own chosen institution, to build more broadly its extending walls, to establish as in perpetuity the power of its accumulated influence, and to proclaim to the truth-seeking world of men that Spiritualism has a voice that no obstructing circumstance can overcome and no change of fortune can silence and suppress.

To know the larger and truer is to provoke the desire to testify to the gift of that knowledge in an open and practical way. To-day it is offered to Spiritualists everywhere to accept and improve an opportunity of a signally peculiar character. A similar one cannot again present itself to them in many generations. Here stands the journal chosen and named by the invisibles themselves before it was ever known to the world. It rocked the cradle of this blessed truth in its infancy. It has gone serenely forward through the early years that have tested the great Cause with their varying experience. It has served, never dominated; taught the way to pacify prejudice and quell dissension; preached spirit as the precedent, creative and sustaining cause; labored without rest to establish and extend the knowledge of the inter-communion of spirits and mortals; and held high the white banner across whose shining face is written the words that announce human emancipation.

Will the real and the true Spiritualists of the world, having come to the stage of liberation through light which is the source of their deep and enduring satisfaction, be indifferent to an appeal like that of making THE BANNER a living testimonial to the Cause they sustain, and a lasting monument in commemoration of its departed founder? There are of course wealthy Spiritualists, as there are wealthy men and women in the churches. Could they gratify a higher or purer desire than that of seeing and realizing the beneficence of their gifts while life in this mortal state continues for them? Could they readily discover an outlet for good and generous endeavor more in harmony with their best wishes for the welfare and happiness of their fellow-beings? Such a gift is not to be reckoned as a charity; it would rather be an endowment, a rëestablishment and a pledge of perpetuity. It would not be for the benefit and blessing of any one man or set of men, but of all men, of the world of humanity.

This address is to those who, having freely received, are now as ready to freely give; to those who would have their light shine before men and spirits; to such as possess the soul of sympathetic goodness, appreciative gratitude, and love to God and man. If these plain and direct words can with spiritual assistance sow the seeds of suggestion in any natures that would fain do what they can as members of the great human family, and finally cause them to bring forth fruit, they will but serve the single end for which they are now uttered.

Shelter as Related to Evolution.

An exhaustive account of the growth and development of the habitations of men, and the influence of such development on different races and nations, would make a deeply interesting and instructive chapter in human history. The limitations of growth and development, however, which in some respects make our dwellings little improvement upon the most primitive human abodes, would shade the story deeply. One of these limitations, if not the chief, is ventilation. Ages have been spent in bringing our dwellings and edifices to the highest degree of beauty and stability, but architects and builders, with all their skill and perseverance, have almost entirely neglected to furnish proper ventilation for us. Some schemes for it have been suggested, but practically none are applied. It is strange that owners and tenants do not insist upon air, as well as upon light and warmth.

A mere examination of the buildings produced by any race or civilization may enable the competent, without other aids, to determine both the character and the destiny of such races and civilizations. If the fixed life of modern cities, compared with nomadic life, produces more children, it likewise kills more of them. Language cannot express and the mind cannot comprehend what is taking place in modern cities in consequence of imperfect ventilation. As a plain speaker on the subject declares, the annual loss of life from this cause alone is many fold greater than that of all the battlefields of the world, with all the murders beside.

In the course of an elaborately stated and thoroughly studied paper on this subject by Mr. Z. Sidney Sampson, read before the Brooklyn Ethical Association,* the writer observes that this ability to construct and adapt shelters reasonably sufficient for protection wherever he might locate and whatever seasons he might encounter, made man a world-traveling species, and enabled him to fulfill the prime condition of life, which is adaptation to the environment wherever placed. "As long," says Alfred Russel Wallace, "as man led an animal existence he would be subject to the same laws and would vary in the same manner as the rest of his fellow creatures; but by the faculty of clothing himself and making weapons and tools, he has taken away from Nature that power of changing the external form and structure which she exercises over all other animals."

The temperate and cold zones force shelter upon man. But it is not historically true that shelter has established a relative superiority of northern over southern races; the latter hold their own; the wave of conquest has been from south to north quite as frequently as otherwise. Exposure to the environment in Arabia produces as hardy a manhood as the driving snows of Norway. With the cessation of nomadic life and the arrival of the agricultural stage comes fixity of habitations, and a more compact social environment. Everywhere appear the integrations of social structure. This means the development of national spirit, improvement in shelter, and after no long period architecture on a grand scale.

Early man was obliged so to build as to meet certain exigences of climate, having in view at the same time preservation of life and property. All architectural types are born of the environment. The race inevitably speaks in its architecture, for the environment fashions both the workman and, through his ideals, the product. Not until a late stage of culture do there appear any considerable improvements in the dwellings of the common people. This is attained only with the advent of the industrial stage, partially superseding the stage of militancy, when the worth of the individual and the dignity of citizenship become large actors in the social economy. Man has been building himself up into a rational manhood; the grosser impulses yielded to the domestic impulses, to the sentiments of duty to the family, the tribe, or the state.

Shelter has much to do with the evolution of these, for now that which served merely for protection against beasts, floods and enemies, becomes invested with higher interest. Under the law of association and of inherited associations it becomes the home. The home sentiment is only nascent in the wandering tents of nomadic life. It does not fully appear until the agricultural stage is reached, and considerable permanency of nationalities is attained. Over four-fifths of the world it can hardly be said to exist to-day, with the full significance which it has for us. The successful nations are the nations of homes.

The nomadic tendencies exist so extensively now among us as to materially weaken the home-loving instinct so carefully cherished by our English ancestors, and so carefully preserved by the English of to-day. Says Prof. Marsh: "It is time for some abatement in this restless love of change which characterizes us. It is rare that a middle-aged American dies in the house where he was born, or an old man even in that which he has built. This life of incessant flitting is unfavorable for the execution of improvements of any sort."

Adaptation, not always intentionally sought but forced by necessity, is *life*. Exposure to the environment is the prime condition, constant action and interaction, the free and constant interplay of vital, social and economic forces. But it is to the shelter of home that we bring our hardly-won acquisitions, and thence issue again, with energies restored, to wage the battle anew; and thus, though contending with our disadvantages, not seldom oppressed by unfavorable conditions, yet constantly reënforced by withdrawal into the sympathetic circle of home, we secure in large degree that progressive adjustment of external to internal relations which constitutes life.

*And published in full in *New Occasions*, Chicago, Ill.

☞ Abby A. Judson's views are given synoptically, on our second page, regarding the recognition of friends after the great transition.

A Doctor on Vaccination.

Poisoning by infection is too serious a matter to permit a single day after the deadly fact is fairly established by evidence. In the *Medical Summary*, a Philadelphia publication, Dr. Geo. W. Carpender of Chicago communicates to the public his views on the subject in a very direct and unmistakable manner. In answer to the question whether cancer can be cured, he says yes, as well as any other disease, if we only know how; but first let us prevent the cancer itself. It is one variety of scrofula, and smallpox is another, and kinepox another; all belong to the germs that produce tuberculosis of any organ. It would be well to search for a means of arresting the disease before the seed is sown.

Since vaccination for small or kinepox has been practiced, cancer and all other scrofulous diseases have increased fifty or a hundred-fold in proportion to population, and the difference is chronic instead of acute. While there may have followed less fatal epidemics of variola, there has been sporadic blood-poison from the different varieties of scrofulous disease, and the mortality has largely increased by being spread through society at large in another form not understood even by the doctors, much less by the people who are the victims of the doctor's lancet.

There is no variety of organic life that is not either destroyed or kept in check by fungoids or insect life preying upon it. Two of the same germs will create, by cultivation, new varieties, but never a new germ. The new variety often is more destructive than the old, on the principle of evolution, just as civilization of man over barbarism is an increase of mental power.

Find the microbe that feeds on the smallpox microbe; then introduce it in the system if you will, or find the organic germ that will feed on the substance that sustains variola germs. Dry up the pasture or kill the germ, and stop sowing the seeds of death by vaccination.

If we must have scrofula, let us have it, says Dr. Carpender, in Nature's way, by the eliminating process through the skin, rather than in the new way of destroying the purity of the blood. There is hardly a family in any of our large cities that is free from scrofula; fifty years ago it was not so; these conditions are multiplying as the result of compulsory vaccination. He is of the opinion that the larger proportion of smallpox cases in Chicago are the result of the contagion communicated from those who are victims of enforced vaccination.

The Doctor says he has treated a large number of smallpox cases during his practice, and he never lost but one. He breaks out in exclamation—"Oh, the destructive influence of vaccination! working in the circulation, destroying tissue, and so violently affecting vital organs, and sometimes destroying the arm and the life!" If it does not do this, it at least leaves the system with weakened energy and chronic taint that is incurable, to be transmitted to posterity and requiring the lapse of three or four generations to eradicate the evil and restore the germs to primitive or normal state. Jenner's own son perished by repeated vaccination; he died at an early age of quick consumption; and thousands of other sons have traveled the same road to death.

Therefore the thing to do is to find the antidote, but do not look for it in another genus only. If let alone, the wild animal will eat his way out and disappear; but the tame animal has to be fed, and if let alone will destroy all his mother's heritage. "I wish to build a house, and do not want rats in it," sums up the doctor. "To prevent, I catch wild rats, tame them, and put them into my house. Have I not got rats in my house? It costs more to feed them, and they become more destructive than the wild rats would have been. Think! think!"

Lyceum Benefit.

G. V. Cordingly of St. Louis, Mo., the celebrated trance and test medium, also Mrs. Eva Hill of New York, musical and test medium, will give a benefit to the Children's Progressive Lyceum, at Red Men's Hall, 514 Tremont street, Boston, on Sunday evening, Nov. 18, at 8 o'clock.

Talent from the Lyceum will also take part in the exercises, and it is to be hoped that all interested in the Lyceum work will assist in making the entertainment a financial success. Tickets 25 cents.

☞ THE BANNER will publish in its next issue an essay by **Dr. James M. Peebles** of San Diego, Cal., entitled **"Body, Soul, Spirit."** It will also give a sketch in memory of **Luther Colby** by **George A. Bacon** of Washington, D. C.; and an installment of interesting **Translations** from our **Foreign Spiritualistic Exchanges**, by **W. N. Eayrs** of Boston.

☞ If the church and its clergy would tell us less about the unsheathed sword and more about the relentless regrets that every disembodied soul must needs endure in consequence of its earthly shortcomings and misdeeds, they would have a larger, more potential and more wholesome influence on the world.

Those who have sent us sealed letters to be answered within the past three weeks, will please exercise patience, as the medium has during that time, and unexpectedly, been obliged to remove her residence to a distant city. All things, we hope, will be well with our patrons, in time.

☞ Read the tribute of Bro. Joseph D. Stiles to MR. LUTHER COLBY, under "Banner Correspondence." Note also what this veteran worker says to the mediums and speakers of the country regarding their making additional efforts to increase THE BANNER'S subscription list.

☞ The sessions of the Melbourne Progressive Spiritualistic Lyceum, says Bro. W. H. Terry in *The Harbinger of Light* for October 1st, were well attended during September. The Lyceum then contemplated an Annual Picnic, to be held on Nov. 9th.

☞ Spirit Horace M. Richards of New York, one of the old-time prominent workers for the Cause, has a message on our sixth page—given through the mediumship of Mrs. B. F. Smith—which embodies some practical suggestions which all friends of THE BANNER should heed.

☞ Read the interesting and lucid answers which the guides of W. J. Colville give on our sixth page concerning Pope's oft-quoted statement: "Whatever is, is right," and Prof. Hudson's work on "The Law of Psychic Phenomena."

The Modern Minister.

Rev. Claude Raboteau of Lowell took final leave of his parishioners a few evenings ago, and devoted his farewell discourse to the requirements which the times demand of the minister and pastor. The church he has presided over is Baptist. He said there were three things demanded of the modern pulpit—and the Church, if it would keep abreast of the advancement of modern civilization, must meet these demands. First, the pew demands an enlightened pulpit. A minister with untrained intellect can no more stem the tide of modern advancement than a hair can stop a railway train. The people demand instruction from the pulpit, and they have a right to expect it. The times require something more than piety, essential as that is. There are enough preachers now, such as they are. There are too many third-rate ministers who read essays for sermons, and quote Scripture to display their piety.

Positive, clear-cut authority, he held, is demanded rather than hair-splitting niceties. The pulpit, too, must needs be patriotic.

This is all timely and good, and much needed in every church that deserves to continue its existence in these awakened and larger times. So far as ministerial, or clerical, authority goes, it is no farther to be respected than as it is the plain and indisputable certificate of truth. And by all means let us feed on truth, come from what source it may to our apprehension.

Of the need of a regenerated preaching fraternity there can be no serious question. Above all things, the people ask of them something besides a patent advocacy and defense of dogmatic theology, new or old; and they will certainly have it. To mount the pulpit and declaim the lifeless old platitudes, and then moralize on them as if they contained spiritual energy, is just what the pews are tired of, and they are bound to renovate the matter.

☞ A friend and correspondent several hundred miles away writes us in commendation of the medial powers of Mrs. M. V. Lincoln, 7 Weldon street, Roxbury, Mass. He states that he chanced to meet her not long since, and in an interview she revealed more than ordinary mediumistic powers, not only as regards personal matters, but national affairs as well. Whether her spiritual attendants are those they generally profess to be or not, is of but little consequence; certainly their power of discerning the present and foreshadowing the future is unusually clear and satisfactory. From personal experience of her mediumship he voluntarily testifies to her prophetic powers.

Notwithstanding the request made by THE BANNER last week that the New England societies have *their* reports of Sunday services at this office by each *Monday night*, in order to allow space for our New York mail, and letters from greater distance which could not possibly reach us before *Tuesday* (press day), a large portion of the local reports—*Boston* among the rest—came in *as usual* on Tuesday morning. We have been obliged to freely condense those received on that date, in order to print them at all, and trust that the senders will understand the reason.

☞ *The Two Worlds* (Eng.) of the 2d inst. has a tinted cover, upon which is a faithful half tone portrait of Miss Florence Marryat, author of "The Spirit-World," "There is No Death" and other works. The same issue has an arraignment by Miss Marryat of Editor Stead of *Borderland*, for his attack on some of her books.

☞ Attention is called to the new likenesses, half-tone, of Mrs. B. F. Smith and W. J. Colville, printed on our 6th page this week. They are the skillful work of the Boston Engraving Co., W. M. Tenney, manager, 227 Tremont street.

☞ Messrs. Chas. T. Wood of Boston, and E. Turnbull of Waltham, Mass., give on our second page their personal endorsement to phenomena witnessed in the presence of Mrs. Sawyer and Mrs. Mott-Knight, respectively.

☞ Read the report (under "Banner Correspondence") of Mrs. J. A. Chapman, Sec'y, concerning the reöpening of the meetings of the Norwich (Ct.) Spiritual Union—Miss Abby A. Judson speaker for November.

THE YOUTH'S COMPANION, Boston, Mass., is soon to enter upon its sixty-ninth year of publication, and it has steadily improved year by year. Its articles today cover the whole field of life and experience, furnishing a vast amount of valuable and entertaining reading of a character not found elsewhere. The prospectus for the volume of 1895 announces an unusual array of attractions; fourteen serial stories, a wealth of short stories, anecdotes, humorous sketches, adventures, science and home articles, timely editorials on all important questions, and more than two hundred original poems of the highest class. Full prospectus and specimen copies sent free on application. New subscribers who send $1.75 now will receive the paper free to Jan. 1, 1895, and one year from that date. It comes every week. Finely illustrated.

☞ The Friday evening public circles and private sittings of Mrs. Mary Wakeman, of 145 West 4th street, New York City, writes J. F. Snipes, are commended to the special notice of visiting strangers. Mrs. Wakeman, as a lady of refinement, and as a medium for thirty years, has numerous warm friends, who greatly esteem her for her many good qualities of heart, and for her reliable clairvoyant and trance inspiration in matters of business prophecy and wise counsel.

☞ Dr. A. H. Richardson—an old camp-meeting worker in Massachusetts for many years—made us a pleasant call last week. Time seems to deal gently with this spiritual veteran. He expressed appreciation of the life-work of Luther Colby, and the service of THE BANNER to the Cause, and wished it success in coming years. He will not devote the current winter to Boston as in years past, but will remain at his residence in Henniker, N. H.

☞ As will be seen by his announcements on our fifth page, Pierre L. O. A. Keeler of Lily Dale, N. Y.—slate-writing medium, and also developed for phenomena in the light, etc.—has established himself in Boston for the present, and can be found by those desiring to investigate at No. 587 Tremont street.

☞ *The Boston Herald* says of Dr. T. A. Bland's new medical work, *"How to Get Well and How to Keep Well"*: "The directions for the treatment of disease are correct and sensible, and the part 'How to Keep Well' is full of excellent suggestions, and will be eagerly read." For sale by Colby & Rich.

Massachusetts State Spiritualist Association.

Any member desiring to present any amendments to the Constitution of this Association for *consideration* at the annual meeting Jan. 1, 1895, should forward the same in writing to the Secretary on or before December 1, 1894: Thirty days' notice being required in spiritual papers. FRANCIS B. WOODBURY, *Sec'y.*
600 Pennsylvania Avenue, S. E., Washington, D. C.

Flavor your Turkey Dressing with Bell's Spiced Seasoning. It will please you.

NEWSY NOTES AND PITHY POINTS.

Never mind how the wild wind blows,
"Keep in the middle o' the road!"
Never mind how the old world goes,
"Keep in the middle o' the road!"
Time is a-flyin',
No time for sighin',
Hurry along with your load;
Never complainin',
Shinin' or rainin'—
"Keep in the middle o' the road!"
—*Atlanta Constitution.*

A benevolent gentleman in Paris gave a franc to a street beggar who held a babe in her arms. He chucked the youngster under the chin, and in amazement cried: "Why! your child is only a pasteboard figure." "Yes, monsieur," she replied, "the night being cold I left the real baby at home."

To Rev. W. C. Winslow of Boston, who found the little magnifying glass of the late Dr. Holmes, the "Autocrat," which happened to be lost for a very little while, the latter wrote a note of thanks immediately on its being restored to him, saying that he should always value it the more hereafter, "for having passed through the hands of a finder who proved not only honest but courteous." "I truly wish," added the Doctor, "I could lose something every day, if I were sure to have it so swiftly returned with a pleasant word for the owner, to make him contented with himself and grateful to the friend who restores the lost possession."

It is estimated that more than ten thousand women registered in Chicago preparatory to voting in late November election.

Among the curiosities of a Bombay collector there is said to be a Chinese god marked "Heathen Idol," and near is a gold coin marked "Christian Idol." Sure enough!

Once upon a time a little three-year-old boy was left an orphan and friendless, says *Light*. Unfortunately the parents had been Jews. A sharp little lady, aged six, who lived next door, begged her mother to take the child for her playmate. The mother, thinking to dispose of the matter without a direct refusal, said: "But, darling, he is a Jew; and you would n't like a Jew for your little brother." She reflected a moment and then said: "No, mamma; but could n't you spank him and make him believe in Christ?"—*R.-P. Journal.*

When the Princess Alix was betrothed to the Czarowitz no one dreamt that the day that made her a bride would also make her Empress of Russia. A granddaughter of Victoria on the Russian throne, says an exchange, will count for something in the maintenance of peace between England and her old rival in the East.

Luther Colby, senior editor of the BANNER OF LIGHT of Boston, died recently at the advanced age of eighty years. Mr. Colby was one of the earnest workers of the United States for the cause of Spiritualism, and his work will be long remembered. Would that there were many more such noble men as he, who has gone beyond to enjoy the fruits of his labors here on earth.—*The Canton (South Dakota) Advocate.*

The late historian Froude was lecturing in Boston on the night of the awful conflagration in Nov., '72; the manager of the meetings had prepared a check for one thousand dollars as the net results of several lectures, and proffered it to Mr. Froude, but the lecturer—moved by the spectacle of public misery at the time—generously ordered that the sum be applied to the relief of poor sufferers by the fire.

Dr. Edward Everett Hale having claimed the five distinctively American poets, Longfellow, Bryant, Whittier, Lowell and Holmes, for his church—the Unitarian—some of the papers are disputing the statement in regard to Whittier. About the others there is no dispute, as they were not only members of the church, but active promoters in it. And we are inclined to think that Dr. Hale is correct in regard to Whittier also. Whittier was born a Quaker, but his poetry, as well as his life, shows that he gradually grew into the liberalism of the New England school of poets. It is certainly a great honor to any church to claim all the great poets of the country. Incidentally it suggests that poetry is not dependent on old beliefs, as is sometimes believed.—*The Ely (Minn.) Times.*

Electricity may be applied to uses almost without end. Dr. Shoemaker of Philadelphia insists that the medical practitioner has in it a curative agent much more powerful than any medical substances. It is peculiarly qualified to improve the nutrition and promote the functions of the skin. It stimulates the capillary circulation through the integument, and overcomes any engorgement that may exist. It awakens the activity of the absorbent vessels, and enables them to remove morbid deposits. It acts favorably upon the nerve-fibres and their peripheral terminations, and exerts a beneficial influence upon the cells. By its tonic influence upon the heart, blood-vessels and general circulation, it tends to maintain the normal type of nutrition in the skin, as well as in other tissues. Its properties help to relieve certain aberrations from the standard.

Here is a good sample of typical American humor. A Minnesota paper says that a farmer of that place raised one thousand bushels of popcorn this year and stored it in a barn. The barn caught fire, the corn began to pop and filled a ten-acre field. An old mare in a neighboring pasture with defective eyesight saw the corn, thought it was snow, and lay down and froze to death.—*Somerville Journal.*

THE LIGHT OF THE EAST (September).—This is the first number of the third volume, and everything points to a successful result thus far in the history of this interesting magazine. The variety and quality of the current number are good. Spiritualism, clairvoyance, psychometry, hypnotism, theosophy and kindred subjects are treated in an able manner. J. N. Mullick, Calcutta.

Dwight Kempton, whose name is a familiar one to Western Spiritualists, has launched forth a new literary venture, *The Nut-Shell*, giving the local news of Summerland, Cal., in general, and oil news in particular.

PRACTICAL RELIGION.—*Salesman*—"Mr. H., I've joined the church." *Grocer*—"I am glad to hear it, James. I hope you will stick." *Salesman*—"Yes, sir, and you'll have to let some of the other clerks sell that Pure Vermont Maple Syrup after this."—*Chicago Daily Tribune.*

If this thing of big Japanese victories keeps on, says the *Washington Times*, China would better follow the example of Capt. Scott's coon.

THE BANNER OF LIGHT.—In this issue of *The Tribune* will be found the prospectus of the BANNER OF LIGHT, an exponent of Spiritualism. The paper is an old and solid institution, and all interested in the subjects to which it is devoted will find it full of food for reflection.—*Weekly Tribune, Hornellsville, N. Y.*

There are said to be twenty thousand women bicycle riders in New York and New England.

The American aborigines had none of our modern tools, but they were familiar with the Indian file.—*The Idea.*

Verification of a Spirit Message.

In the Message Department of the BANNER OF LIGHT, Aug. 11, is a communication from John Grey to Dr. Terry, editor and publisher of the *Harbinger of Light.*

He speaks in kindly terms of us, and warns us against some dubious mediums. We remember John Grey well; he was a frequent visitor at our old office in Russell street, and appeared to be an earnest Spiritualist; but we knew nothing of him privately. We do not know to what mediums he refers, but are generally on our guard not to be imposed upon. John apologizes to the chairman of the circle for coming at the close of it, and promises to come again if permitted, and be more explicit.

We shall be glad to hear further from him, and if he can recall any incident which we might remember, it would accentuate the present evidence of his identity. He had passed from our memory, but the style of his message is characteristic, and his name quite familiar.

We may say that the title "Doctor" is not assumed by us here, not having a university diploma, but we had been in practice as an Eclectic for many years in J. Grey's time, and stood in that relationship to him.—*The Harbinger of Light, Melbourne, Australia, Oct. 1.*

[From Light, London, Eng., Nov. 3.]

In Memoriam of Our Beloved Friend and Fellow-Worker, Luther Colby.

We, Emma H. Britten and William Britten, do not for one moment suppose it is necessary for us to add a single word of tribute either to the noble memory which our ascended friend, Luther Colby, has left behind him, or to the many plain, but no less striking, reviews of his life and work, which accompany the brief announcement of his departure to the higher spheres of being, contained in the paper which he did so much to found nearly forty years ago, and to which during all that long term of years he so fearlessly and peacefully devoted his editorial experience, fine and ever-present mediumistic powers, and unceasing efforts.

To every Spiritualist throughout the world "THE BANNER OF LIGHT" has in some measure brought comfort, warning, instruction and good cheer—but it is only to such long-tried, personal friends as the writers of this article that the human and personal worth of Luther Colby as a judicious friend, adviser—we might almost say "a Father in Israel"—was truly known. We not only send after him, but desire to register in this paper—so appropriately denominated "*Light*"—how earnestly and tenderly our loving remembrance follows him; recalling all the terrible experience of the raging destruction of the Boston fires, and the still more abhorrent persecutions from friends and foes of our own household; and during all of which, good, honest, brave-hearted Luther Colby steered the mighty ship of Spiritualism bravely and faithfully through all the shoals and reefs of internal, as well as external, storm and tempest into triumph and glory. We, the writers, both unite in the fervent wish that we had a hundred more Luther Colbys in our ranks; while we send after him our fervent blessings and the confident assurance that in a few brief and transitory years of time we shall all meet again in

The spacious grand plantation,

where there will be

No more desperate endeavors,
No more separating evers,
No more desolating nevers,
Over there.

EMMA H. AND WM. BRITTEN.

W. J. Colville's Work.

On Sunday last, Nov. 11, Mr. Colville lectured for the First Spiritual Association of Lowell, Mass., in Wyman's Exchange Hall, at 2 and 7 P. M.

In the afternoon seven subjects presented by the audience furnished themes for the discourse, among them being "How Best to Unfold Our Psychic Gifts," "If Spirits Can Give Correct Information on Spiritual Themes, why do They so Often Err when Attempting to Predict Material Events?"

The latter subject received considerable attention, and in the course of its elucidation much valuable food for thought was furnished to inquirers, of whom there were a large number present. The ground taken was emphatically the following:

The really advanced intelligences who can prophesy correctly do not deal with purely material affairs, but are very naturally and wisely interested in promoting the spiritual welfare of those with whom they mingle, and these higher interests are not promoted by ministering in any way to mortal selfishness and greed. When truly awakened souls are conscious of the relative value of spiritual and material advantages, they know so well the comparative worthlessness of the latter that they prefer to guide those whom they can instruct away from the sordid cares of the business markets of the world to a contemplation of whatever makes for enduring character, regardless of immediate material prosperity. We need not infer from this that business mediumship is necessarily wrong; it is, however, from an ethical standpoint quite subordinate.

If people who are inquiring into the intricacies of mediumship would but exercise reason upon the Spiritual Philosophy, they would soon learn that when we commune with spirits we are talking and working with real people—the same kind of people with whom we are in hourly communion in all our business affairs.

Following the lecture an impromptu poem was given on several subjects suggested by the audience.

In the evening, at 7, the hall was crowded with a most intelligent and enthusiastic assembly that roundly applauded many of the speaker's telling points. Six subjects from the audience furnished heads for the address, which was delivered with great fervor, at times with impassioned eloquence. The gist of the discourse, in so far as it was purely philosophical, was a treatise on spiritual chemistry, explaining the working of the law in the production of so-called magical phenomena. In its intensely practical portions it was a fervent plea for natural methods of education, and above all, for the moral training of those who are weak in character and easily led astray.

As selfishness was one of the topics presented, the speaker embraced the opportunity to comment favorably upon Henry Drummond's "Ascent of Man," in which noble collection of essays the facts concerning egoism and altruism are clearly stated. Philanthropy embraces proper self-regard as well as work for others. The good of the whole human race, ourselves included, is the goal to which we should aspire.

The choir and congregation furnished excellent music. The exercises ended, after a fine poem, with some stirring words on behalf of the BANNER OF LIGHT by the chairman, Mr. E. Pickup, the lecturer, and a friend in the audience who rose to give a parting blessing. Quite a number of new subscribers were secured, and efforts are now on foot to introduce THE BANNER more extensively in Lowell than ever before.

The society holds regular Sunday meetings at 2 and 7 P. M. in a large, light, commodious hall, in a very central thoroughfare. There are many earnest workers in the Association, and as the audiences are large and intelligent, there is every prospect of a very successful winter's work. Several well-known speakers of pronounced ability have been secured this season.

Mr. Colville lectures again Sunday, Jan. 6, 1895. He is lecturing to large audiences on Wednesdays, at 7:30 P. M., in Ladies' Aid Hall, Brockton, and on Tuesdays and Thursdays, 7:30 P. M., in Farmer's Hall, Haverhill, Mass.

Mr. Colville's course of Boston lectures, at 18 Huntington Avenue, on Mondays, Wednesdays and Fridays, at 2:30 P. M., are creating great interest. The live topics of the hour connected with Spiritual Science are being finely treated. Class meets at 105 Munroe street (Warren street) Tuesdays, Thursdays and Saturdays, at 2:30 P. M.

***

On Sunday next, Nov. 18, and also on Sunday, Nov. 25, Mr. Colville lectures for the Spiritualist Society in Salem. Full particulars in Saturday's local papers.

***

All letters, etc., for W. J. Colville may be addressed in care of the BANNER OF LIGHT.

***

The funeral services over the remains of George E. Leonard, a well-known and highly respected citizen and devoted Spiritualist, were held at his late residence in Foxboro, Mass., Wednesday, Nov. 7, at 1:30 P. M., in presence of nearly one hundred friends and relatives. The Congregational minister gave a short address, most kind and appropriate in sentiment, followed by a feeling prayer. Mr. Colville gave the address and poem, which was a well-merited tribute to the loyal fearlessness of the brave champion who had passed within the veil.

Mr. Leonard lived to over seventy years, and was an active, energetic worker in all progressive enterprises.

***

SPECIAL FOR BOSTON READERS.—W. J. Colville, by special request, will lecture on "The Bald Truth about the Bible—A Friendly Reply to Ingersoll," in the lecture-room of Copley Metaphysical College, 18 Huntington Avenue, Friday, Nov. 16, at 8 P. M.

In this lecture much light is given on what the early Christians understood by devils; and how they healed the sick by relieving patients from obsession.

The Bears Are a Long Way From Home.

A crowd of curious people has maintained its position in front of a store window on Summer street during almost all the business hours of four days. Ladies who are out on shopping expeditions, business men, shop girls and office boys all have had to stop at that window; for inside, chained within the narrow limits afforded by the plate glass and a temporary partition of wooden bars, are two small black bears. They were brought from Maine on Monday by the International Fur Company, and have been in the company's window at 45 Summer street every day since their arrival. At night the animals are kept in the cellar. They are so tame that they never give any trouble, and they are making new acquaintances for themselves and their owners every day, for hardly anyone who stops to look at the bears can fail to notice the large assortment of furs which is displayed by the company in its other windows and within the store itself.—*Boston Transcript.*

☞ If you like THE BANNER, speak a good word for it whenever you have a chance. It will be appreciated.

The Veteran Spiritualists' Union.

To the Editor of the Banner of Light:

The regular public monthly meeting of the Veteran Spiritualists' Union was held on Wednesday evening, Nov. 7, at Gould Hall, 3 Boylston Place, Dr. H. B. Storer presiding. After the reading and the acceptance of the record of the previous meeting, Mr. F. Edwards presented the following:

Resolved, That the Veteran Spiritualists' Union, in Gould Hall assembled, learn with deep sorrow of the serious illness of one of our trustees, and a brother and co-worker in the Union, Wm. Boyce.

We recognize in him a firm friend, a good Spiritualist and a man who by his wise counsels and liberality has so much helped the Cause of Spiritualism so dear to his heart.

We hereby tender to his wife and other members of the family our heartfelt sympathy, and fondly hope that soon, with restored health, he may again be with us to help forward the work he has so long and faithfully labored to carry on. (Signed) DR. H. B. STORER, *Pres't.*
WM. H. BANKS, *Sec'y.*

Voted, That this resolve be adopted, entered on our records, and a copy be sent to the family and to the BANNER OF LIGHT for publication.

Our guests of the evening were Lyman C. Howe and J. Clegg Wright, both of whom are speaking in Boston the present month. On motion of Treasurer Dole, it was voted unanimously that Mr. Clegg Wright be made an honorary member of the Veteran Spiritualists' Union. The first named speaker, Mr. Howe, has been a life member of the Union for several years.

After a song by Mr. and Mrs. Longley and Mrs. Hatch, Mr. J. Clegg Wright delivered an address. He said: Demonstrable facts will conquer the intellectual world. Spiritualism recognizes no kinship; there is no master-workman in it; no religion or dogma of the past will fit into this new religion. Liberty, Equality and Fraternity—what a grand sentiment! Spiritualism will develop this sentiment of philanthropy. As morality increases, the religion of humanity increases. Your speakers and artists can do much in shaping and widening thought. Your work is yet in the beginning; it must be cöperative; it must be philanthropic; it must be for human brotherhood; with a like aim and feeling you can attain a high ideal. Think of the tremendous work that is being done in the spirit-world—millions of unshapen minds unfit to die, enter into spirit-life. It is a lamentable thought that there are so many religious institutions engaged to-day here in unfitting people for the spirit-world by causing them to believe in a redemptive power.

I am glad that this Union of Veterans exists; let the old worker always be received here with honor; gratitude is not always one of our highest functions when we are at our best. I have watched the career of this Union and noted the beneficent work in which you are engaged, and I will try to stimulate those of a philanthropic mind to aid you.

Mr. Lyman C. Howe then addressed us. He said: There is a need of fraternity being cultivated and extended, so as to be as one with the whole world; Spiritualism is the religion of all religions, in the sense it binds us to the spiritual; the vast majority of this world is yet hugging the old errors, while only a handful, as you might say, have yet come into the light. The oases of the gospel of Spiritualism are bright spots; the cathedrals of Calvinistic theology, of false teachings, are so numerous that I wonder at our growth; our religion is one of knowledge and not of faith, and by it we are brought into a closer communion with the heavenly world.

A year ago when with you, our good and generous brother, Jacob Edson, was here; he is now in the spirit-world; his absence in the mortal from us strikes sadness to our social nature, though; we cannot help it.

I am glad to know of the good work the V. S. U. is engaged in; there is a spirit of fraternity, of fellowship, of true brotherhood in it.

After a vocal selection by the Longley Quartet, remarks were made by Mrs. Dr. E. A. Pratt, Mr. Henry Lemon, Treasurer Dole, Mrs. Shirley, Mrs. Waterhouse and Mrs. Longley. The latter also made announcement of a gift of another new Home sewing machine from Mr. and Mrs. J. W. Wheeler of Orange, Mass., both members of the V. S. U. Mrs. J. B Hatch, Jr., has charge of the sale of this machine, which may be seen soon at our place of meeting, Gould Hall.

We solicit memberships to our Union. Annual at $1.00. Life, do., at $25 00.

WM. H. BANKS, *Clerk.*
No. 77 State street, Boston.

CONSUMPTION CURED.

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

MEETINGS IN MASSACHUSETTS.

Lynn.—T. H. B. James writes: The Spiritualists of Lynn held interesting services Sunday at 2:30 and 7:30 P. M., at Providence Hall. Mrs. Dr. Dowland presided, Mrs. G. D. Merrill rendered fine selections, and Mrs. Helen Temple Brigham of New York gave inspiring invocations, brilliant lectures and beautiful improvisations. At the close of the afternoon lecture Mr. E. H. Rollins gave fine tests and messages. The evening address was handled in a masterly manner, and a vote of thanks to Mrs. Brigham and her inspirers was unanimously carried.

Next Sunday Edgar W. Emerson will lecture and give tests at 2:30 and 7:30.

[A letter from "Wilder" relating to the work of Mrs. Brigham in Lynn has been received and will appear next week.—ED.]

Cadet Hall.—G. H. Green, Secretary of the Spiritualists' Association, reports: Dr. F. H. Roscoe of Providence, R. I., assisted by Hillare Spencer of Boston, the spirit-artist, occupied the platform last Sunday. At 2:30 P. M. the Doctor's subject was "Spiritualism, and What It Has Done." Tests by the Doctor and Mr. Spencer followed.

The evening exercises begun with service of song led by Pres. Kelty; duet, Mr. and Mrs. Kelty; address, tests and readings, Dr. Roscoe; tests by Mr. Spencer in drawings, all correct.

Mrs. C. Fannie Allyn of Stoneham will be present next Sunday, assisted by some good test medium.

Ladies' Spiritual Aid.—Mrs. Jennie L. Atwood says: Wednesday, Nov. 7, the society gave a successful entertainment after a supper in Cadet Hall, consisting of vocal and instrumental music; Mrs. Annie Cunningham of Boston gave tests, followed by Prof. and Mrs. Hartmann in remarks and tests; Mrs. Lizzie Butler and Mrs. Dr. Chase, tests.

Wednesday, Nov. 14, the Aid will give a Bohemian entertainment and supper, those taking part dressing in Gypsy and Indian costumes. Musical and literary entertainment in the evening. Supper served from six to seven o'clock.

The Children's Progressive Lyceum, J. F. Blaney, Secretary, informs us, met in Providence Hall, 21 Market street, Nov. 11, Mrs. E. B. Merrill, Conductor. After the regular exercises, recitations were given by Charley Woundy, Mertie Merrill, Gracie Hines, Carrie Moore, Florence Merrill, Stella Powers; readings, Edward Whittier, Mr. Woundy, Mrs. Whittier, Mrs. Woundy, Sadie Collyer; remarks, Mr. G. H. Green, Prof. Pierce, Mr. Rollins, Dr. Furbush and Mrs. Webster, our Assistant Guardian; songs, Prof. Pierce and William Estes.

Lyceum circle will be held at the residence of Mrs. Metzger, 66 South Elm street, Thursday, Nov. 15.

Salem.—Mrs. G. R. Knowles, Secretary, writes: Sunday, Nov. 11, Mrs. Nettie H. Harding of East Somerville gave many tests, the most of which were readily recognized.

The singing by Miss Amanda Bailey, Mrs. Annie S. Hall, and Messrs. Kenney and Heathcote, was fine as usual.

Last Friday evening the Lyceum children gave an entertainment entitled "The Fairy at the Fountain," in aid of the building fund of the Society.

Mrs. H. A. Baker holds a test séance every Wednesday evening at 23 Elm street.

Next Sunday our platform will be occupied by W. J. Colville of Boston.

Haverhill and Bradford.—E. P. H. writes: Last Sunday Mrs. Sarah A. Byrnes spoke before the Spiritual Union; her afternoon theme, ably treated, was "Relations Between Spiritualism and the Life of Man."

Mrs. Stevens, late of California, gave a short address. The evening subject was "The Practical Points of Spiritualism," and the answering of important questions.

The speaker next Sunday will be Mrs. Nettie Holt-Harding.

A public séance was given Wednesday evening, at No. 13 Jackson street, Mt. Washington.

Chelsea.—E. S. Wells, Conductor, informs us that on Sunday last the meeting at 196 Chestnut street was well attended. Mr. S. E. Downing gave tests, as also did Mrs. Ella Whitney. On Sunday these meetings will be continued in Pilgrim Hall, Odd Fellows Building, afternoon and evening.

196 Division Street.—The spiritual meeting held at this place had good attendance Nov. 11. Mr. W. Anderson gave tests and readings, music by Mrs. Anderson and Master Willis Turner.

North Abington.—A correspondent writes: Spiritualism increases in interest in this good old town. We have engaged Cleverly Hall, and meetings are to be established the 18th inst., with Mrs. Jennie K. D. Conant as speaker. These meetings are to be continued every Sunday. People from this and neighboring towns are becoming infused with a love for the Truth as it is explained through our grand Cause.

Brockton.—George Chadwick writes: Mr. C. V. Cordingly of St. Louis, Mo., has during the past two weeks given several wonderful séances at Hotel Belmont. He also gave three instructive lectures, followed with convincing tests by spirit raps and psychometric readings. Mrs. Eva Hill, the celebrated inspirational singer, who is also an excellent test medium, has assisted at each service.

Lawrence.—Dr. C. A. Stevens writes: Mrs. Emma Miner of Clinton spoke here Sunday, Nov. 11. Her lectures were practical and powerful; her prophetic readings were interesting. Mrs. Nellie F. Burbeck of Plymouth will occupy our rostrum Sunday, Nov. 18.

New Bedford.—"Sec'y" writes: Oscar A. Edgerly closed his present engagement with the First Spiritual Society last Sunday, giving two able and eloquent discourses. Next Sunday Mrs. Clara H. Banks will be here.

Stoughton.—Mrs. George E. Morse, Sec'y, writes: Nov. 11 Mrs. M. W. Leslie of Boston delivered two interesting discourses, followed by recognized readings and tests. Nov. 18 E. J. Bowtell will speak afternoon and evening.

Worcester.—Mrs. D. M. Lowe, Cor. Sec'y, writes: Mrs. Hattie C. Mason officiated as speaker for our society Nov. 11, favoring us with lectures, songs and tests, which were well received by good audiences.

CONNECTICUT.

Norwich.—Mrs. J. A. Chapman, Secretary, writes: Sunday, Nov. 11, Miss Abby A. Judson addressed fine audiences in Grand Army Hall, both afternoon and evening. Miss Judson is an earnest and pleasing speaker, presenting her views in a clear and convincing manner, making an earnest appeal to all for the unfoldment of spirituality within themselves as a better method of becoming in harmony with higher intelligences than can be attained in any other way; also developing character among Spiritualists, that through lives of honor and purity we may stand as representatives of the principles taught by Modern Spiritualism.

Next Sunday evening Miss Judson's address will be followed by a test séance, with Joseph D. Stiles as medium.

Meriden.—Andrew E. Miller writes: The Psychical Society met Sunday evening in St. George's Hall. Dr. Harlow Davis of New York was the test medium, and filled the engagement to the entire satisfaction of every one.

INDIANA.

Indianapolis.—A correspondent informs us that Rev. J. C. F. Grumbine opened his month's engagement there Sunday, Nov. 4, under bright auspices. His discourses were highly appreciated. The audiences were very large, and almost complete silence prevailed during their delivery. Spirit Mrs. Browning inspired the morning lecture, the subject being "Revelation, Universal and Progressive." The evening lecture was inspired by Thomas Starr King. Mr. Grumbine is to open a class in the science of the occult.

Movements of Platform Lecturers.

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

G. W. Kates and wife have been successfully serving the Cause in Geauga County, O., first two weeks in November. Their address will be Greenville, Darke County, O., until Nov. 20; 1504 N. 28th street, Omaha, Neb., balance of the month; during December, Lincoln, Neb.; and Denver, Col., during January. Permanent address, Manitou, Col.

Bishop A. Beals speaks in Villa Ridge, Ill., the first three Sundays of November; in Chicago the last Sunday of the month; at Grand Rapids, Mich., the month of December; at Flint, Mich., the month of January, 1895.

Mr. J. Frank Baxter is lecturing November Sundays in Auditorium Hall, 77 31st street, Chicago, Ill. Last week he lectured several evenings in Benton Harbor, Mich., and this week is occupying the Unitarian Church in Sherwood, Mich. He will return to Boston for "Thanksgiving"—New England's great reunion day.

Dr. J. P. Thorndyke spoke for the Spiritual Conference Association of Philadelphia during the month of October. The testimonial of that Society will appear next week.

Dr. C. H. Harding has open dates in December. Address 9 Bosworth street, Boston.

Abbie N. Burnham spoke in Manchester, N. H., Nov. 4. Will speak there Nov. 18. Please address her until further notice at 350 Salem street, Malden, Mass. [Mr. David Thayer's letter in relation to Mrs. Burnham's successful engagement in that city will appear next week.—ED.]

Fitchburg Railroad for the West.

Any of the readers of the BANNER OF LIGHT who contemplate going West would do well to buy tickets *via* the Fitchburg Railroad, Hoosac Tunnel Route. Just this time of the year the scenery in western Massachusetts is particularly captivating, and passengers *via* this road are sure to see some of the choicest and most charming and historic of New England scenery.

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INSTRUCTIONS.—1. Do not write upon the *envelope* of the sealed letter.

2. One spirit only should be questioned at a time.

3. Those sending letters to this office for answer, should invariably write upon the *outside* envelope "Sealed Letter," in order that they may not miscarry.

4. As many investigators are liable to patronize this department, and as the idea that sealed letters are opened by steam, etc., was the *first* theory that suggested itself to the very *first* skeptic (probably) who saw the *first* phenomenon of this kind, IN JUSTICE TO OUR MEDIUM our patrons are requested to secure their sealed letters with mechanical devices which shall *demonstrate* to *them*, on the return thereof, that such letters have not been tampered with. For instance, good and appropriate replies have been received since this department was established to letters which, after common sealing, have been sewed together by hand, or passed through a sewing machine; others have been secured by the plentiful use of sealing wax.

Address all letters to JOHN W. DAY, BANNER OF LIGHT, 9 Bosworth street, Boston, Mass.

Correspondents forwarding "sealed letters" *must* also enclose their own addresses and names on an outside separate slip, otherwise we are unable to return their answers.

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LIGHT OF TRUTH. A Spiritualistic weekly journal. Published in Cincinnati, O. Single copy, 5 cents.

THE PATH. A Monthly Magazine, devoted to Universal Brotherhood, Theosophy in America, and Aryan Philosophy. Single copy, 20 cents.

THE PROGRESSIVE THINKER. Published weekly at Chicago, Ill. Single copy, 5 cents.

THE SOWER. A Monthly Magazine devoted to the interests of Mediumship, Spiritualism, Liberalism, etc. Single copy, 10 cents.

SPECIAL NOTICES.

Dr. F. L. H. Willis may be addressed at 243 Alexander street, Rochester, N. Y. Ja.6.

John Wm. Fletcher, 108 West 43d street, New York City, agent for the BANNER OF LIGHT and all Spiritual and Occult Literature. Orders by mail promptly attended to. Oct. 6.

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Seances in Your Homes.

PIERRE L. O. A. KEELER holds a Séance for Wonderful Manifestations in the Light every Sunday evening, 8 o'clock, at 587 Tremont street, Boston. Mr. Keeler can be engaged for Light Séances in any home in Boston or vicinity week-day evenings. Nov. 17

Rev. C. V. Cordingly,

OF St. Louis, Mo., the celebrated Spiritual Trance and Test Medium, also teacher of Spiritual Development, also Hindoo Occultism, can be found at 354 Columbus Avenue, Boston, Mass. Nov. 17.

Independent Slate-Writing.

PIERRE L. O. A. KEELER, eminent in this phase of mediumship, is now at 587 Tremont street, Boston. Private sittings daily, 10 to 5 o'clock. Terms, $2.00. Nov. 17.

MRS. A. HOWES REED, Spiritual Healer and Psychometrist. Classes Tuesdays and Thursdays, 3 P. M., 25c. admission. Private Sittings daily. Hotel Hoffman, Suite 15, 212 Columbus Avenue. Hours 10 to 5. Take Elevator. Nov. 17. 1w*

DR. CARPENTER, 80 Berkeley street, Boston, Mass. Consultation free. 1 to 7 P. M. Nov. 17.

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Mr. Weil answers many queries which have long and often perplexed persons seeking light in the line of spirit phenomena, particularly in the line of so-called "earth-bound spirits"; and in endorsement of his own opinion quotes largely from this paper. Spiritual evolution is ably treated, and many new thoughts are given utterance.

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Mrs. Hayden; The Girls at Home; A Fire and a Retrospect; Beginnings; The Old Doubts Again; Too Good to be True; A New Hope; What the World Said; A Struggle with Self; Hints of Help; Leaving Home; Mrs. Pearl's Lecture; The True Foundation; Questionings; What is Not True; Studying and Proving; What is True; It Must be So; The Spiritual Birth; Tangles and Talks; Inspiration and the Bible; A Church Committee; Prayer; Every-day Practice; Understanding; A New Problem; Undercurrents; The Power of Thought; An Unexpected Meeting; Practical Application; Confidences; Practical Application; Grace; Practical Application; Practical Application; Found at Last; After Three Years.

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SPIRIT Message Department.

SPECIAL NOTICE.

☞ The Spirit Messages published from week to week under the above heading are reported *verbatim* by MISS IDA L. SPALDING, 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, the reasons for which were stated in our editorial columns of a recent date. 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.*

SPIRIT-MESSAGES,

GIVEN THROUGH THE TRANCE MEDIUMSHIP OF

MRS. B. F. SMITH.

Report of Séance held October 19th, 1894.

Spirit Invocation.

Oh! thou Eternal Father, we would lift our hearts to thee in thanksgiving and praise for thy many mercies and the blessings thou dost bestow upon thy children. Thou art ever willing to lend thine ear unto their supplications. Teach us to cultivate more humility, and express more of the virtues of patience and charity, one toward the other. We thank thee, oh! Father, for life, for prosperity, and even for adversity, which draweth us nearer unto thee. We thank thee for spirit communion, and we pray that the doorways between the two worlds may be kept open that all thy mortal children may learn of the condition of their loved ones who have passed through the portal termed death into the life eternal, and become conscious of their companionship. We render thanks unto thee for every good and perfect gift, and unto thy name would we ascribe all honor and glory now and evermore. JOHN PIERPONT.

INDIVIDUAL MESSAGES.

Horace M. Richards.

Friends, I have been kindly invited to speak here to-day, and I esteem it a great privilege as well as a pleasure.

I know that many have recently asked mentally, "Where are those who were so interested in the great and grand truths of spirit communion, but who have passed on to the land beyond?" I would make this statement, not only for myself but for many others, that we are active entities, doing the work that is assigned us from day to day. There are no idlers in the spirit-world, although some are more earnest than others, just the same as in mortal life.

I feel that many will remember me as one of the old workers who has passed on.

[To the Chairman:] I give greetings to you to-day, for I feel that prosperity is ahead of you, and that the good old BANNER that has waved so long will continue unfurled to the breeze. How many have gained knowledge and comfort from its Message Department. Its pages are clean, and no one need be ashamed to permit any eye to scan its columns. Therefore I trust that the liberal-minded, as well as Spiritualists, will come to its aid financially. I would also say to those who openly call themselves Spiritualists: Live your Spiritualism; come to the front, and those of you who possess more of this world's goods than another, show the faith that is in you by aiding in a practical manner to carry on one of the grandest works known. I do not speak thus because kind hearts in this establishment ministered to me in days of need, but because, from a spiritual standpoint, I see the great good that has been and still is accomplished through this avenue.

I am Horace M. Richards of New York City.

John Smith.

[To the Chairman:] Good morning. [Good morning.] They tell us we are all welcome to speak when conditions are favorable, and there is time.

Oh! how long my friends have been looking in your Message Department to see if some of the kindred had not given a few words to console them in their sad moments. I am pleased to announce here to the handful of friends who are left in Pawtucket, R. I., that I am still alive and able to return on to the earth-plane to visit them in their homes.

Jane, I feel you will be a little patient, and wait. The ones you are so over-anxious should speak will report in due time. When mortals understand better that we are governed by laws as much as are you on earth, they will not wonder so much why we require proper conditions before we can communicate.

I know, Jane, that you have asked mentally if Uncle John would not try to find the others. I don't think I should have to hunt long; the law of attraction brings us together.

Some friends in Pawtucket, R. I., will learn of my return, and each spirit-friend present sends warm greetings to all. John Smith.

Bertha Margaretta Petersen.

I asked permission to speak to-day. I asked the privilege on two previous occasions, but once the Spirit-President said there was n't time, and once a little child stepped before me and I was obliged to give way to him.

Oh! how my people have longed to know if Bertha was happy, and could come here to this Circle-Room, for it is a long distance from here to where I passed away. I desire to say that I *am* happy—very happy.

It was a hard blow to those here when I passed out of the material form into the spiritual, which was fashioned perfectly after the one I wore on earth.

Dear father, you remember me as I was, and I am the same now, only growing more and more spiritual. I am taught that life means a never-ending progression, and I find we are drawn to one and another in spirit-life even more strongly than when here, and that we are as much social beings after we pass to the land beyond as we were while on earth. It would be very strange if we did not form acquaintances in the spirit-world, and retained only those we had known when in the material form.

I did not fear to go. It seemed light all the way. Many gathered about me in spirit as my breath grew shorter, and soon I knew I was outside of my old physical body, but clothed in one that seemed light and suited to my purpose; so I felt satisfied. I heard sweet music at a distance, kind hands were outstretched, and all was delightfully harmonious and beautiful. Then shed not a tear, oh! mortals, for those who have gone to the other side, but be glad that they have been relieved of material life and its many trials.

I was young when the change came to me, and I had not been very strong for a long while. I passed away at Ballarat, Australia. My name is Bertha Margaretta Petersen.

Jeremiah Hall.

How overjoyed I was when the Angel of Life brought me the companion with whom I had long walked in mortal life. Children, your torn hearts bled for mother, yet remember that what brought you sadness brought us joy. My dear children, father has no fault to find with any of you, but would say to you, Go on, learn all you can with the reason with which God has endowed you, and peruse, as did your mother, the pages of the BANNER OF LIGHT for spiritual instruction. She has said to me many times since the reünion, "Oh! how much comfort I derived from the messages, even if they were not given by any of my kindred." I answer her when she speaks in this way, "Amanda, we are all God's children, and belong to one family now."

Grand will be the reünion when we shall all be gathered home. Not one shall be missing out of the family circle, dear children three, and I know you hold the memory of father and mother close in your hearts.

I am Jeremiah Hall, and in Waltham, this State, I have loved ones dwelling, and there my dear companion left the form to meet me. I came forward with outstretched hands to greet her, and told her I was close beside her, but she said, "I cannot see you clearly." Then she asked, "What will the girls do without me?" "They are not to do without you," I replied; "your spiritual influences shall be brought to bear upon them every day, and seemingly every hour, and it will be doubly strong now you have come to dwell with me."

I know, dear earthly ones, that however sweet the reünions may be there, the partings here are hard, because you cannot longer perceive the physical form; but the veil between the two worlds will be rent in twain in the Father's own good time.

Walter S. Phillips.

[To the Chairman:] Please, sir, may I speak? [Certainly. How do you do?] I'm very well, but I was n't when I went away. I feel the same now that I did then, but Mr. Pierpont says I merely take on a little of the old conditions, which will all pass away soon.

I knew, sir, I was going to heaven (I said I was going to die) two days before I did go to the spirit-world, and I said so, but they thought I was n't just right in my mind; I was. I was only twelve then, but I am older now, beause it was in 1889 that that occurred.

I'm very glad you've got this Circle-Room, where we can come and speak. I wish so much that all the people on earth knew that they could hear from their friends through this paper. When I went away I did n't know of this place, and I did n't know that people who were called dead could come here and talk. The guide beside me says we could n't if we did n't have medial power to express ourselves through.

I want the people in New York to know that I am very happy, and that I am learning fast. We have schools the same as you have here, but we learn much easier there, and progress more rapidly. I am told that is because the spirit, by throwing off its garment of clay, is quickened. We are taught that we must learn all we can, so that in turn we may teach others.

I think my people will believe I've learned something since I passed on. The cause of my going out was the bite of a dog, and when I first tried to control I felt the old sensations, but they will not return again.

I am Walter S. Phillips, and I lived in New York City.

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:

Oct. 19 [Continued].—Elizabeth Dawson; Henry W. Passaworth; Charlotte Taber; Richard Dubuois; Harriet E. Parkhurst; Dr. Charles B. Shute.

Oct. 26.—Hannah Finch; Daniel S. Shaw; Josephine Sawyer; Samuel A. Cole; William White; Hannah E. Burke; Benson Sewall; Mrs. John M. Wilson.

Nov. 2.—John Bullene; Ellen Raney; Willie W. Everett; Emily Stair; Dr. A. S. Hayward; Dr. Joseph L. Newman; Ida Louise Merritt; Mary Herrick; Mary Nickerson; Charles O. Fogg.

Nov. 9.—Benjamin Simerton; Ella Collamore; Mary Louise Pollock; Elizabeth Challner; John Henry Weaver; Ernest Bacon; Lottie Maria Kendrick; Luther Colby.

Passed to Spirit-Life.

A letter has been received in Meriden from Edwin Dayton's family (former residence here) that he passed on to the Higher Life Oct. 23d, after one week's illness, of pneumonia, at his late residence, Peyton, El Paso Co., Colorado.

Mr. Dayton was a Spiritualist of long standing, a pioneer. He will be well remembered as a zealous worker in the budding forth of the Niantic Spiritualist Camp.

While at the West, it was the great desire of his heart to again visit the Camps and greet those he had associated with, which his memory so vividly retained. It was decreed otherwise. The form has been left behind—an incumbrance to the spiritual visitant, now free to at all times choose its resting-place and feast of soul. L.

Meriden, Ct., Nov. 5.

From his home in Amboy, Minn., Oct. 8, 1894, Mr. Victor H. Thompson, aged 72 years 3 months and 4 days.

The deceased had been a confirmed Spiritualist for forty years, and was a constant reader of the BANNER OF LIGHT, which was spiritual food to his hungry soul. His work is done here on earth, and he has now gone to reap his reward. MRS. M. E. THOMPSON.

From Orange, Mass., Nov. 2, William Alcott, aged 70 years 11 months and 9 days. C. A.

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

A man died in a barber's chair the other day. The supposition is he was talked to death, though the coroner said apoplexy.—*Ex.*

Says Browning: "When pain ends, gain ends too."

Real Faith never grows weak by having to wait. Sufferers taking Hood's Sarsaparilla for chronic complaints should be patient, and the result will be satisfactory. Hood's cures.

Hood's Pills act easily, yet promptly and efficiently, on the liver and bowels. 25c.

ANSWERS TO QUESTIONS

GIVEN THROUGH THE MEDIUMSHIP OF

W. J. COLVILLE.

QUES.—[By C. F. R., Milwaukee, Wis.] Will you please give us your opinion on the tenth verse of the "Essay on Man" by Alexander Pope, especially the last line, *viz.*:

"Cease then, nor order imperfection name:
Our proper bliss depends on what we blame.
Know thy own point: this kind, this due degree
Of blindness, weakness, heav'n bestows on thee.
Submit.—In this, or any other sphere,
Secure to be as blest as thou can's't bear:
Safe in the hand of one disposing power,
Or in the natal, or the mortal hour.
All nature is but art, unknown to thee;
All chance, direction, which thou can'st not see;
All discord harmony not understood;
All partial evil, universal good:
And, spite of pride in erring reason's spite,
One truth is clear, Whatever is, is right."

ANS.—The above well-known lines from Pope have always suggested far more than they have explained, and we scarcely hope to be able to say anything like an exhaustive word in this brief comment upon them. We take it that the poet was so deeply imbued with the idea to which all science points, *viz.*, that all things are working together for the best, that he called loudly upon the croakers and grumblers of his day to cease at once their complaining and look behind the shadows to the light which is ever shining.

It is not possible to demonstrate the truth of Pope's immortal words if our point of view is only physical, though evolution does show a steady upward trend of all things. But when spiritual experiences are taken into account, then the picture, as painted by the poet, is none too rosy.

Were this present mortal span of seventy years, a little less or more, the whole of our existence, then indeed would injustice and irregularity be convincingly revealed. But when we acknowledge that this outward expression is only a brief incident in an endless journey, the subject is completely remodeled, because our point of view is radically changed.

Poets have ever been seers and prophets; therefore they have forestalled scientific revelations. In Pope's day the researches of Darwin, Wallace and other famous naturalists of the nineteenth century who have demonstrated evolution, had not appeared; but from spiritual sources Pope reached a conclusion which modern experimental science not only allows but positively forces.

"Whatever is, is right." These words create doubt because of the foolish confounding of terms so prevalent on all sides. *Esse*, to be, is confounded with *existere*, to exist, almost universally. We hear, consequently, of the *existence* of Deity, and the immortal human soul, when *subsistence* is the proper word to employ. Spirit subsists, and is unseen; its expressions exist, and are seen. What *exists* may be all wrong, but whatever *is*, is perfectly right.

We will explain by calling attention to the model of a design in the mind of a designer or architect, and the very feeble expression the man is able to give to his mental concept until after long-continued practical effort to compel material to respond to spiritual control. This external world is not God's, but man's work: God creates heaven and earth; *i, e.*, the subjective and objective of one stupendous whole, "whose body nature is, and God the soul." But the world which the Gospel tells us not to love is man's faulty, would-be copy of nature. Man is a reproducer, and in his work of reproduction he often sadly fails to interpret a divine idea; as a tyro in art gains permission to copy the *chef d'œuvre* of a great master, but fails miserably at first; through other repeated attempts, he at length succeeds in presenting to the world a respectable copy. This world, and all the unseen spheres encircling it, are schools and laboratories where 'prentice hands are working as best they can to reproduce the spiritual forms of which they conceive inwardly, and thus only by degrees.

It is right that the unvarying relation between effect and cause should be exactly what it is. It is as right that we should suffer for our errors, as enjoy reward for our successful attempts.

Pope evidently repudiated the Bourbon theology of his day, and found no place whatever in his creed for the blasphemous and ridiculous supposition that any soul should be everlastingly tormented. Reactions are always toward some unwarrantable extreme, and it is only a reactionary wave of thought which will be of short duration, at longest, which impels some mental healers to deny the existence of temporary suffering, and which has led the medical profession to carry the use of anæsthetics to the danger line, and often over it.

Whatever experiences we undergo are for our good; they are means of grace and help to educate us. There are no useless experiences, and none which will not eventually prove to have been of use. We should certainly strive to live that our reaping may be blessed; but it cannot be unless the blessing is involved in what we sow. The words of the song, "Are we sowers of good in this life-web?" are expressive of a great universal inquiry of utmost importance, for only as we sow can we reap. Knowledge, as it increases, gives us ability to elect our course in life, and to reach such destination as we choose; but the law of sequence never varies by the breadth of a hair. Cause and effect are immutably related, and they are related in the best way possible.

Here and hereafter equally we shall all find that the law of sequence is entirely good, as it brings nothing but good to all in the long run. Could those unhappy, doubting, despairing ones who are crying out so loudly against their present fate, have an hour's interview with those ascended souls who are truly our guardian angels, they would have good reason to cease their lamenting and accept whatever trials may come to them as stepping-stones to regal victory. Tame submission is folly and weakness, but heroic encounters with obstacles, and manful victory over them, is the only road to a diadem in spirit. If every afflicted person could feel that he needs the discipline of encountering and vanquishing his present weakness; if every one whose lot on earth is hard and cruel could but realize that that sorely trying lot is the very one best adapted to develop his peculiar character, the acceptance of this verity would lead quickly indeed to the evolution of noble manhood and womanhood, and give practical demonstration of the true reasonableness of Pope's most truthful declaration.

Q.—[By Joel B. Dow, Beloit, Wis.] Thompson Jay Hudson, in his book entitled "The Law of Psychic Phenomena," eliminates all supermundane agencies, and claims that all such phenomena can be accounted for without going outside the realm of latent powers of mortals; that the so-called "subjective mind" of one in the presence of a psychic is read like an open book by the latter, other subjective mundane minds furnishing, by means of telepathy, all information lacking in the subjective mind of the sitter. And so the supposition that the friends who have passed on before communicate with and comfort those who are still "robed in flesh" is, by the Hudson theory, all a myth, and the fact of immortality must look for other proof, if it can be proved at all, outside the domain of psychic phenomena. What can be said to reëstablish those whose faith in the Spiritual Philosophy is palpably shaken by reading Hudson's book?

A.—We have read Hudson's book, and reviewed it at length (July, 1893) in a lecture published in the BANNER OF LIGHT. In that address the present questioner will find our decided answer to Mr. Hudson's decidedly weak and often puerile opposition to the Spiritual Philosophy as taught and proved by spiritual communications. Persons whose faith can be shaken by bald assertions, unsupported by facts and unsustained by fair logic, can never have had much firm faith.

We acknowledge with sincere gratitude Mr. Hudson's really valuable contributions to the literature of Mesmerism, Mental Healing and Hypnotism. The book, "Law of Psychic Phenomena," contains much that is admirable, highly instructive and historically sound; but is that any reason why we should endorse the unsolved and baseless assertions which are also to be encountered among its pages?

The theory of man's dual mind is perfectly reasonable; we accept the teaching that there is a sub-self or subliminal consciousness, and that it does often appear as a far more beautiful and noble self in cases of hypnotism and somnambulism; but this higher, inner self is not a purposeless, stupid falsifier, which it certainly would be were it to tell the exterior or lower self with whom it communicates that the message it gave came from a departed spirit, if those who have cast aside the robe of flesh do not and cannot hold intercourse with those who yet retain the earthly garment.

There are none so blind as those who will not see, and the unwillingness to see Spiritualism in its true light is only an effect of old-time prejudice, a prejudice fostered by ecclesiastical and other organizations which have for ages striven to deny a present spiritual revelation, because to admit such would be to disturb them in their vaunted monopoly of spiritual knowledge.

We accept telepathy as fully as Mr. Hudson, Mr. Stead or any other telepathist accepts it, and we thank Mr. Hudson heartily for demolishing several scarecrows which terrify the timid in his admirable treatise on Hypnotism. The reasonable ground to take after reading his book, is that he is a student of the human mind, very open to conviction except where a pet prejudice stands in the way; then, to defend such prejudice, he involves himself and his readers in hopeless confusion, and starts a most bewildering theory, equal in absurdity to the pseudo-theosophical theory of galvanized shells and other fabrications of superstition.

Why cannot people understand a straightforward statement that the human ego, here and now, is capable potentially of doing all that it will ever do actually, but that human evolution on all planes and in all worlds is a process which renders the potential manifest? Telepathy and all kindred sciences prove the power of the human spirit here and now to transcend ordinary carnal limitations. Psychology and physiology alike prove that the real individual is in no sense a physical body. The entity which lives now goes on living, and it is a pure fallacy to assert that the death of the physical body produces any change in the unit of consciousness. If people here on earth can communicate with each other when thousands of miles apart, independently of the post-office or the telegraph or telephone service, then that which demonstrates its power thus to transcend the barriers imposed by space upon physical bodies, can surely do the same when divested of the mortal coil.

It is the grossest materialism and a disgrace to religious professions of any name, to support a theory backed by no facts, which teaches in effect the "everythingness" of the physique and the comparative "nothingness" of the real spiritual being that animates the physical organism. All such terms as "spooks," "ghosts" and other contemptuous jeers at sublime facts of spiritual communion, should be severely frowned upon by all persons who are intelligent enough to see their stupidity and vulgarity.

We can only affirm and reäffirm that death makes no difference whatever to the entity, and that whatever telepathic power may be revealed as existing on earth, continues and increases in the unseen world. The evidences of Spiritualism are far too multitudinous and widespread to be shaken or set aside by an assumption of superior wisdom which contradicts itself in numberless places.

Mr. Hudson will, we hope, write another book recanting the errors of his previous work. The evidences of spirit-communion will multiply, no matter who contests them; at the same time we do wish that Spiritualists themselves would improve their own phraseology. "Spirits coming back" is a very poor phrase, for they are all about us, and it only needs that we become more sensitive to realize their presence. "Call them not back again, they 're with you every day" is the refrain of a beautiful song often sung at spiritual meetings.

No better missionary work could be done than for some forcible lecturer to follow in the same hall or theatre every speaker who has undertaken to demolish the evidences of Spiritualism by means of the new theories of astral shells, the sub-self and all the eccentric sophistries which have originated in prejudiced minds.

In connection with such a lecture there should be distributed among the audience copies of a pamphlet setting forth in the plainest language, and with the utmost wealth of lucid illustration, the Spiritualist conception of the real spiritual universe, which is unseen, but not invisible. Whoever the speaker may be who gives this lecture, he or she should be familiar with telepathy, mind-reading, etc., and proceed from those as a base to erect a rational, logical spiritual pyramid in the minds of the audience. The pamphlet for distribution should be written in the same manner.

Armed with such documentary proof, supplemented by sound reasoning and an entire absence of cant and diatribe, the Spiritualist missionary could render an unspeakable service to humanity. We could employ a dozen good lecturers in this way easily, and make such arrangements that the campaign this winter could be thoroughly self-supporting and remunerative.

Unfortunate People

Who do not live near the leading dairy regions, can now use products of such dairies, owing to the perfect preservation of milk in all its mother purity, as accomplished in Borden's Peerless Brand Evaporated Cream.

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☞ If there are any errors in this List, we wish those most interested to inform us.

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*Will also attend funerals.

SPECIAL NOTICE.—We shall be obliged to our readers if they will send us the name and address of any Spiritualist who is not a regular subscriber.

☞ If you like THE BANNER, speak a good word for it whenever you have a chance. It will be appreciated.

November Magazines.

THE ARENA.—A frontispiece of Ralph Waldo Emerson adds materially to the value of the current issue. Kirina Oishi discusses the "The Causes which led to the War in the East." W. H. Savage writes of "The Religion of Emerson." John Davis, of "The New Slavery." The greatest interest will centre in the two views of Modern Spiritualism as expressed by the late Henry A. Hartt and J. M. Peebles. While one treats the cause in a narrow and restricted manner, the other gives evidence of careful study, broad thought and greater volume in the discussion. Dr. Hartt does not answer any question which might arise as to the truth of Spiritualism, but rather views it in the line of annihilation. Calling Spiritualism "names" is not convincing argument. Dr. Peebles, as might be expected from his past record, defends the Cause with great power and conviction. Taken in any sense, Dr. P. has the best of the argument. "In the Midst of Wolves," by Edward W. Chamberlain, is a plea in favor of free discussion of reform without the fear of arrest. Thomas E. Will shows how to best oppose political corruption. "A Student of Occultism" writes of "The Brotherhood of India." C. J. Buell discusses "Immigration" and favors its extension. Byron A. Brooks's paper, "Christianity as It is Preached," is interesting, although it fails to present Spiritualism, which can hardly be left out of any modern discussion of the subject. There is a plaint throughout the article, thus showing that so-called Christianity does not answer the calls of humanity at the present time. Editor Flower writes of "The Century of Sir Thomas More," beginning the series with "The New Learning North of the Alps," and furnishes an exceedingly instructive paper. There are many other good things in the current issue. The Arena Co., Boston.

THE CENTURY.—Not to be outdone by others, this popular magazine starts upon the publication of a new life of Napoleon. Prof. William M. Sloane is the writer, and many artists have been engaged to illustrate the series. An American writer of the ability of Prof. Sloane cannot fail to produce a work that is dispassionate in judgment, and reliable in statement. The present history bids fair to be fair-minded, free from rancor, and above criticism detrimental to its authenticity. The first paper deals with the childhood and youth of the man who became great, and so much a part of an eventful epoch in the world's history. No one will want to miss any of the succeeding numbers. "The Churches and Cathedrals of France," by Mrs. Schuyler Van Rensselaer, is the result of years of preparation. "Washington in Lincoln's Time" is by Noah Brooks, and is full of interesting reminiscences of the great war President. "An Arrant Wooing," by Mrs. Burton Harrison, is a love story of travel in North Africa and Southern Spain, to be begun in the December *Century*; her interesting story, "A Bachelor Maid," being concluded in this number. "Casa Braccio" is a new story by F. Marion Crawford. "The Hawthornes in Lenox," as told in letter by Nathaniel and Mrs. Hawthorne, is interesting in the full meaning of the word. The portrait of Mr. Hawthorne is striking and faithful. "Josselin" is a story by Anna Eichberg-King. "The Making of Thieves in New York" is an article by Jacob A. Riis, which ought to enlist the sympathy and attention of true reformers. The departments are full of readable matter. The Century Co., Union Square, New York.

THE NEW ENGLAND MAGAZINE opens its current number with a finely tinted frontispiece; Minna Irving has a touching poem of love weighed against justice in the "Soldier of the King"; John G. Morse has a breezy sketch of the "Privateer America" and her doings (illustrated); "The Mississippi Roustabout," by Stoughton Cooley (illustrated), is full of practical knowledge and true local color, concerning "Them that go down to the 'Father of Waters' in steamers"; "Old St. John's Parish," Portsmouth, N. H., by Franklin Ware Davis, will, with its graphic views of the noble church, its interiors and outside scenery, stir the heart of every "Portsmouth boy"; "Monuments and Statues in Boston" receive a "treatment" at the hands of Wm. Howe Downes. Other articles, not named here, and the departments, make up an excellent number. Warren F. Kellogg, publisher, 5 Park Square, Boston.

THE ATLANTIC MONTHLY opens with "The Trumpeter" (two-part sketch), Mary Hallock Foote; Lafcadio Hearn gives extracts "From My Japanese Diary"; Dr. William Everett offers a new translation of "Hadrian's Ode to his Soul"; "The Growth of American Influence Over England" is discoursed upon by J. M. Ludlow; poems by John Vance Cheney and Marion C. Smith; other articles not here enumerated, and the reviews and departments, make up a substantial number for the month. Houghton, Mifflin & Co., publishers, Boston, Mass.

THE THEOSOPHIST (October).—The present number issues in its sixteenth year, and it is a very sweet, as all sixteen-year-olds are. Editor Olcott does not need tell his readers that he has done the best that he could. Every one of them knows that fact. He has worked hard, and though he may not reap a great pecuniary harvest, he has the consciousness of knowing that he has gratified his large subscription list. The current number is a fine one, and ought to serve to impress Theosophists that they need the magazine each issue. The contributors are able. Theosophical Headquarters, Adyar, Madras.

RECEIVED: THE JOURNAL OF HYGIENE AND HERALD OF HEALTH, Dr. M. L. Holbrook, 46 East 21st street, New York. THE PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH, Fowler & Wells Co., 27 East 21st street, New York.

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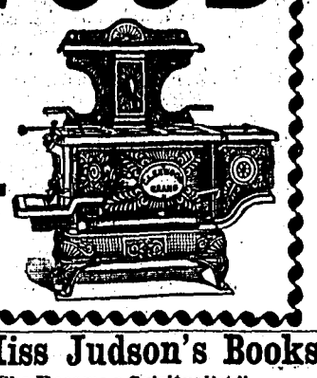

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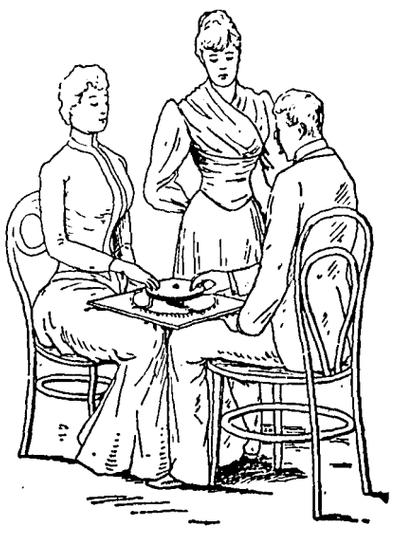

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Nov. 17.

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Nov. 3. tf

Dr. C. E. Watkins's
NEXT visit to Boston will be Nov. 17th, Saturday, at the Tremont House, where all who are sick will find him between the hours of 9 A.M. and 3 P.M. 2w Nov. 10.

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Trance and Business Psychometrist.
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Mrs. S. S. Martin,
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Sept. 15. tf

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Nov. 10. 4w

Hattie Stafford Stansbury,
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Nov. 10. 4w*

Mr. and Mrs. Osgood F. Stiles,
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Nov. 10. 1w*

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Nov. 17.

Mrs. C. B. Bliss,
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Nov. 17. R. L. GREEN, Manager.

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BUSINESS, Test and Developing Medium. Sittings daily. Circles Sunday, Thursday evenings, and Tuesday afternoons at 3 o'clock. Six Developing Sittings for $4.00. 36 Common street, near Tremont street, Boston.
Nov. 17. 1w*

DR. JAMES R. COCKE,
138 Huntington Avenue, Boston, Mass.
Oct. 20. 13w*

MRS. THAXTER,
Banner of Light Building, Boston, Mass.
Nov. 3.

Marshall O. Wilcox,
MAGNETIC Healer, 8½ Bosworth street, Room 5, Boston, Mass. Office hours, 9 to 12 A.M., 1 to 5 P.M. Will visit patients at residence by appointment. Magnetized paper, $1.00 a package. Nov. 3.

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FRED W. TABOR, Medium, 519 Shawmut Avenue, Boston. Séances Sunday and Thursday afternoons at 2; Monday, Wednesday and Friday evenings at 8. tf Nov. 3.

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Nov. 17. 1w*

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Nov. 3.

Mrs. Fannie A. Dodd,
MAGNETIC PHYSICIAN and Test Medium, No. 233 Tremont street, corner of Eliot street, Boston.
Nov. 17. 1w*

Mrs. M. E. Johnson,
BUSINESS and Test Medium. Hours 10 A.M. to 9 P.M. Circles Thursday and Sunday evenings, 8 o'clock. 14 Winter street, Room 6, Boston. Nov. 17.

Until January First
I WILL give Life Readings for fifty cents. Enclose lock of hair. H. INGRAM LINDSAY, P. O. Box 2230, Boston, Mass. Stamps not accepted. 1w* Nov. 17.

Mrs. A. E. Cunningham,
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Oct. 27. 4w*

Mrs. A. Forrester,
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Miss Helen A. Sloan,
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Dr. E. A. Blackden,
219 A Tremont street, Boston. Magnetic Healing, Writing and Translating Medium. 4w Nov. 10.

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Nov. 17. 1w*

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Nov. 10. 13w*

MRS. H. W. CUSHMAN, Musical, Business and Test Medium, 7 Walker street, Charlestown, Mass. Circles Wednesday afternoons, at 2:30. 13w* Sept. 22.

MRS. J. C. EWELL, Inspirational and Medical Physician, 542 Tremont street, cor. Hanson, Boston.
Nov. 3.

SEER MISS J. RHIND. Business Letters answered. Send handwriting. $1. Circles Thursday at 3 and 7:30 P.M. 1064 Washington street, Boston. 1w* Nov. 17.

DR. JULIA M. CARPENTER, 2 Stanmore Place, off Warren street, Roxbury. Jan. 6.

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Florence K. White,
47 EAST 44TH STREET, New York City, Trance and Business Medium. Clairvoyant Medical Diagnosis. Terms $2.00. Sunday Séances 8 o'clock. Will go out for platform work. Nov. 3.

Dr. J. R. Newton
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Mrs. Stoddard-Gray and Son, DeWitt C. Hough, THE Materializing, Physical and Mental Mediums, hold séances Sunday, Wednesday and Friday evenings, Saturday at 2 o'clock, at their residence, 323 West 34th street. Private sittings by appointment. Nov. 3.

MRS. M. C. MORRELL, Clairvoyant, Business, Test, Developing and Prophetic Medium. Circle Tuesday and Thursday evenings. 330 West 59th street. Oct. 13.

LIFE OF MOLLIE FANCHER. Cloth, $1.50. Send for it. HOWARD TOWER, 517 6th Av., New York. Apr. 14. 1y

MRS. C. SCOTT, Trance and Business Medium, returned to No. 153 West 15th street, New York. Nov. 17.

DR. F. L. H. WILLIS
May be Addressed until further notice.
No. 243 Alexander Street, Rochester, N. Y.
DR. WILLIS may be addressed as above. From this point he can attend to the diagnosing of disease psychometrically. He claims that his powers in this line are unrivaled, combining, as he does, accurate scientific knowledge with keen and searching psychometric power.
Dr. Willis claims especial skill in treating all diseases of the blood and nervous system. Cancers, Scrofula in all its forms, Epilepsy, Paralysis, and all the most delicate and complicated diseases of both sexes.
Dr. Willis is permitted to refer to numerous parties who have been cured by his system of practice when all others had failed. All letters must contain a return postage stamp.
Send for Circulars with References and Terms.
Jan 6

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Nov. 3. 13teow

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Containing fifty-eight choice compositions with Music and Chorus, suitable for our Spiritual Lyceums, etc.

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The above book is handsomely bound in cloth, with gilt illustration on cover, contains a lithographic frontispiece bearing portraits of Mr. and Mrs. Longley, and is an ornament for table or piano, as well as a work adapted to the home gathering, meetings, circles, or places of social assembly.

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CARLYLE PETERSILEA.
Los Angeles, Cal., Jan. 10th, 1894."

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CONTENTS.—Preface; First Principles; General Classification; Attributes and Faculties; Sex—Temperament—Marriage—Parentage; Education—Progression—Destiny; Good and Evil, Health and Happiness; Résumé; An Allegory.
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Banner of Light.

BOSTON, SATURDAY, NOVEMBER 17, 1894.

MEETINGS IN BOSTON.

Boston Spiritual Temple, at Berkeley Hall, Odd Fellows Building, 4 Berkeley street. Sundays at 10½ A. M. and 7½ P. M. Speaker for November, J. Clegg Wright. Wm. H. Banks, President; F. B. Woodbury, Secretary, 65 Marcella street, Roxbury.

First Spiritual Temple, Exeter and Newbury Streets.—Sundays, meetings for children and investigators at 11 A. M. Lecture by Lyman C. Howe, trance speaker, at 3¼ P. M. Wednesday evenings, at 7½, sociable and conference. Other meetings announced from the platform. Public meetings free to all.

First Spiritualist Ladies' Aid Society, 1031 Washington street, meets every Friday. Business meeting at 4 P. M.; supper at 6 o'clock. Tests and speaking in the evening. A public circle will be held on the last Friday of each month at 3 P. M. Mrs. Carrie L. Hatch (74 Sydney street, Dorchester), Secretary.

Veteran Spiritualists' Union will meet the first Wednesday of each month at Gould Hall, No. 3 Boylston Place, at 7½ P. M. Dr. H. B. Storer, President, 406 Shawmut Avenue.

Children's Progressive Lyceum meets every Sunday morning in Red Men's Hall, 514 Tremont street, at 10¾. All welcome. Charles T. Wood, Conductor.

The Ladies' Lyceum Union meets every Wednesday. Business meeting at 4 P. M. Supper at 6. Entertainment in the evening.

Eagle Hall, 616 Washington Street.—Sundays at 11 A. M., 2½ and 7½ P. M.; also Wednesdays at 3 P. M. E. Tuttle, Conductor.

Rathbone Hall, 694 Washington Street, corner of Kneeland.—Spiritual meetings every Sunday at 11 A. M., 2½ and 7½ P. M. (7½ P. M. meeting in Commercial Hall) Thursday at 2¾ P. M. N. P. Smith, Chairman.

America Hall, 724 Washington Street.—Meetings Sundays at 10¾ A. M. and 2½ and 7½ P. M. Good mediums, fine music. Eben Cobb, Conductor.

The Ladies' Industrial Society meets every Thursday afternoon and evening at Dwight Hall, 514 Tremont street. Ida P. A. Whitlock, President.

The Home Rostrum (21 Soley street, Charlestown).—Meetings Tuesdays and Thursdays at 7½ P. M. Dr. E. M. Sanders, President.

Elysian Hall, 820 Washington Street.—Meetings are held every Sunday at 11 A. M., 2½ and 7½ P. M.; Tuesday and Thursday at 2½ and 7½ P. M.; Friday at 2½, and Saturday 7½ P. M. W. L. Lathrop, Conductor.

Harmony Hall, 724 Washington Street.—Meetings every Sunday at 11 A. M., 2½ and 7½ P. M., and every Tuesday and Thursday at 3 P. M. Under the auspices of the United Spiritualists of America. Mrs. M. A. Levitt, Sec'y.

Hollis Hall, 789 Washington Street.—[Society of Ethical Spiritual Culture, Bible Spiritualists.] Meetings every Tuesday and Saturday afternoon. Sundays at 11 A. M., 2¾ and 7¾ P. M. Mrs. M. A. Wilkinson, President.

Garfield Hall, 1125 Washington Street, corner of Dover.—Spiritual meetings every Sunday at 11 A. M., 2½ and 7½ P. M. Good mediums in attendance. Good music. Dr. O. F. Stiles and wife, Conductors.

Montgomery Hall, 735 Washington Street, one flight.—Sundays at 11 A. M., 2½ and 7½ P. M. At 32 Milford street Wednesdays and Saturdays, 8 P. M., Thursdays, 3 P. M. Dr. S. H. Nelke, Conductor.

Chelsea, Mass.—Spiritual meetings every Sunday: Developing circle 2½, meeting 7½. 196 Division street.

First Spiritual Temple, Corner Exeter and Newbury Streets.—A special reporter writes: Last Wednesday evening, in the lower audience room a happy surprise came in the person of A. E. Tisdale, the blind orator, who entertained and instructed the audience with a ringing speech, practical, spiritual and political.

Mrs. Heberton gave expression to a variety of characteristics, each representing strongly marked individuality and contrast.

Mr. Ryder and President Dunham added edifying testimonials, and the meeting was lively and instructive.

Sunday morning brought together interested children and adults and mediums for exchange of ideas and experiences, and the interest is healthfully growing. Each meeting has a mission of its own, and all coöperate in harmony with each other.

At 2:45 P. M. a beautiful bouquet adorned the speaker's stand. Miss Hattie M. Dodge sang impressively sweet, accompanied by the organ as manipulated by Mr. Ryder, giving the audience a musical treat equal any, which made good spiritual conditions for the speaker.

Lyman C. Howe spoke, under inspiration of his guides, on the influence of education and repetitious impressions, in fortifying the mind against new ideas and spiritual revelations.

He claimed that education in the schools was authoritative and dogmatic, and therefore obstructive to new revelations and spiritual impressions.

Swedenborg was a typical illustration of this influence. His spiritual illuminations coming late in life, after his inherited tendencies had crystallized into fixed mental habits and accepted dogmas, all that his intuitive genius and angel guides could give him was subject to the older authority of his theological bias. He never suspected that there could be error in his accepted "word of God," and whenever his spiritual revelations conflicted with the book, he set about reconciling them by new interpretations of the "word"; and he had a remarkable genius for such a work, which was intensified by his illuminations. His heavens and hells were realities, only misnamed. They represent the graded spheres of Spiritualism, but instead of going from bad to worse eternally, their "hells" are the lower spheres of an eternally progressive series, all tending in one direction, toward the infinitely wise and good.

Spiritualism is both a system of philosophy and a religion, but neither is developed, except in outline. By a great variety of facts and experiences, certain fundamental principles have been established, among which are the unity of nature and progression for all races of men; the contiguity of the spirit-world with this, the continued individuality of every human being and the effects of thoughts, desires, habits and conduct of this life following us into the next.

The Swedenborgian presentation of retrograde movements, that finally put the wicked out of the helpful approach of the Divine Spirit, and leave them entirely and forever at the mercy of all evil, incapable of desiring or thinking good, has some apparent confirmation in the tendency of habit in this world; for we see it illustrated in many ways. The more any vice is indulged the stronger its influence becomes, and the weaker the moral resistance.

Men go from bad to worse, until they become wrecks, with no ability to rise and conquer, and restore themselves to sober, virtuous, happy healthfulness. This being evident, what reason is there for supposing that the incorrigibly vicious and wicked will ever change their course, "cease to do evil and learn to do well"? It is in the law of nature, that sets a limit to all disintegrating processes.

Sin reaches a climax, and the soul revolts at the sickening satiety of its own wickedness, which can no longer charm, allure and give pleasure. The very sensations that once delighted and satisfied become hateful and unbearably disgusting. Then the soul cries for help, and prays for guidance toward the light it has ignored and rejected. Will God refuse to answer the repentant spirit? Will good angels despise and mock at his calamity?

Here followed a picture of spiritual realities, and the laws, conditions and experiences by which the attainment of wisdom, love and happiness is secured to all.

A poem closed the lecture. A sweet and appropriate song by Miss Dodge.

Mr. Ayer announced the presence of P. L. O. A. Keeler, whose mediumship is varied and remarkable. He is stopping in the city for a season at 587 Tremont street.

Mr. Howe speaks again next Sunday at 2:45 P. M.

Berkeley Hall—Boston Spiritual Temple.—J. B. Hatch, Jr., sends the following: Berkeley Hall was again well filled Sunday morning to listen to another lecture given by J. Clegg Wright.

Mrs. Cora Simes Barker opened the service by rendering "Open those Pearly Gates," after which Mr. Wright spoke interestingly in his normal condition.

After another song, Mr. Wright addressed the audience in an entranced condition: I am contented this morning to be simply a voice, and I am glad to speak again through the instrument nature has provided me. Although limited to a certain degree, the absolute cause of firmament man cannot reach; it takes men of higher mind to see beyond natural substance.

Man has advanced high in civilization, but human knowledge is limited, and man can best understand phenomena; all he can do is to idolize the cause.

Religion was started through the best that was in man in any age, and through the idealization of nature; man in the course of nature beholds the raging of storms, the rising and setting of the sun and moon, and the coming of the seasons.

When upon the tumultuous sea, with the thunder roaring, the lightning flashing, the sinking sailor in desperation cries for mercy; he feels within him what he has never felt before; no hand can save—no hero strong enough to brave the forces, and he cries to the powers of humanity. Hence his first belief was founded upon the dictation of his fears. His gods he imbued with attributes peculiar to the idealization of man.

So that man's first phenomena were created by nature, created by the cause of the universe; before man could conceive an attribute of the Creator he had to have the same attribute.

So when in ages past the gods loved war and bloodshed, that was the condition of man; later, when the gods loved the beautiful, man was so enlightened that he loved the beautiful.

If the spirit-world had not learned the natural law there would have been a limit, and spirit voices could not have come to man.

When justice comes upon the face of the earth some mighty powers will disappear.

Mr. Wright then addressed himself to the older portions of the audience, and asked them to look back fifty years, and see how theology had been turned upside down; how, when in the past if a divine was called to administer at the bedside of an individual, what consolation could he give the mourning friends; he could give them no assurance of a future; but since Spiritualism had shed its enlightenment over the world it teaches all that we shall never die, but shall still live, and rise to a grander and nobler life.

The evening session opened with a song by Mrs. Thompson, after which Mr. Wright took for his subject "Materialization."

The spirit gave a description of his passing away; how he saw his mother; that she informed him he was dead, and that he was in the spirit-world; how he met and greeted the loved ones who had passed away. The description was very beautiful.

Materialization means the production of the body spirit on the lines of the retrospective consciousness.

In spirit-life I have a recollection of this earth-life. A spirit does not think, he knows; he has an intuitive knowledge of what is taking place.

Matter in nature runs from one mode of motion to another. Mr. Wright described the mode of materialization scientifically, beginning with the atom and molecules, and gave a very satisfactory explanation.

He said a materializing medium would have to be a person with a very nervous organization, as the spirit drew largely upon the nerves. He wished everybody could study chemistry, as it would then be an easy matter for all to understand the law of materialization. He closed his address with these beautiful words:

"When on the pavements of another shore you will be met with a tender mother's love, and the dear sweet babe who has gone before will be there to meet thee with its love, its wisdom, its culture, and will grasp your outstretched hands to teach you the wonderful things for which your soul has been reaching."

At the close of the lecture Dr. H. B. Storer publicly thanked Mr. Wright for so thoroughly explaining the subject of materialization; he had requested Mr. Wright to take it for his theme.

Mr. Wright will give two more lectures on Sunday next.

At a meeting of the Boston Spiritual Temple, held at the office of Hebron Libby, on Thursday evening, Nov. 8, Mr. Wm H. Banks was elected a trustee to fill the place made vacant by the death of Bro. Eli Smith, and Mr. Simeon Snow was elected a member of the Finance Committee.

Harmony Hall, 724 Washington Street.—J. V. writes: The United Spiritualists of America held meetings on Sunday. In the morning at 11 a circle was held, conducted by Mrs. J. M. Fields. Several mediums, including Mrs. Fields and Mrs. Irwin, gave tests and readings, and Bro. MacKenzie gave fine psychometric readings.

The afternoon meeting was presided over by Bro. Varcoe, who opened the meeting by observations on the proposed amendments to the Medical Bill. He was followed by Mrs. C. A. Smith and Dr. White; reading and speaking by Mrs. Buck, Mrs. C. A. Clarke, Mrs. C. A. Smith, Mrs. O. A. Robbins, and others. Mr. David Brown, at the invitation of the Chairman, gave a powerful and stimulating address on the good work of Spiritualism, followed by some beautiful delineations. G. V. Cordingly gave same manifestations, including spirit-rapping, and answered questions, together with a short address. He will be present at the circle on Tuesday afternoon at 2:30, with Mrs. Eva Hill.

In the evening Bro. Alden presided, and the meeting had the pleasure of listening to Mrs. Eva Hill. G. V. Cordingly followed with some wonderful readings from articles placed by the audience. Mr. C. W. Quimby, Mrs. Charter, and others, gave tests and readings. Music was furnished by Mrs. Kueeland.

Elysian Hall, 820 Washington Street.—W. L. Lathrop, Conductor, writes: On Tuesday, Thursday, Friday and Saturday, our circles were most delightful. Dr. Thayer, Mr. Lindsay, Dr. Davis, Mr. H. B. Hersey, Prof. Emerson, "Little Delight," Mr. Lathrop and others gave fully recognized tests.

On Sunday our morning circle was enlightened by Dr. Thayer, Prof. Emerson, Dr. Mary A. Charter and Mr. Lathrop. At 2:30 and 7:30 Mrs. S. E. Rich, Dr. Thayer, Prof. Emerson, Mrs. Charter, "Little Delight" and Mr. Lathrop were the mediums. Mrs. Woodbury also assisted in fine tests in the evening.

We shall hold a dark circle in this hall next Friday night, Nov. 16, with Mrs. Dr. Charter as medium, assisted by others.

On Monday, Nov. 26, our concert will be for the benefit of "Little Delight" and "Monka."

Meetings Tuesday and Thursday, at 2:30 and 7:30, Friday at 2:30, and Saturday at 7:30.

BANNER OF LIGHT always for sale.

Hollis Hall.—An observer writes: Sunday morning Mrs. Wilkinson's test séance, good attendance. Remarks and tests by Dr. F. Brown, Mrs. Nutter, Mr. Davis, Mr. Todd and Mr. Emerson. Mrs. Wilkinson gave many wonderful tests; Little Sallie Jones was charming in some convincing tests.

In the afternoon Prof. Morris opened with an organ voluntary; Song; Scripture reading by Miss Vaughan; prayer by Dr. F. Brown followed. There were interesting remarks and tests by Dr. Sanders, Mrs. I. E. Downing, Dr. Bell, Mrs. Hanson and Mrs. Nutter.

In the evening the usual service of song; Scripture reading by Miss Vaughan; Prayer by Dr. Brown; Duet by Mrs. Morris and Tallmadge Baldwin. Dr. McLean gave an able lecture on Oriental Occultism. Tallmadge Baldwin gave two beautiful solos and Dr. McLean answered questions given by the audience. Dr. Frank Brown closed with remarks. Dr. McLean will speak next Sunday evening.

The usual Tuesday and Saturday afternoon meetings will be held.

Tuesday evening, the 20th of November, an Indian Peace Council will be held; arrangements have been made for Mr. Fred. Tabor, materializing medium, to be present.

The Children's Progressive Lyceum—the Secretary writes—held its regular session in Red Men's Hall, 514 Tremont street, on Sunday, Nov. 11. Meeting was well attended. The exercises opened with singing by the school, and an invocation by the instructor, Mr. Wood. Following the usual ten-minutes' talk to the scholars by the Leaders, Mr. Wood explained the day's lesson, "The Lyceum and its Purpose," assisted by Dr. Root. After the Banner March remarks were made by Mrs. C. Fannie Allyn, Mr. Clapp (of the Scituate Lyceum), and Mr. G. V. Cordingly. Recitations by Florence Sylvester, Merton Bemis, Amelia Chapman, Edith Gerrold and Joseph Muttenthal; reading by Mrs. M. A. Brown; songs by Julia Caze and Miss Lillian Rich; trio-song, Mrs. Sylvester, Miss Churchill, and Miss Waite; Carl Leo Root, Ansel Haines and Winnie Smith received presents for good behavior during the sessions. During the session to-day twelve dollars were raised by a collection for the relief of a needy family living in this city. At the close of the service the scholars each received a present from Mr. W. S. Butler.

America Hall, 724 Washington Street.—A correspondent informs us that last Sunday morning's developing circle was most profitable. In the afternoon an eloquent discourse upon "Spirit-Evolution" was delivered by J. Clegg Wright. During the day remarks and tests were presented by the Chairman, Eben Cobb, Mrs. M. A. Chandler, Dr. David Brown, Mr. and Mrs. Arthur McKenna, Mr. G. V. Cordingly, Mrs. G. M. Hughes, Mrs. A. E. Cunningham, Mrs. A. Forrester, Mr. F. Heath, Mr. and Mrs. Anderson, Mrs. F. Stratton, "Wild Daisy," Mrs. Julia Davis, Mrs. Shackley; Mrs. Eva Hill was present; recitation, Miss Ella L. Hill; music, Mrs. Barker, Mrs. Lovering, Miss Hill, Dr. Bean and Mr. Baxter.

Montgomery Hall, 735 Washington Street.—James Higgins writes: Sunday last tests were given and recognized; Dr. S. H. Nelke's addresses were instructive, and tests were remarkable. He was assisted by the following mediums: Mrs. J. A. Woods, Bro. Haynes, Miss Knox, E. J. Bowtell, C. W. Quimby, Mrs. Shirley, J. Milton White, Prof. Pierce and Mrs. C. H. Clark. Music was by Arthur Poole, the violinist, and Emanuel M. Vazquez, the Spanish flutist. Miss Sadie B. Lamb, vocalist and pianist, and Little Eddie, the boy-vocalist.

Next Sunday evening a sacred concert will be given by a large string orchestra; tests as usual.

BANNER OF LIGHT for sale at the sessions, and also at Dr. Nelke's residence, 32 Milford street.

The Ladies' Spiritualistic Industrial Society—H. E. Jones writes—met as usual at Dwight Hall, Thursday afternoon and evening, Nov. 8. Business meeting at 4:30, supper at 6. President Davis presided in the evening. After congregational singing, J. Clegg Wright spoke on "Mediumship"; reading, Mrs. M. A. Brown; remarks, Mr. Pierce, Mrs. Shirley; recitation, Mrs. Leavitt; tests, Mr. Martin, Mrs. Charter.

Nov. 22, a Pink Supper, with dance in the evening. All welcome.

The Home Rostrum (21 Soley street, Charlestown, Dr. E. M. Sanders, Chairman).—C. B. says: Tuesday and Thursday of last week, usual meetings, Mrs. Bray, the Cole children, Dr. Willis, Miss Hutchinson, Mr. Bickford, Mr. Shedd, Mr. Taylor, Mrs. Carlton and Chairman, took part.

Sunday, poem, invocation and remarks, Chairman; original reading, Mr. Shedd; vocal solo, Mr. McGregor, Mr. Butler accompanist; Mrs. Dr. Bell, tests, all recognized; Mr. Carr, Mr. Armstrong, remarks; Mrs. Lillian Townsend, remarks and recitations; Dr. Sanders, psychometric readings; Mr. Butler, pianist.

Garfield Hall (1125 Washington street, corner of Dover).—Mrs. O. F. Stiles, Conductor, writes: Sunday, Nov. 11, morning circle well attended. Afternoon and evening, able speaking, with excellent tests and readings by Dr. and Mrs. Stiles, Mrs. A. P. Gutierrez, Mrs. Dr. C. E. Bell and Dr. J. S. Loucks. Dr. Sanders gave correct readings. We shall have the same talent next Sunday. Music by Mrs. Brown.

BANNER OF LIGHT always for sale.

First Spiritualist Ladies' Aid Society, 1031 Washington Street.—Carrie L. Hatch, Secretary, writes: The regular meeting of the Ladies' Aid Society was held Friday, Nov. 9, the President, Mrs. A. E. Barnes, presiding.

In the evening, a piano selection was rendered by Mr. J. Howard Richardson, after which Dr. A. H. Richardson briefly addressed the audience. He said that though absent from Boston his mind often traveled back to greet the members of the Ladies' Aid. He spoke of the loss Spiritualists everywhere, but especially in Boston, had met in the death of our good brother, Luther Colby, of whom it could be said, "Well done, good and faithful servant," for he had held THE BANNER aloft through all adversity and strife. Mrs. Lovering then presided at the piano, and the audience joined in singing "America." A few words of profound thought from J. Clegg Wright were greatly appreciated. Little Willie Sheldon rendered two choice selections, after which Mr. J. Howard Richardson made interesting remarks, the meeting closing with a few thoughts from Mrs. Alice Waterhouse.

Business of importance is to come before the meeting next Friday, Nov. 16, at 4 P. M., and all members are earnestly requested to be present.

Rathbone Hall, 694 Washington Street, Corner Kneeland.—"N. P. S." writes: Thursday, Nov. 8, 2:45 P. M., N. P. Smith, Chairman, remarks and readings; Madam See, remarks and readings; Mrs. Mercy Nickerson of Hyannis, remarks and tests; Mr. C. W. Quimby, Miss A. Hanson, psychometric readings.

Commercial Hall.—Sunday, Nov. 11, 2:30 P. M., N. P. Smith, Geo. V. Cordingly, Miss Annie Hanson, Mrs. O. A. Robbins, psychometric delineations; Miss Nellie Sawtelle, solos.

7:30 P. M., Geo. V. Cordingly, remarks and readings; Mrs. Eva Hill sang several solos and gave tests; Prof. A. Pierce, readings and answered questions; Mrs. C. H. Clarke, N. P. Smith, Chairman, readings. "Little Eddie" sang solos both afternoon and evening. Mrs. A. E. Perkins, pianist.

BANNER OF LIGHT for sale.

Eagle Hall, 616 Washington Street.—E. H. Tuttle writes: Wednesday afternoon, Nov. 7, the meeting was well attended. Remarks, tests and readings, Dr. C. E. Huot, Dr. J. T. Coombs, Mrs. B. Robertson, Mrs. M. Knowles, Mrs. J. E. Davis and others.

Sunday, Nov. 11, the three sessions were interesting and well attended. Mrs. J. E. Woods, Mrs. M. E. Clarke, Mrs. Burrell, Mrs. M. Knowles, Mrs. M. A. Charter, Dr. J. T. Coombs, Mr. G. V. Cordingly and the Chairman participated in remarks, readings and tests. Little Eddie sang several songs. Musical selections, Mrs. N. Carlton

BANNER OF LIGHT for sale each session.

MEETINGS IN NEW YORK.

Knickerbocker Hall, 44 West 14th Street.—The Ethical Spiritualists' Society meets each Sunday at 11 A. M. and 7¾ P. M. Mrs. Helen Temple Brigham, speaker.

New York Psychical Society, Spencer Hall, 114 West 14th street. Every Wednesday, 8 P. M. Seventh year. Prominent local and visiting speakers and mediums. Good music, live topics and stirring tests. J. F. Snipes, President, 26 Broadway.

The First Society of Spiritualists holds its meetings in Carnegie Music Hall Building, between 56th and 57th streets, on Seventh Avenue, entrance on 57th street, where the BANNER OF LIGHT can be had. Services Sundays, 10¾ A. M. and 7¾ P. M. Afternoon meetings for facts and phenomena at 2¾. Henry J. Newton, President.

The Ladies' Aid Society holds its meetings through the summer once a month—third Wednesday in the month—at Adelphi Hall, 52d and 7th Avenue. For information relative to the work of the Society, address Mrs. Kate D. Knox, (749 Columbus Avenue), Sec'y.

Soul Communion Meeting on Friday of each week. 3 P. M.—doors close at 3¼—at 330 West 59th street. Mrs. Mary O. Morrell, Conductor.

Spiritual Thought Society, 108 West 43d street.—Meetings Sunday evenings. J. W. Fletcher, regular speaker.

New York Psychical Society, Spencer Hall, 114 W. 14th St.—J. F. Snipes writes: Wednesday evening, the 7th instant, a large audience received valuable contributions of talent and good-will from several public helpers, including Prof. Daniel T. Ames, Mr. G. F. Perkins, Mr. Bartlett, Mr. Price, Mr. Moorey, Mrs. Morrell, and others.

After the usual appropriate music, the different mediums exercised their gifts for the first and longer part of the evening.

Following the delivery of many clairvoyant and psychometric tests, came a keen, wit-sharpening and respectful combat between a Bible Spiritualist and others.

Prof Ames, well-known for his very cautious methods of investigation, although for many years a radical in theology, has but recently felt compelled to declare his full conviction of the truth of many of the phenomena. He opposed no man, he said, who earnestly and honestly seeks the truth. It was always his purpose simply to state the truth as it appears to him, based on evidence. We cannot all think alike. Controversies over religion have been sharp and continuous for ages. The speaker before him had questioned our right to question "Divine truth," but the question of questions is, "What *is* Divine truth?"

If a man has been wayward, and if anything intervenes to help redeem him, it will change his life. If he believes with all his might that a Savior has been killed that he might live, that belief will make him happy, whether it be a truth or a myth. When a Turk dreams of Heaven in his imagination as a perfect harem, he is happy, whether Heaven is a harem or not. And so with the Christian, who believes according to the vividness of his fancy and credulity. If he had been reared in Constantinople, he would have been just as earnest a Mahommetan, and would be just as much hurt in his bigotry as a Christian.

Mr. Wilson MacDonald created considerable good-humor by his original manner and matter in extension of the thoughts of the previous speaker, and was succeeded by others, briefly and zestfully, until a late hour.

Carnegie Hall.—"M. A. N." writes: During the past week word has reached us from Mr. Willard J. Hull that it will be quite impossible [through need of rest] for him to come to New York to fill his engagement with our society for the present month. Mr. Hull has many friends in this city, and they feel greatly disappointed in not having him here—especially so from the fact that a year must elapse before we can find a vacancy for him; but we surely are very fortunate in securing the able services of Prof. W. F. Peck to fill the vacancy. His discourse on Sunday morning, the 11th, on "The Age of Reason *vs.* The Age of Faith," was a graphic and impressive review of the conflict between science and ignorance, and of the wonderful progress which has resulted from the unrestricted use of the reasoning faculties.

The afternoon meeting was as usual very interesting—several mediums giving platform tests, among them Mr. Arthur Hodges of Boston, who received a hearty welcome; Mr. Wilson MacDonald stated that he had received a letter from Mrs. M. E. Williams, and also one from Mr. A. E. MacDonald, saying that the sensational statements which have appeared in the daily papers of this city during the past week, that she had been detected in fraudulent practices at a séance in Paris, were utterly false; full particulars would be given hereafter.

The evening discourse by Prof. Peck was on "Marriage from a Spiritual Standpoint," and was an earnest appeal for a higher standard in the conjugal relation; it was pronounced one of the most entertaining and instructive lectures he has yet given.

Spiritual Thought Society, 108 West 43d Street.—A correspondent writes: Mr. John W. Fletcher delivered an eloquent lecture on Sunday evening before a crowded house, and never has he spoken with more power and eloquence. "The Duties of Life from a Spiritual Standpoint" was his theme, and he carried a running argument through the entire lecture upon greatness and goodness.

The child is taught to care for self, to win at any price, and this thought is accentuated all through his life, until self-aggrandizement becomes the motive power of existence. This is all very well if death ends all. If the "one world at a time" theory is accepted, and that this world is all there is, then no one can be blamed for obtaining all material benefits he can; but if the truer thought be realized, that this world is only a stepping-stone to another life, higher and grander than is this, then the entire motive is changed, and the development of character becomes the all-important point—the creating of a wealth that can be taken with you when you cross the border line. One's duty is to be gentle, kind and cheerful, to do what one can for others, and to strive to make the world better for having lived in it.

At the conclusion of the address there followed one of those peculiar séances for which this medium is renowned.

"Adeptship and Mediumship" is next Sunday's subject.

Passed to Spirit-Life.

From Brooklyn, N. Y., Nov. 2, 1894, Mrs. Jennie Dibble, wife of Dr. William Dibble, formerly of Middleton, Conn.

Mrs. Dibble was for years a medium, endowed with rare spiritual powers; and she with her kind husband will be long remembered by the Lake Pleasant and Niantic friends. For many months she has been a great sufferer, requiring the closest care and attention until her release came, and her spirit sought, and has without doubt found, that "peace that surpasseth understanding." She was for forty-seven years a devoted wife, a charitable woman and friend to humanity. Dr. Dibble has been a magnetic healer for many years, and during the years of his extensive practice accomplished much good. He was in constant attendance upon his wife, oftentimes relieving her when all other means failed.

Dr. Warren Simons, Jr., a rising young physician, proved also a most devoted and helpful friend.

The funeral discourse was pronounced by that eloquent exponent of the Spiritual Philosophy, John W. Fletcher, his subject being "For the Life is more than Raiment."

COM.

HOW TO CURE CATARRH.

A clergyman, after years of suffering, from that loathsome disease, Catarrh, and vainly trying every known remedy, at last found a medicine which completely cured and saved him from death. Any sufferer from this dreadful disease sending his name and address to Prof. Lawrence, 88 Warren st., New York, will receive the means of cure free and post-paid.

Sept. 22. 12teow

ILLINOIS.

Chicago.—"White Wing" writes: J. Frank Baxter's success in Chicago still continues, his last Sunday evening's (Nov. 4) lecture being attended by a crowded and delighted hallful of people. His subject was "Man as a Spirit Here and Hereafter," and it was freighted with thought, and was most ably illustrated. He was listened to with rapt attention, and at its close was roundly applauded. He also rendered several beautiful songs, new to all here, and afforded much gratification.

The séance which Mr. Baxter gave at the close, occupying a whole hour, was a notable one, full of palpable proof of spirit-existence and return, and in instances startling.

Mr. Baxter lectures each Sunday in the afternoon as well as evening. The exercises are very interesting and marked.

On Thursday evening, Nov. 1, a reception was tendered Mr. Baxter, and it was largely attended. Mr. and Mrs. George Warne of 188 35th street opened their spacious and elegant triple parlors to the friends. A most enjoyable occasion it proved to be, Mr. Warne acting as master of ceremonies.

After several piano selections while the people were assembling, the exercises opened with a vocal duet by Mrs. Warne and daughter. Then came a beautiful recitation by a charming miss, another recitation by a gentleman, a song, "The Reaper on the Plain," by Mr. Baxter, a reading by Mrs. Warne, and a vocal duet.

The second part consisted of remarks by several, notably Prof. A. Campbell, Judge E. S. Holbrook, Mr. George Warne, and the medium, Corden White, responded to at length by Mr. Baxter, who also sang by request another song. Then the various mediums made remarks, gave tests and descriptive visions. It was a late hour when the guests departed, leaving with Mr. Baxter their best wishes, and thanking the host and hostess for the pleasurable occasion the reception had afforded.

Warren.—"Cor. Sec'y" writes: Successful meetings were held Oct. 30, 31 and Nov. 1, by Rev. J. C. F. Grumbine (White Rose) at this beautiful little city, situated on the Illinois Central, 130 miles west of Chicago. There are but few Spiritualists in the city, yet the engagement of "White Rose" by an old and tried believer—and subscriber to THE BANNER—proved to be an inspiration.

Although the weather was unfavorable the speaker was greeted with an audience of two hundred in the Opera House the first night, over four hundred the second night, and a full house on the last evening, to listen to the inspirations of his beloved and elevated band of guides.

Good seed has been sown, and there is a plan on foot to secure Mr. Grumbine to lecture there once or twice a month. His clairvoyant and psychometrical tests and readings were clear, to the point, and recognized. Societies in need of a true and eloquent speaker will do well to procure his services.

OHIO.

Cleveland.—Mrs. Carrie Hopkins, C. P. L., writes: At a meeting held under the auspices of the Children's Progressive Lyceum, Sunday, Oct. 27, at Cleveland, to celebrate the spiritual birth of LUTHER COLBY, late editor of the BANNER OF LIGHT, the following resolutions were adopted:

Whereas, Through the inevitable and beneficent workings of the law of evolution, LUTHER COLBY, the eminent and esteemed editor of the BANNER OF LIGHT, and our co-worker in the Cause of Modern Spiritualism, has passed to a higher plane of life; therefore be it

Resolved, That we as Spiritualists realize and appreciate his generous and self-sacrificing labors in behalf of his fellowman; that he has for forty years devoted his time to the uplifting and enlightenment of humanity in severing the chains of superstition and mental bondage; that his labors were not local, but world-wide; on his banner was ever inscribed the light of truth and progress. Benevolence and forgiveness were ever dominant in his character; ever ready to defend the right, and lift his fellow-beings up higher. He lived in advance of his age, and was accordingly misrepresented and misunderstood; nevertheless, retaliation and revenge never entered his soul, but with the greatest charity he held no malice, but was ever ready to enlighten his enemies.

Resolved, That though we are glad he has gone to a higher and better life, yet through our mundane surroundings we feel a sense of sadness at his departure, and desire to offer him and his associates in spirit-life our admiration and esteem. We feel assured that through his spiritual and more advantageous surroundings he will still advance the cause of truth, and wave the BANNER OF LIGHT throughout all time.

Resolved, That a copy of these resolutions be sent to the BANNER OF LIGHT, the *Progressive Thinker* and the *Cleveland Press*.

Committee on resolutions, N. B. DIXON.

Scalloped Oysters flavored with Bell's Spiced Seasoning are delicious.

MAINE.

Portland.—H. C. Berry, Clerk, writes: Sunday, Nov. 11, Dr. George A. Fuller of Worcester, Mass., again occupied our rostrum. In the afternoon he spoke upon "The Spirit's Message," and his evening lecture was a continuation of the same theme. We are always glad to welcome the doctor to our platform.

Mrs. A. W. Smith is soon to commence giving private sittings. We can heartily endorse her as a lady and a fine medium.

[Owing to the late arrival of the above report that portion relating to the exercises of Oct. 28 will be published next week.—ED.]

Dr. C. Goodrich's Meetings on Sunday, Nov. 11, were, we are informed, well attended. In the afternoon Dr. Franks gave excellent tests. In the evening Dr. Franks gave tests and readings, followed by Dr. Goodrich with recognized tests. These meetings are all well attended. Dr. Franks is expected to remain until after Sunday, Nov. 18.

Augusta.—"J. E. P." writes: Sunday, Nov. 11, the Peoples' First Progressive Spiritual Society was addressed by Dr. C. H. Harding of Boston, followed by tests.

MISSOURI.

St. Louis.—M. S. Beckwith writes: Your valuable paper has many readers all over the West. We feel that here in St. Louis we have the banner society in the West, which for nearly four years has been known as the St. Louis Spiritual Association, and will soon be incorporated as such.

Our speakers have been mostly from the East, and with such men as Dr. Fred. L. H. Willis, Fred. Wiggin, W. F. Peck, Moses Hull and others, we have been gradually advancing in the right line. Mr. Edgar W. Emerson closed a most successful engagement with the month of October, and on the last Sunday evening the hall was crowded to overflowing—being closely seated by some four hundred, and at least one hundred standing, and it is estimated two hundred went away unable to even get in. It has been the banner month with us."

NEW HAMPSHIRE.

Manchester.—W. P. Wells, Sec'y, writes: Mrs. N. J. Willis of Cambridgeport, Mass., was with us Sunday, Nov. 11, and gave us a lecture which was instructive and to the point. The subject was, "What is Spiritualism, and What Good is It?"

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AYER'S SARSAPARILLA WORLD'S FAIR Chicago 1893

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SPECIAL ANNOUNCEMENT.

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

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Strongest of all pure cream of tartar baking powders according to latest U. S. Govt. Report.

RHODE ISLAND.

Providence.—Mrs. F. H. Roscoe, Corresponding Secretary, writes: The People's Progressive Spiritualists' Association had for speaker and test medium Dr. William A. Hale of Dorchester, Mass., Sunday, Nov. 11, who gave a fine and convincing test circle at 2:30, and at 7:30 an instructive and interesting lecture, the subject: "The Development of Character." Large audiences attended both meetings. Dr. Hale is much liked here for his sweet singing, as well as his lectures, tests and psychometric readings, which were remarkable for their correctness.

Sunday, Nov. 18, Mr. Eben Cobb of Boston will be with us.

Spiritualist Association, Columbia Hall, No. 248 Weybosset street.—Mrs. Sarah D. C. Ames, Secretary, writes: Services every Sunday at 2:30 and 7:30 P. M.; Lyceum and adult class, 1 P. M.

Sunday, Nov. 11, Mrs. Clara H. Banks of Haydenville, Mass., occupied our platform afternoon and evening, and Mrs. May S. Pepper of this city followed each lecture with tests.

Sunday, Nov. 18, Master George Porter of this city and Mrs. S. E. Humes will be with us.

The Progressive Aid Society, Mrs. M. L. Porter, Sec'y, informs us, met in Columbia Hall, Wednesday, Nov. 7. Nov. 21 Prof. Walker of Salem will give an entertainment, illustrated with stereopticon views.

MEETINGS IN BROOKLYN.

The Progressive Spiritual Association, Amphion Theatre Building, Bedford Avenue, opposite South Tenth street. Meetings Sunday evenings, 7½ o'clock. Good speakers and mediums. Mrs. M. Evans, President.

Spiritual Meetings are held in Mrs. Dr. Blake's parlors, 1024 Bedford Avenue (near DeKalb Avenue), every Sunday evening at 8 o'clock.

The Advance Spiritual Conference meets every Saturday evening at 102 Court street. Good speakers and mediums always in attendance. Seats free. All welcome. Herbert L. Whitney, Chairman; Emily B. Ruggles, Sec'y.

Woman's Progressive Union.—Business meetings first and third Friday evenings in the month; social meetings second and fourth Friday evenings, at 102 Court street. Miss Irene Mason, Secretary.

The Brooklyn Psychical Society.—John Moorey writes: A new society, with the above name, Miss A. Chambers, President, has been established, and meetings are to be held every Monday evening in Dixon Hall, 515 Fulton street. The first occurred Nov. 5, the program consisting of solos, readings and remarks by the President, Mr. Marchett, closing with remarks and tests by the writer.

Mr. and Mrs. Perkins, who are no