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The Spiritual Kostrum.

CLAIRVOYANCE.

A Lecture Delivered at Adyar, Madras, India, by DR. J. BOWLES DALY, LL.D., F. T. S.

HE subject of Clairvoyance, howern readers in this age of materialism, is not new to the world. The thing itself is older than any civilization now on the globe.

Clairvovance, or clear-seeing, means the mysterious power of perception by which certain persons can discern distant objects and occurrences without the use of the ordinary organs. This power is displayed by many under a va-

riety of conditions. In some cases it appears as a normal faculty, in others its exercise occurs spontaneously at irregular intervals, while, in many others, it is induced by magnetic sleep. The faculty is essentially the same, whatever may be the immediate incentives to its action. Illustrations of clairvoyance may be found among all the races of men, and every period of human history has furnished examples. The essential conditions of the soul are not influenced by forms of government or systems of religion. The true seer stands alone within the veil of the Temple.

The faculty of lucidity was known and recognized in India long before any record of its every novelty is thrust upon the public, either posite course generally prevails in the East. A wise policy dictates the precaution of preparing the ground before putting in the seed; be trampled by the herd. This is the first dictum of occult knowledge.

The disposition to penetrate the inmost secrets of Nature is deeply implanted in the human heart, but the inclination to prosecute such study is possessed by few only of the great community, but one firmly practiced by all the ancient seers of the earth, mainly owing to themselves. Many instances of the development of the pristine faculties are to be found among the primitive nations of mankind, principally among the Eastern sages, and

also among the Greeks and Romans. Pythagoras, Plato, and their successors, who discoursed on human wisdom, had recourse to clairvoyance—the clear sight of the magnetic entrance-door to the sacred temple of inner realities. They knew that to such a one the internal becomes, without the use of the outer senses, more perceptible than the external. Mesmerism developed clairvoyance and was in use ages ago, as is proved by the sculptures and tablets of ancient Egypt, Syria, Nineveh, and Babylon. In those ancient days mesmerism and clairvoyance, judging from the artrelics yet remaining, were, as now, practically in use. Pythagoras received his instruction in the temples of Egypt, as well as in ancient India, where there are numerous representations of individuals being put into the magnetic sleep by the same simple process which we moderns have discovered to be effective. Hippocrates, "the Father of Physic," sprang from a family who ministered in the temple of Æsculapius. His knowledge of clairvoyance is illustrated by the following passage, in which he so accurately describes the peculiar condition of the clairvoyant: "The sight being closed to the external, the soul perceives truly the affections of the body."

We learn many things in relation to this subject in the Hebrew writings, where its existence is fully admitted, not as a new wonder, but as a recognized fact. Moses, it may be inferred, from other lore of the Egyptians, was instructed by their wise men in this magnetic science. The Essenes, the most philosophic sect of the Jews, living by the Dead Sea, taught the system, and practiced healing by the laying on of hands. This science underlies all magic, and has produced much of the miracles of the East.

The Romans received the bulk of their philosophy from Greece; so we read without surprise that the sick used to be brought to their temples, where the nature of the disease and the means of cure were revealed by clairvoyance. method of healing.

ture provided for their wants, and sheltered them from the anxieties of life. All human institutions are but outward expressions of tians had their sacred mysteries; the Roman Greek found inspiration in the waters of the clairvoyant responses; and the Jewish high priest derived his mystical revelations from the Urim and Thummin, which bore a striking likeness to the Pagan Oracles. The Sibyls, virgin prophetesses of the Temple of Isis, possessed the gifts of clairvoyance. They were kept under the constant care of the priest, and not allowed to mingle with the world. According to St. Justin, many of those secresses declared great truths, and when the intelligence which animated them was withdrawn, remembered nothing of what they had said. To the same class also belonged the Druidesses of Britain and Gaul. The moderns have adopted a very different treatment toward those who exhibit psychic powers. First, they burned them as witches, and more recently mediums have been prosecuted in the law courts, or denounced as charlatans. Yet there has been no nation, from the earliest times, without this knowledge. The Greeks had their Pythonesses, the Romans their Sibyls; so had the Germans their vaticinating females, whose counsels were followed upon all important occasions, and whose responses were considered ever novel it may appear to mod- infallible. All the ancient literature of the world is full of allusions to such knowledgeoften purposely conveyed in obscure language, hinting at strange mysteries and rites, the truths of which are hidden like fire in a flint. The whole mass of symbolical literature relating to Alchemy, Astrology, Mysticism, Delphic Oracles, rites and ceremonies of Indians, Egyptians, Greeks, Romans and Druids, shows that behind all the superficial nonsense which has come down to us, there must be a substratum of truth concealed. To regard this huge block of knowledge as fun, fable and childish superstition, while we honor these ancient nations for their literature, culture and art, would be both inconsistent and unreasonable.

A peculiar glory characterizes the ancient period; but, when the young barbarous nations overran Europe, philosophy was thrust out and many of its records were destroyed. As soon as the philosophers of antiquity retired from human observation, the light was obscured and cold shadows fell upon the world. From the darkness, subsequent upon their unconscious obliterations, slowly emerged other philosophies, all exhibiting more or less inin books or newspapers, with a view of reaping distinctively called Natural, the very opposite idolatrous faiths repugnant to human manliness a harvest either in praise or pudding; the op- of the Spiritual, of which clairvoyance is an

exponent. During the decadence of the ancient philosophy there arose the new Christian religion, and pearls are not flung into the swine-trough to something of that which the former had lost night of darkness and superstition which marked the period of the Middle Ages. The mind slept and darkness brooded over the face of the | natural over acquired gifts, when they selected deep. All through that gloomy period, the women to serve as the oracles between God and Middle Ages, the traditions and processes of magnetism and healing are to be looked for in Pythian Apollon and the responses of Dodona. the archives of churches and religious institufurther degradation, and came at length to be regarded as an exploded superstition—the general mind ignoring the fine truths involved in the subject. Magic and magnetism, when they sought a refuge in the monasteries, found a grave. Of these facts we have abundant evidence in the writings of the monkish annalists. sleep. They regarded the seer as the living | Thus the long night wore away, and at last the | lie all physical effects, and beholds an outera of Liberty and Progress dawned on the world. Europe flung off the veil of apathy and | the sphere of knowledge bounded by the physwoke from her long sleep. Letters were revived, art and science were studied, but much | forces of mortal existence. of the old divine light was quenched-dimmed by the age of materialism and perverted by gloomy, earth-made theologies. A remnant of the old creed still lingered in the East amid plains nothing of the true man except the house the recesses of the mighty Himalayas. The burning lands of the Orient are one vast Bible | night, a lovely face, or a plaintive melody, will overwritten with signs that man was not unknowable and that religious faith was not a fable. Positive science, with its hard materialism, came in. The quest of knowledge was made on entirely new lines; the thinking mind of man was turned exclusively to the study of external nature. The doctors and scientists of our day are largely materialists; and no stantly the same. Nature, like a vast kaleidowonder: for they confine themselves chiefly to material methods, and insist on using only the world goes on, but the superstructure resuch tests as are applicable to that department of physics. Everything must be weighed, measured, dissected, or put in a crucible. Spirit cannot be determined by such means; it cannot be sliced by a scalpel, confined in a retort or fused in the fire. Hence the modern popes of science and high priests of materialism reject the spirit theory, and in their blatant igof heaven and an attack of nightmare. The powers which indicate the supremacy of spirit over matter are regarded as evidence of mental derangement or hopeless idiocy. This despite the powerful array of names of cultured entire freight of the vessel. persons who have tested and found the evi

Modern civilization and the revival of art and science have quickened the powers in our his public discourses he paused, and remarked own day. To this development we are indebt- incidentally that the sea was bringing forth ed for the gradual dissipation of much of the land. It was subsequently ascertained that superstition and absurd error which marked great Roman physician, was familiar with this terial philosophy, victorious in mechanical ap-thrown up by an earthquake. On another ocpliances, has reached such a climax that it

dence satisfactory.

The ancients honored those who possessed seeks to overthrow the hope of immortality psychic gifts, and knowing their sensitive na- and level humanity into the dust of infidelity and materialism. Immortality, however, is a truth as sublime as creation and more solid than the granite mountain. Owing to the unwhatever belongs to the nature of man. Egyp- due laudation of mechanical science, skepticism, like a malignant fog, has fallen on the Senate consulted the Sibviline Oracles; the age; the minds of some of our foremost thinkers and writers are enveloped in it. Owing to Castalian spring; the Priestess of Delphi gave an ignorant interpretation of the Bible an additional handle has been furnished, which has induced many to repel the book, because it does not square with the modern scientific notions. That grand old work never stood higher than it does at present to those who can read its messages aright. Every line of it vibrates with hidden strength, known only to students familiar with the symbolic light which was the early method of instruction. From modern theology, however, we can accept nothing, hope for nothing. It has driven thousands into the ranks of Spiritualism and agnosticism, glad to escape from dogmas and ecclesiastical despotism. Modern theology owes no might and threatened to engulf the shore-to allegiance to science, and is not amenable to the requirements of reason or justice.

In reviewing the attitude of modern science toward the development of psychic gifts, no reasonable person will deny the immense advantages which society has derived from the application of the principles and discoveries of physical science to the arts of life. The contention is that physics do not constitute the whole of science; that a vast field of untrodden revelation is left unexplored. Mental physiology must not be abandoned. Mind must not be sacrificed to matter at a period when we stand before the dawning of a new day for humanity.

A new discovery, surpassing any that has been hitherto made, awaits the student. It promises a key to the most recondite secrets of nature, and opens to our view a new world. The study of the moral and spiritual nature of man is not subordinate to the pursuits of the chemist, the astronomer, or the geologist. The study of animal magnetism is not calculated to sense of fear and desolation. The inhabitants assist us in discovering the longitude at sea, or enable us to regulate the action of sluices, or be of service in building bridges, or the construction of railways. But if it be true that the doctrine involves the discovery of agencies and susceptibilities in the human constitution, hitherto unknown or disregarded, and if it promises further to enlarge our knowledge and render us wiser and happier, this is no reason that this valuable branch of knowledge should be excluded from the circle of the sciences. There is no doubt that priestcraft, kingeraft ecclesiasticism and physical science, have alienand justice, has fallen into the blank condition of absolute negation and materialism. Since the time of Bacon and Newton, science has been almost exclusively occupied with the investigation of external nature, and comparawas saved by the latter. Then came the long tively little attention has been bestowed on the constitution of man.

The Greeks recognized the superiority of man. Women made famous the oracles of the Their special gifts of inspiration have transmade the name synonymous with spiritual gifts. The study of external nature alone does not cover the whole ground of observation. Psychic science purports to unravel the unwritten part, as the scale of a fish can interpret the class to which the relic belongs. The emancipated soul perceives the causes which understretched panorama of being which transcends ical horizon. It also reveals the controlling

The anatomist who numbers the bones and describes the nerves, tissues and apparatus which constitute the physical structure, exhe lives in. The contemplation of a starry stir emotions in the breast which defy analysis by any of those clumsy methods, attesting a spirit existence ever-present and all-potent, for which physical science has no key. Thus it may be seen that the superficial aspects of the world are constantly changing, but the inherent principles of matter and mind are conscope, shows new forms and combinations as mains-Matter is indestructible, and Life immortal.

Let us now consider a few of the great seers of the past:

Pythagoras, the seer of Samos, on one occa sion gave an accurate description of a shipwreck, concerning which he had no information through any ordinary channel. Again, norance cannot distinguish between a vision | when certain persons in his presence expressed a wish to possess the treasures which they supposed a certain expected ship to contain, he assured them that they would only have a dead body; in this he was correct, a corpse being the

> Apollonius of Tyana discovered his clairvoyant powers while in India through the agency of a distinguished Brahmin. During one of precisely at that hour an island appeared in [Continued on third page.]

Literary. Department.

RETRIBUTION.

A STORY OF BOTH HEMISPHERES.

Written for the Banner of Light.

BY CORA WILBURN.

CHAPTER X.

The Offering of the Storm

The night of the eighteenth of September, 18-, was long remembered on the coast, for a tempest akin to a hurricane raged from midnight until break of day. The sea arose in its sweep away every human habitation from its banks. Many a poor man's hut was carried out to sea; some with the living freight within: and the wild shriek of farewell to life was heard amid the elemental din. For hours, the erst starry heavens were covered with an inky pall, the blinding lightnings flashed, the thunder boomed, and awoke the thousand slumbering echoes of the hills. The rushing of the winds was terrific, the roar of ocean deafening, and the white foam rising thick and mountainous, obscured the friendly and warning glean of the light-house.

That night part of the sheltering breakwater was torn away; the boats and skiffs in the harbor, loosened from their moorings, were landed for miles in shore; larger vessels broke from their cables and drifted oceanward, or were wrecked within sight of the gleaming lights. Amid the impenetrable darkness, the surgings of the storm, several slight shocks of an earthquake were felt, which added to the universal assembled in the streets, scarcely able to maintain their footing against the fury of the tornado; their lanterns extinguished and broken, they could only pray, and, in dread and appre-

hension, await the morning. Large trees were uprooted, and the ground was strewn with violently torn leaves and scattered boughs; the crested cocoa bowed its stately head before the mandate of the storm. and lay prostrate, shorn of all its crowning glory; the royal palm was rent and stripped; the banana groves despoiled; the orange hedges and artificial civilization, with their idols of overthrown; and the choicest and most gorgeous flowers crushed out of shape and beauty. wonders traveled into the West. In Europe completeness, until at length Europe is practi- ated the mind of man from pure spiritual com- All this the morning light revealed; and the sullen breakers rushing over beach and bank with a yet unspent anger in their tones, bore with your will or without it, you become my with them floating masses of timber, remnants of wrecked ships, whose gallant crews slept stowed upon me in your anger." 'neath the coral reefs; spars, casks, masts, and cordage, boxes and bales, floated ashore; and that fearfully oppressed the skrinking heart of on the cliffs above, groups of men and women his listener. But all the indignation of her were assembled, watching the inflowing waves, brave spirit was aroused; she retorted veheand praying fervently for the souls of the lost. The flying, scattered storm-clouds dispersed before the crimson glow of the dawn. In that

tropical land there is no lingering twilight: the change from night to day, from sunset's charm and richness to the starry splendor, is sudden and almost magical in effect. The sun tions. In the hands of churchmen it suffered mitted the fame of the Sibyls to all ages, and rose gloriously serene, and soon no vestige in you utterly! Not my father—not the united the heavens told of the devastations of the night. The brilliant skies were deep and azure in their habitual livery of beauty, and a fragrant south wind sighed amid the gently-rustling foliage, while yet the tear-drops of the tempest glistened from every tree and arbor. All nature wore a renovated summer garb of freshest green. But for the yet angry swell of the waves, the marks of destruction all around, the eye would have delighted in the balmy

coolness of that ambrosial morn. Felicia, who had spent the night watching by the bedside of her mother, whose overwith gentle words and earnest prayers, stole forth at the first peep of day to look upon the scene without. She left Rose calmly sleeping, and a faithful attendant watching beside her. Wrapping a crimson shawl around her, and wide flight of steps, and pursued her way along the beach.

But the once silver-sanded, pleasant walk was wet and strewn with tangled masses of seaweed. She could not pursue her way without difficulty, therefore she retraced her path, and, climbing to the rocky ledge above, sped on with the grace and swiftness of an antelope. keeping her footing securely, and urged on by some uncontrollable impulse impossible to de-

"Halloo, Señorita Felicia! Abroad thus

She looked up in surprise; then uttered an exclamation of terror and disgust. It was the Señor Elvino de Arcabano that addressed her. She made some inaudible reply.

"Allow me the supreme felicity of accompanying you in your early morning expedition," he said, in a tone half compliment, half sar-

Felicia, collecting herself, replied briefly:

"I thank you, senor; I prefer walking alone." "But it is against the customs of the counry for a young lady to be abroad without pro tection and without attendance."

"I do not mind it; my mother is English and I follow the customs of her country." "But the road here is slippery and insecure

There is abundant evidence that Celsus, the the whole period of the Middle Ages. But ma the Ægean Sea, not far off, it having been the sea covered it last night. You might lose

"I am accustomed to walking here," she said coldly.

"You are not very amiable or polite, señorita," said Don Elvino, with a contracted brow and a sinister gleam of his small, gray eye. Felicia was silent.

"Is the senorita thus chary of her smiles and words with all?" he continued. "In what, pray, have I offended? or is my presence really repulsive to you? I await an answer, señorita."

He spoke so fiercely that Felicia started, and in that moment would have fallen over a sharp, projecting rock, had he not suddenly passed his arm around her and lifted her over the impediment. She shuddered at the contact of his touch. He noted it, and a gleam of angry triumph shot from his eyes. Felicia's face was pale with a nameless terror; she dared not look up; she longed to escape - to flee, where she would never behold him more.

"I have your father's sanction, señorita, to address you as a suitor for your hand. You will not rebel against a parent's authority? You are promised to me. Will you not look upon me with a little more graciousness?

He took her hand and held it in his firm and ron clasp.

The warm, indignant blood mounted to the very temples of the young girl; her lip curled with the utter contempt of her soul for the being before her; her dark eyes kindled and flashed with the resolve within. She replied steadily, and looking full into his evil countenance:

"My hand, Seffor Arcabano, is mine to promise and bestow. I will receive you as-a friend of my father's; never as aught nearer,'

"Ha! ha! ha!" he laughed discordantly; you will change your opinion soon, señorita. In one month from hence you will be my loving bride. What think you of that? That it will never, never be!-that you are

no gentleman, but some infamous-that I will sooner die than wed with such as you!"

"Señorita Felicia, one word more, and I will no longer force my detested company upon you. wife. And you will live to rue the epithet be-

There was a concentrated malice in his tone mently, with an expression of utmost scorn upon her lovely face:

"I will live to make false your assertions, you bold, bad man! for such I know you to be. The warning angel of my life tells me that you are stained with manifold vices-with crimes! I hate you! I despise you! I scorn and loathe forces of the earth and of that realm to which your demon spirit belongs, shall compel me into a union with you! Rather death, a thousand, thousand times! I command you to leave me, sir! I would be alone! Your voice is discord to my ears! You are horrible to my sight. I will go on alone.'

"You shall; but not until you hear a little more. So you hate, despise, loathe and abhor me? And yet you must learn to love me; to obey this horrible creature whose sight is so odious! You cannot appeal to your father; for know, proud, foolish, boasting girl, he is in whelming terror it was her mission to soothe | my power! All the wealth and luxury you enjoy I can take from you without a single moment's warning. I can take ease and comfort -and, mark this! I can take your father's name ! the name by which he is honored and respected in the world; I can take it and brand putting on her garden hat, she passed down the | it with infamy! Do you hear? Do you comprehend the extent of my power over you and yours? Your mother—that pale, weak, puling thing—she is of no account-

"Monster! incarnate devil! worse than ever I abhor you!"

In the inspiration of the moment, urged on by filial love and the defense of her she loved better than life, she lifted up her snowy hand and struck the malignant rufflan in his scowling face.

He stepped back with tingling cheek; his warped soul writhing in a frenzy of hatred and revenge.

"You deserve this for daring to speak disrespectfully of my dear mother," said Felicia breathlessly.

"Oh! you will pay me dearly for this!" He ground his teeth and clenched his hand toward her. "In the dust, dust, at my feet!" he gasped, "you will kneel and ask my pardon."

He made a sudden spring aside, casting on her a furious parting glance, then jumped off an inclining ledge, and pursued his way over the tangled sea-grass on the beach.

"My God, deliver me!" fervently prayed Felicia; and, as she turned toward the sea, a sunbeam fell upon her brow, as if it were the Eternal's answer to her soul's petition; she passed on, immersed in deep and painful thought. She neared the assembled throngs your foothold and be precipitated into the yet and groups of people, and everywhere she was courteously greeted and way made for her.

They told her of the wrecks supposed to have taken place; of the futile efforts made during the night to save the drowning marinors and passengers. They pointed to the floating drift-wood, and the many relies of lost ships that the waves had washed in tribute on

"No bodies have come ashore," said they. But as they spoke, every eye was strained in the hope of yet rescuing some human being from a watery grave. The fisher boats and canoes were rowing about in all directions, anxious to succor and to save. At once a great shout went up from the heart of the multitude. The fisher Mareano's boat was returning, and he was waving a flag and cheering lustily.

The crowd rushed down to the beach, regardless of soiled garments, of all save the common impulse of humanity. Felicia followed, and, as the boat touched land in a sheltered creek, where the wild waves' swell was stemmed by almost inclosing rocks, she bent forward, heeding not the salt spray that sprinkled her abundantly, and looked for the living freight it had brought. She saw lying still and deathly pale the form of a young man, who gave no indication of life except in a quiver of the closed eyelids, a convulsive twitching of the mouth. Like a statue hewn from the purest marble, his noble Grecian features bore the impress of beauty and serenity; a mass of golden-brown hair lay wet and matted upon his temples; the hands, delicate and white as those of a woman, were folded calmly over his breast.

To this beautiful figure of repose, Felicia bent the knee, and, reaching over, she took the ice cold hand with a sudden rush of strangely tumultuous emotions. The rescued stranger, wrapped up in the coarse mantle of honest Tomaso Mareano, was lifted up by that good man and his son and carried beyond the reach of the salt waves. By a spontaneous movement among the throng, shawls, mantles and handkerchiefs were handed in, and a temporary couch was formed, and a kind of pillow made and placed under the head of the youth, who was slowly returning to consciousness.

"He needs restoratives; he must have some thing strengthening," said old Tomaso; and the words were reechoed from mouth to mouth: "Restoratives! Something strengthening for the rescued man!'

While many flew hither and thither to obtain the necessary article, Felicia, remembering that she had with her the cordial flask from which she had during the night administered to her mother, silently approached again, and, bending over the stranger, put the flacor to his lips.

But he was too much weakened to make the effort of drinking. Old Tomaso, stooping over him, moistened a handkerchief with the liquid and held it to his mouth, while with the other hand he gesticulated wildly, and related how he had picked up the young senor, who was lying senseless, to all appearance dead, upon a floating portion of a raft. The ejaculations of

the spectators were many and varied:
"How young he looks!" "What a fine fore-head!" "What lovely lips!" "He looks manly enough, too!" "Poor boy! how would his mother feel to see him thus!" "Holy Mary comfort her!" "Perhaps she died in the storm last night!" "He looks brave enough!" Felicia, again kneeling beside him, chafed the cold hands, while her tears fell fast.

A saddened idea seemed at once to strike the pitying and wondering spectators. They shouted-"A doctor! we must have a doctor to bring him to life!" and away scampered dozens, white and colored men, upon that errand of mercy; some on foot, others mounted

on their fleet and trusty mules.

"Yes, yes, a physician is needed," said Felicia, passing her hand across her brow; "and, Tomaso, our house is the nearest; have the señor carried there. My father is from home, but he will not gainsay my wishes, nor the sacred rights of hospitality. My poor, feeble mother will be overjoyed to hear that one life has been saved. I will pay you for your trouble. Tomaso, do you and Juan carry the stranger to our home, and the physician can attend him there."

"God Almighty, the blessed Virgin, and all the Holy Saints forever bless and reward you,"

"Y rheumatism, so that she was unable to speak on Sunday, but her place was very acceptably filled by Mrs. Clara A. Field-Conant (late of Boston), who spoke morning and evening, giving on the latter occasion a very interesting and practical address purporting to be from Spirit Achsa Sprague.

Miss Jennie B. Hagan commenced her engagement for the month of November on the adventure of the month of November on the agreement for the month of November on the agreement for the month of November on the away from the hall feeling it had been "good for them to be there."

"There is," says Mr. F., "one thing very summan's work and influence, for their platform is to be occupied every Sunday for the

the Holy Saints forever bless and reward you, sefiorita!" cried the old fisherman, with glistening eyes. "It is the nearest shelter, and the senor will be well taken care of. Bear a hand, Juan; you, too," to a lounging darkey "bear away and give us a lift."

They raised the young man in their arms and bore him in a reclining position to the house of the Senor Philip Deltano. But ere Felicia had relinquished her hold of his hand, his blue eyes had opened wide, and his pale lips had expressed a murmur of thanks. Her heart was leaping wildly with a joy she had never before experienced. All of the unpleasant occurrences of the morning had passed

[To be continued.]

IN A NATIONAL CEMETERY.

BY REV. SIDNEY DYER, IN THE NEW YORK LEDGER.

How strange this city built for death,
With crowded streets and narrow halls;
The dwellers here, with bated breath,
No more respond when Honor calls.
The turf is green above their clay,
Where weeping thousands drop the tear;
With love as deep as heart can pay
The Nation stands a mourner here.

When dangers came they made reply:
"Here! ready for the field of strife,
To victory win or bravely die!"
A pledge redeemed with precious life!
Their meed is not the common lot,
With few to weep and watch their dust:
The nation guards this hallowed spot,
The warden of a holy trust.

They counted not the love of home,
The sundered ties so close and dear;
They blvouacked 'neath heaven's dome,
They died, and-found their resting here!
No cenotaph nor costly tomb
Oan blazon deeds still lacking name;
We can but give their ashes room,
And wait for Time to speak their fame.

No tender woman here is found, No finant from the crade hea;
No trembling age for resting ground,
Surcease of life, was hither led.
Here sleep the true, the strong, the brave,
Their country's glory, hope and pride.
Ohl what a priceless gift we gave
When these by tens of thousands died!

Lot priceless blood redeemed the world.
Their blood has kept the nation free.

The flag above their graves unfurled

Is pledged anew to Liberty!

Ay! carve their names and garlands twine;

These heroes fought nor died in vain;

This hallowed ground is Freedom's shrine

While sun and moon shall wax and wane!

[IN THE YEAR ONE,]—Englishman—"[May I ask when your Constitution was adopted, sir?" American (curtly)—"When I was born, sir."—Burlington Free Press.

If the Baby is Cutting Teeth. Be sure and use that old and well-tried remedy, MRS. WINSLOW'S SOOTHING SYRUP, for children teething. It soothes the child, softens the gums, allays all pain. cures wind colle, and is the best remedy for diarrhæa.

Bunner Correspondence.

Massachusetts.

LOWELL. - A correspondent, "Stuart," writes: "Our Spiritualist Society has started out this season in first-class condition, financially, spiritually and enthusiastically. The meetings are well attended. We begun with Edgar W. Emerson, whose tests, with his every appearance among us, are sure to excite progressive thought, and here and there produce conviction of immortality. Since then we have been blessed with the eloquence of A. we have been blessed with the eloquence of A. E. Tisdale, the earnest practicality of Mrs. Ida P. A. Whitlock, the profound spiritual illumination of Sarah A. Byrnes, and the irresistible logic and useful knowledge of J. Frank Baxter, who in his combination of discourse, song and spirit delineations, is 'a host in himself.' On Saturday evening, Nov. 1st, Mr. Baxter generously gave a benefit entertainment to the Society. It was one of the most noteworthy occasions in the history of Lowell Spiritualism."

EAST BRAINTREE.—Carrie F. Loring says Through the recent translation of Dr. A. S. Hayward, every individual who had the honor of his acquaintance must fully realize that one of the most earnest workers for the spiritual-istic cause has been called from this sphere of action. His was a noble soul in every sense of the word—ever ready with cordial greeting and good will for all—humanity. His healthy mag-netic presence inspired and strengthened all with whom he came in contact. His genial disposition, combined with zeal for the cause he so ably represented, produced a marked impression upon all who knew him.

My acquaintance with him has extended

My acquaintance with him has extended over a number of years, and having received such words of encouragement and helpfulness from him during my mediumistic unfoldment, I personally feel that a true friend has passed on, whose place cannot be easily filled.

I feel that it should be our endeavor, as coworkers in the cause of liberty and truth, to attain to that standard of which our brother was a true representative.

exact true representative.

Ever alive to the needs of the hour, watch

Ever anive to the needs of the nort, water-ful and laboring for right in all directions, this earnest disciple has now passed the beautiful gate, and gained the high recompense which he so justly merited. Many times I have thought if we, his acquaintances, realize the great loss we sustain through his mortal departure, what must be that of her who has been his companion so many years! My deepest sympathy and love are extended to her a thousand fold in this hour of trial and shadow; may those unseen attendants who are constantly with her strengthen and sustain her, is my earnest

Let us all cherish the memory of our ascended friend and brother for his manly character and sterling worth, and strive to emulate his

BOSTON .- S. W. Tucker writes: "On Thurs day afternoon, Nov. 6th, a goodly number con vened at the rooms of Mrs. H. B. Fay in Madi son Park, to witness the opening of her séances, which proved highly satisfactory to all present. Many spirits of both sexes materialized inside Many spirits of both sexes materialized inside and out of the cabinet, and communed, if I mistake not, with all present; roses and pinks were also materialized, and presented to the sitters--myself being the first recipient thereof. A lady who sat at my right, and who had seen but little of such phenomena, remarked that it seemed almost too much to believe, and was highly delighted with the manifestations. was highly delighted with the manifestations produced. We all witnessed unmistakable evi-dence of a life beyond the present one."

District of Columbia.

WASHINGTON. - E. B. Fairchild (from whom we shall be pleased to hear further) informs us that the meetings in this city opened on the first Sunday in October, with Mrs. Glading as the speaker for the month. Her lectures, delivered under control, were uniformly of a very high order intellectually, and her psychometric readings were quite remarkable, and seemed to give satisfaction to the persons to whom they were directed. During the last week of her stay Mrs. Glading was prostrated with a severe attack of inflammato-ry rheumatism, so that she was unable to speak

woman's work and influence, for their plat-form is to be occupied every Sunday for the season by a woman. One would judge, on list-ening to the announcements, that it was dis-tinctly understood that 'no man need apply,' in spite of the fact that, so far as appears, the managers are all men. However, the parties engaged are all from the front rank among our platform speakers and every one well worth platform speakers, and every one well worth hearing. The Children's Lyceum, under the efficient direction of Mr. Snyder, seems to be

doing a good work among the children.

The society holds a 'sociable,' as it is called, every Tuesday evening. From what I hear of these meetings they are interesting as well as

profitable."
Miss Maggie Gaule of Baltimore, our correspondent informs us, holds a public circle in Wonn's Hall every Friday night, under the auspices of the Spiritualists' Society, and the attendance is only limited by the capacity of the hall: "Our good friend Dr. Hayward greeted me there the other night. It was a complete surprise to me. There was but one person in the hall who knew me, and she had not seen me and so did not know I was there. I am confident the medium had not recognized am confident the medium had not recognized me."

Michigan.

GRAND RAPIDS .- Effic F. Josselyn, Secretary of the Religio-Philosophical Society, writes: "During October Jennie B. Hagan was the speaker for our Society Grandly and well did she fulfill her mission among us, awakening such an interest as has not been known here for years. Her work was so satisfactory that the inquiry is heard on every hand, asking her to return or that some one equally as talented be induced to come. Mrs. Adah Shehan of Cincinnati will be with us the Sundays in November. The last ten days we have been blessed by that wonderful musical medium, Miss Cora Denny of Dayton, O. Of this young musician's powers in the line of yocal and instrumental improvisations, under the direction of her guides, too much cannot be said. Her power is increasing steadily, and we know that a wonderful musical career awaits her. She touches the keys with the hand of a master, and, listening to her productions and noting writes: "During October Jennie B. Hagan touches the keys with the hand of a master, and, listening to her productions and noting her innocent, childlike ways, no one can doubt but such is indeed the case—only seventeen months since she commenced playing, and three months singling, yet the results denote years of close application and study. Oh! what a grand gift is mediumship! Let us all hold it as sacred for the most high and holy purpose of demonstrating the perpetuity of life and unfolding the best way of living while here. The mission of true and pure medium. here. The mission of true and pure medium-ship is to lead us all into paths of light and wisdom."

Vermout.

LONDONDERRY.-E. A. Houghton writes: 'A few progressive minds recently secured the services of a fine inspirational speaker, Lucius Colburn of Manchester, Vt., who has just closed a six weeks' engagement at Union Hall in this village. Mr. Colburn is an illiterate man, with scarcely a common-school education, and yet he treats any subject given by the audience in a manner seldom equalled in

our pulpits by the most eminent divines. He is also a good test medium. His discourses are delivered in a pleasing manner from a scientific standpoint, and are noted for logical reasoning and plain common sense. The interest increased during his stay here, and the last Sabbath the hall was full. Some of the churchmembers ventured in, and pronounced him 'a very smart man'! Societies in need of a speaker would do well to engage him."

New York.

TROY.-W. H. Vosburgh, Magnetic Physician, writes, Nov. 3d: "I was very much surprised to learn of the sudden exit of our friend and brother, A. S. Hayward. I met him this season at Lake Pleasant, and he seemed very active, as usual. It seems strange, for I am not aware that he ever complained of any physical difficulty or weakness. I wish to relate briefly a circumstance that occurred many years since in relation to him: I was engaged selling goods for a business house through the country and one day I was traveling in the country, and one day I was traveling in the cars, I think somewhere in our State (New York), when I was touched on the shoulder by a gentleman who asked me if he might occupy the seat with me. I said, 'Yes, sir; with pleas-ure'; he, after a moment's conversation, re-marked somewhat as follows: 'You are not marked somewhat as follows: 'You are not following the business you should be engaged in; you will finally have to heal the sick; this you have been apprised of before, and you never will be settled or contented in your mind until you go about it. I see powers and influences at work around and upon you that will sooner or later compel you to yield. You are hesitating about it, but the way will be made clear.'

are hesitating about it, but the way will be made clear.'
The gentleman, before parting with me, said his name was A. S. Hayward of Boston, Mass. We met, however, perfect strangers. I read in The Banner the very excellent address of Mrs. Lillie at his funeral with the deepest interest. A useful man has gone to his reward."

Hypnotism and the Doctors.

This subject continues to attract the attention of thinking minds, and many are the conceptions brought out concerning it by different individuals in the public prints. Its study does not seem to be a passing fancy of the hour, but to have become a matter of serious investigation on the part of many. Owing to the injury to human health, happiness, or even life, that hypnotism might work, by the will of an unscrupulous operator directing a sensitive subject to the perform ance of nefarious deeds, it has been suggested by some that its practice be forbidden by law; or that it be restricted to the medical profession-a suggestion that we do not at all accord with, inasmuch as, were it adopted, we believe a useful and beneficial science would be practically shut out, or sealed from the

A. Taylor Innes, in the Contemporary Review, has an interesting article on this subject. We do not accept all the views expressed therein, but admit the eneral principles adopted, acknowledge the sound sense which the writer evinces, and find little to criticise in what is so ably said.

After admitting the possibility of a hypnotized subject being led to commit crime while under the influ ence of the hypnotic power, the writer goes on to mestion if the danger of this is so great as to require legislation upon the subject, and gravely doubts such to be the case-for if a crime has been thus committed who is to bear witness to the agency of hypnotism in the deed? Mr. Taylor proceeds with his plea for non

the deed? Mr. Taylor proceeds with his plea for nonrestriction as follows:

"But suppose the day of trial actually come. You
cannot try such a case without skilled witnesses. Are
the witnesses skilled in this particular matter to be
those habitually and professionally occupied with it,
or are they to be medical men? And if medical men, are
they to be men who have made a special study of this
region; or men of eminence generally, who may be supposed to have all the regions more or less before them?
If we get the latter, as in so many respects is desirable,
is it quite e-rtain that the results of examination and
cross-examination would be satisfactory to a jury, or
to the public outside? The facts have, no doubt,
been before this country for forty years at least; and
they have been so common and notorious that their
notoriety and commonness have been pleaded against
the profession inquiring into them. But could we depend on the leading men of the profession even now
agreeing (apart from theories to account for them) on
the great mass of unquestionable facts?....

We will believe rather that our coming witness,
after overawing the jury by his height of professional
attainment, proceeds to fascinate them by his common-sense use of it; that he discriminates the hypnotic state from madness, hysteria and somnambulism
on the one side, and from sleep and lethargy on the
other; that he informs us what proportion of healthful persons in every room are capable of passing into
it, if not by what test we may beforehand distinguish
such persons from their neighbors; then he goes on
to testify to the control which one en rapport with
the subject, even for the first time in the latter's life,
may have first over his imagination, and then over his
will, and lastly over his memory—and not only his
memory of the past, but, if I may use the expression,
his memory of the foure—four he memory of the past, but, if I may use the expression, restriction as follows:

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the subject, even for the first time in the latter's life,
may have first over his imagination, and then over his
will, and lastly over his memory—and not only his
memory of the past, but, if I may use the expression,
his memory of the future—for the phenomena of
posthypnotism, however they are to be explained, must
often be the central facts in the evidence; that, after
speaking of those who are susceptible generally, he
gives the result of his observation of the individual
(for each subject has his hypnotic peculiarities and
specialities, and the question for the jury is not whether
a man might be influenced, but whether this man
was so influenced, in point of fact, as on the one side
or the other is alleged); and lastly, that, passing from
experience and observation to experiment, he enables
justice to use tests like that memory-bridge' by
which truth, which in this matter dwells so near the
bottom of her well, sometimes leaps out of it.

Well, this may happen. And sooner or later it will
happen. But until something of this sort does turn
up I do not believe that the larger jury outside,
which elects our Legislature, will be persuaded to
pass a law restricting experiment in the vast region
around psychotherapeutics, even to a recognized and
privileged and highly-cultured profession. The sug
gestion that it should do so was made by medical
men forty years ago, when the subject was last under
discussion, and it is always one deserving consideration. But before handing over the key of knowledge,
the public desires to know whether it is to be used in
order to open or to shut. And there is too much foundation for the criticism that if this transfer had been
made forty years ago the whole region would have
been still under lock and key. It is quite certain, indeed, that the blane of the neglect of this subject in
Great Britain during the last four decades does not
fall on the medical profession exclusively. During
all that time experiment has been free. I

moment be explained with an enthusiasm at once professional and scientific.

But when that happens another question may arise. The light of the investigating lantern will then have been turned on this litherto obscure corner of human affairs. It will reveal, among other things, crime, and the appliances of crime. But it will necessarily reveal at the same time, the means of its prevention, of its detection, of its proof, and of its punishment—or, if it does not reveal them all at once, it will point in the direction in which that may be done by further investigation. Are we likely to take the opportunity, just when we have gained so much by the use of our lantern of publicity, to shut up the slide? Or are we likely to hand over, even to a profession which has proved itself willing and worthy to deal with such matters, the power to slip the slide in or out at its pleasure? No one would have proposed this in the old days, when the relation of the profession to this subject was that of alternate demunciation and ridicule. Few would propose it now, when that is changed so much for the better. But even in the days fast coming, when that relation is to be at its healthlest and best, there will still be difficulties about restrictive legislation.

The first objection will be in the general interest of

egislation.
The first objection will be in the general interest of

tendency like that of the child, which, whatever you give it, puts it at once into its mouth. But that such a thing is good is no reason why it should disappear into the professional maw. It is true that up to the present time the therapeutic side of this subject has been neglected by the faculty as much as the scientific. That, however, will be no longer the case; the risk already is that, in professional minds inside, as in vulgar minds of all kinds without, the practical or technical interest may swallow up the rest. That it should do so would be a great misfortune, even for the study of hypnotism in its restricted sense. The few but distinguished medical men—from Scotland rather than England—who committed themselves to this inquiry at Birmingham, must not imagine that the harvest of theory has been already reaped abroad. We look for sheaves to them also—not, I will add, as a committee, but as individual observers. Two facts alone seem to me to show that we are entitled to do so. It has, in the first place, never been quite settled whether hypnotism is an active or transitive phenomenon, or a merely passive one; whether, that is, it is in any sense an animal magnetism (a certain influence of one organism upon another), or a mere susceptibility which any one can excite in those who are susceptible. And, secondly, supposing this last to be the case (as must be assumed till the other is proved), there has been no answer as yet to the obvious question, Who are the susceptible? What are the qualities, characteristics, habit of mind, habit of body, temperament* (or whatever is the present medical equivalent of that useful old word), which determine

there has been no answer as yet to the obvious question, Who are the susceptible? What are the qualities, characteristics, habit of mind, habit of body, 'temperament' (or whatever is the present medical equivalent of that useful old word), which determine that one man or woman shall be susceptible, or more than commonly susceptible, to hypnotism? A field with fundamental questions like these unsolved is full of invitation.

But I must not rest my case for freedom on this or that bribe. The main ground is that science is wider than art; and in the interest of art it is needful that science shall be free. Above all, it must not be restricted in the interest of one particular art founded upon it, however legitimate. The world is wider than morbid subjects to experiment upon. But even psychology does not exhaust the range of the speculative relations of hypnotism; nor is medicine the only profession whose instinct it is to say: 'You must investigate through us, or you shall not investigate at all.'

The authorities of one ancient church some time ago attempted, in valu, to arrest the inquiries which Europe has now again taken up. The authorities of more novel and nebulous churches, psychical and spiritualistic, struggle against the same tendency. They, too, are tempted to restrict the conclusions, and even the methods, of this science according to their own more special views. To all such pretensions, from whatever quarter, the answer seems to me to be the same. It may be desirable to have priests of every science, as of every art. But it is very undesirable to give any of them exclusive or authoritative powers. To do so would be in the first place to surrender what is not ours to give. And our treason to truth would soon find its appropriate punishment; for exclusive powers, demanded for investigation, will come almost certainly to be used rather for repression.

And I conclude by putting the same general objection in its legal form. It rests upon that fundamental

for exclusive powers, demanded for investigation, will come almost certainly to be used rather for repression.

And I conclude by putting the same general objection in its legal form. It rests upon that fundamental principle of legislation for adhering to which England, though reproached by a few, has on the whole been the envy of the wise and good. This is not a matter on which we are at all likely to follow precedents from abroad. In France, Charcot approves of the practice of hypnotism being restricted to medical men, and, perhaps, to its being exercised only on that class of patients which he cultivates. In Prussia, public exhibitions of hypnotism have already been forbidden, and Moll, though hesitatingly, approves. But in those countries where human life moves under the sanction at every step of police authorization, there is no such presumption against the institution of restrictive or preventive legislation as there is, and I hope will long continue to be, in our own. Our principle rather is that every one shall have freedom to investigate all the secrets, and to exercise all the powers of nature and of mind—reserving to law the right ex post facto to punish the abuses of the liberty which it concedes. It may well happen that in the case of hypnotism it shall never be found necessary to depart from this most healthful general rule. It is, at all events, far too early to do it now.

November Magazines.

THE CENTURY signalizes its twentieth anniversary with a table of contents exemplifying the best an illustrated magazine can give its readers, and in an article by Th. L. De Vinne, embellished with numerous engravings, shows the process employed to place every month more than a hundred thousand copies before the public. Its prime feature this month is the commence ment of a series of papers on "The Gold Hunters of California," by Gen. John Bidwell, who went thither in 1841. W. W. Rockhill also begins an account of a fourney through an unknown land, the strange land of the Lamas, under the title: "An American in Tibet," in the course of which we may expect revelations of considerable interest. "The Courageous Action of Lucia Richmond," contributed by Frank P. Humphrey, termed a "ghost story," describes an apparition which, whether the narrative be true or not, is not be-yond the range of possibility. E. S. Macklay gives new facts from French sources relating to the "Early Victories of the American Navy"; illustrations by J. O. Davidson. The first part of a story by F. H. Smith, and one of old New York by Mrs. King, both illustrated, are replete with interest. The frontispiece is a picture of Lincoln and his son "Tad." Spirited engravings illustrate "On the Andersonville Circuit." The poetry of this number is excellent. New York: The Century Company.

ST. NICHOLAS enters the eighteenth year of its publication with its November number. In it J. T. Trowbridge gives the opening chapters of a new serial story, entitled "The Fortunes of Toby Trafford"; Noah Brooks also opens a new story, "The Boy Settlers," the scene of its events being in Kansas during its border troubles: John M. Ellicott explains the chief types of torpedo boats; a drawing by H. L. Bridwell of Nelson's flag-ship and a modern man-of-war shows the contrast between the naval vessels of 1800 and those of 1890; "Found in the Forecastle" is a pleasing story of a lost son, by W. J. Henderson. There are many other attractions in prose and verse, of the latter, "An Old Friend," by Celia Thaxter. An engraving of a child mounted on a chair, tearing off the leaves of a calendar—"I'll dess pull'm all vight off so poor mamma won't have to do it eve'y day "-will bring a smile to the face of every one who sees it. New York: The Century Co. For sale by Damrell and Upham, 283 Washington street, Boston.

THE NATIONALIST improves with every number inder the editorial management of Mr. Cobb, and in this month's issue adds to its former attractions by the introduction of a serial story, "The Birth of Freedom," by H. B. Salisbury, three chapters of which are given, a debate at "The Owl Club" being the subject of the first. It promises to give much of truth under the guise of fiction. Chas. E. Waterman treats of 'Health and Nationalism," and "The Penalty Paid for Speculation in Grain" is shown by Chas. E. Buell to be an increase of crime and insanity: T. C. Brophy deals with "Minority Representation," justly claiming that 10,001 votes should not over-ride 9,999 and monopolize the political power of 20,000: in "Ruskin as a Nationalist," Mr. Talbot undertakes to prove from four essays by Mr. Ruskin in the Cornhill Magazine in 1860, that his ideas of the duty of governments are similar to those now advanced by Nationalists. Walter Vrooman contributes a paper upon "Wealth the Product of Society," and Capt. Huntington one upon "Individualism versus Socialism"; Mr. Cross gives Nos. 7 and 8 of his "Songs of Brotherhood." 'Letters to the Editor" and "Questions and Answers" supply much profitable reading, and in "Editorial Departments" current topics are ably discussed. Boston: 77 Boylston street. SIGNS OF THE TIMES contains a map of the sky at

the partial eclipse of the moon, to occur Nov. 26th. Boston': Grant & Co.

THE THEOSOPHIST (Madras, India.) for October is received by Colby & Rich, and copies are on their counters for sale. Some of the topics treated upon are "Women in Ancient India," the period alluded to being prior to the Mohammedan conquest, "Some Dangers in Modern Education," "The Religious Aspects of the Early Tantras of the Hindus," "The Hindu Theory of Vibration as the Producer of Sounds. Forms and Colors." Able treatments of these, together with Mr. Fawcett's Adyar lecture on "Mind and Body," render this number one of great value.

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. Noxes, 820 Powers' Block, Rochester, N. Y.

What Cures?

What Cures?

What is the force that ousts disease? and which is the most convenient apparatus for applying it? How far is the regular physician useful to us because we believe in him? and how far are his pills and powders and tonics only the material representatives of his personal influence on our health?

The regular doctors cure; the homeopathic doctors cure; the Hahnemannites cure; and so do the faith cures and the mind cures, and the so-called Christian scientists, and the four-dollar-and-a-half advertising it inerants, and the patent medicine men. They all hit, and they all miss, and the great difference—one great difference—in the result is that when the regular doctors lose a patient no one grumbles, and when the irregular doctors lose one the com-

difference—in the result is that when the regular doctors lose a patient no one grumbles, and when the irregular doctors lose one the community stands on end and howls.—Rochester Union and Advertiser.

Nature cures, but nature can be aided, hindered or defeated in the curative process. And the Commercial's contention is that it is the part of rational beings to seek and trust the advice of men of good character who have studied the human system and learned, as far as modern science lights the way, how far they can aid nature and how they can best avoid obstructing her.—Buffalo Commercial.

It is not our purpose to consider the evils that result from employing the unscrupulous, the ignorabt, charlatans and quacks to prescribe for the maladies that affilet the human family. We simply declare that the physician who knows something is better than the physician who knows nothing or very little indeed about the structure and the conditions of the human system. Of course "he does not know it all."—Rochester Morning Herald.

I have used Warner's Safe Cure, and but for its timely use would have been, I verily believe, in my grave from what the doctors termed Bright's Disease.—D. F. Shriner, senior Editor Scioto Gazette, Chillicothe, Ohio, in a letter dated June 30, 1890.

Spiritualism in Foreign Lands.

We gather from the Harbinger of Light the following items of interest relative to the progress of a knowledge of the truths of Spiritualism abroad:

A great change is coming over the secular press on the continent of Europe as regards its attitude toward Spiritualism. For example, an important newspaper, published in Brussels under the title of Le Soir, contains an eulogistic review of the Analyse des Choses, by Paul Gibier, one of the foremost of French Spiritu-

alists, of whom it speaks in the following terms:
"M. Gibler is a distinguished savant, formerly a nouse surgeon in the Parish hospitals, assistant naturalist in the Museum of Natural History, officer of the Academy, chevalier of the Legion of Honor, etc. These enumerations should serve to assure the crowd that a savant thus accredited cannot be either an imbeclle or a charlatan."

The writer goes on to remark that the facts related by that gentleman are so completely outside of our every-day experience that it is impossible to read his book without experiencing some kind of emotion, and continues:

"M. Gibler, completely au courant with the theories and exigencies of science, and pursuing his argumentation with unequalled lucidity and logic, proclaims aloud the results of his experiences, and declares that he has established scientifically the materialization of spirits, the spontaneous movement of objects without contact, the phenomena of levitation,

His researches have fully confirmed the discoveries of Dr. Crookes, and he has vigorously demonstrated the reality of those spiritual manifestations which have been so stoutly denied and so superciliously scoffed at by those who have never investigated them. Spiritualism is making steady headway in Belgium; about two hundred persons took part in the proceedings of the annual district Congress held on the 26th of May, at Poulseur, where the Esperance circle, numbering thirty members, meets once a month. At a lecture on Spiritualism given by M. Paulsen, at Dolhain, near Verviers, four hundred persons were present, and listened with the deepest attention to his able exposition of its principles and philosophy.

In Buenos Ayres, numbers of persons are becoming converts to Spiritualism, and new circles are formed almost daily for the investigation of the phenomena. A member of the Senate holds a séance twice a week, at his house, and as his sisters are excellent mediums, they pass under control with the most gratifying results to the members of the circle, to which only the personal friends of the Senator are admitted.

At Paranagua, in Brazil, Spiritualism is also spreading apace, and many journals devoted to the Cause are published in Parana.

The Revista de los Estudios Psicologicos, of Madrid, mentions the arrival in Grenada of the celebrated medium Antonio Ismenez Cavalero, who speaks under control, and has excited the utmost astonishment and an amount of enthusiasm that is represented as indescribable by the communications received through him by the living from those who have passed away. His first scance commenced at 7 30 P. M., and did not close until midnight. Joy was depicted on every countenance, and the sitters appeared to be quite reluctant to leave the room, which they quitted with real regret.

M. Macdonald, a traveler who had spent many years in Southern Africa, has contributed to the Revue Scientifique an account of the customs of the natives of Zululand and Natal; in which he states that the religion of those people is based almost exclusively upon the belief that their forefathers constantly intervene in the affairs of their descendants.

A leading journal in Lima-El Sol-is edited by Senor Carlos Par Sildan, who devotes a portion of his space to psychological and magnetic subjects: and he recently dedicated a leading article to an admirable definition and defense of Spiritualism, concluding it in the following words, which show that he has the courage of his convictions:

"With pride and satisfaction we have written our name on the roll of Spiritualists, after making a conscientious study and rational experiments in connection with the subject. And we dedicate ourselves to its propaganda in Peru, in the firm belief that we are thereby rendering a positive beneft to our country."

At the Odéon, in Paris, a drama in three acts and four tableaux, entitled L'Amour, has met with a brilliant success. It is from the pen of M. Leon Hennequin, who, like his famous confrère, Sardou, is a pro-

nounced Spiritualist. The Reformador, a Portuguese paper, published in Rio de Janeiro, as the organ of the Brazilian Spiritual Federation, contains a report of a séance held in the house of Col. Villela, at Montalegre, in which many persons of high social position were present, the medium being a psychographic clairvoyant. So many and such convincing messages were received from friends and relations who had passed into the spiritworld, as to carry conviction of their genuineness to the minds of all inquirers. Mental questions were asked and answered with the utmost promptitude, to the entire satisfaction of the querists,

There are eight periodicals exclusively devoted to Spiritualism in Spain, and the same number in Spanish possessions abroad. There are five reginal federations, namely, those of Valencia, Catalonia, Castille, Aragon and Andalusia: and these again are combined in one great national federation. In Barcelona, Tarassa and Sabadell Spiritualism has taken such deep root, and numbers so many votaries, that the

deep root, and numbers so many votaries, that the sofrèze are often held in the theatre. At Baragossa there is a federation called "La Solidaridad," organized as a propaganda, which issues gratuitously a monthly publication. In Barcelona the Spiritualists own a large hall, café and reading room, which serves as a place of rendezvous for the members, whose wives and daughters have founded a society for the protection of poor infants; and at the cemetery of that city a splendid mausoleum is being erected by public subscription in memory of the apostle of Spiritualism in Spain, Don José Maria Fernandez.

A meeting of Spiritualists was held at the Foresters' Hall, Sydney, N. S. W., Sept. 18th, Mr. Robert White in the chair, when it was decided to form a Society for the holding of general and special circles, to be designated the Society of Psychic Culture. A draft of the Rules for the Society was considered and referred to the Council. The Society proposes to confine its attention to the organization of circle work, and endeavor to be the means of linking together independent investigators; and establishing the feeling of brotherhood among them, as well as affording inquirers a means of becoming acquainted with the more developed phases of spiritual communion, such persons to be admitted by a card of invitation.

[Continued from first page.] casion, while addressing a large crowd in a grove near Ephesus, the attention of his auditsolitary bird alighted near them for a moment, nius proceeded with his discourse, while one of his hearers hastened to ascertain if he had spoken the truth. The seer had not finished his discourse when the young man returned, having verified the correctness of the state-

An incident in the life of the Emperor Trajan proves the veracity of the Oracle. Being about to invade Parthia, and wishing to know sulted the Oracle in Syria. For this purpose he sent sealed letters, to which he solicited replies in writing. The Oracle directed that blank paper should be sealed and sent. This occasioned no little surprise among the priests who were unacquainted with the character of the Emperor's letters. Trajan at once comprehended the answers, because he had sent blank tablets to the God. This inspired his confidence. whereupon he forwarded letters inquiring whether he should return to Rome at the close of the conquest. The answer of the Oracle was that a vine should be cut in pieces, wrapped in linen, and sent to him. This symbolic answer was signally verified when the bones of the Emperor were at length carried back to Rome.

The apostles and many of the Christian fathers, for more than three hundred years, were gifted with mysterious visions. The wisdom of Jesus of Nazareth was largely owing to the clairvoyant faculty. When he made his triumphant entry into Jerusalem, he sent some of his followers to a neighboring hamlet for an animal to convey him. He even anticipated the objection raised by the owner of the animal. He instructed them what to say, and affirmed that to the request consent would be given. The disciples verified the master's words in every particular. At another time he directed when fishermen would be successful in catching fish. He saw Nathaniel under a fig tree when the latter was beyond the limit of natural vision. In a conversation with a woman at a well he confounded her by the accuracy with which he read her thoughts. He perceived the death of his friend Lazarus even at a distance of some miles.

The same faculty was exercised by St. Peter in discovering the deception of Ananias and his wife in respect to the price of some property which they sold.

Among the old prophets we have also some grand exhibitions of the same kind of vision. When the King of Syria made war against Israel, he soon learned that his secret plan had been forestalled and checked by the enemy. He naturally concluded that there was a traitor in his camp, and indignantly demanded who was for the King of Israel? One of his retinue answered, "None, my Lord, O King; but Elisha, the prophet that is in Israel, telleth the King of Israel the words that thou speakest in thy bed-chamber." Here was clairvoyance that was neither obstructed by obstacles nor limited by distance; a clairaudience, too, that detected the whispered words and silent thoughts of the King of Syria. Nor were visions of that kind confined to Judaism and Christianity. The Pagan world was favored with similar illuminations. Great seers also appeared in modern times.

In 1743 a Swedish Baron astonished the world with his mysterious illumination. Nor was this seer a crack-brained poet, but a profound thinker and able scholar, and one of the character and profound attainments of Emanuel Swedenborg were felt and acknowledged in every part of Europe. When Swedenborg was in Güttenburg, three hundred miles from Stockholm, he announced the occurrence of a fire in his native city, giving facts respecting the time, place, the circumstances of its origin, and accurately describing its progress and termination. Some days after, the particulars of this clairvoyant revelation were fully substantiated. Its authenticity is, moreover, sanctioned by the great metaphysician Kant, in whose judgment it set the assertion of the extraordinary gift of Swedenborg above all pos-

The Queen Dowager of Sweden, requesting a proof of his marvelous gifts, the seer asked for Plato, "who draw down to the earth all heava private audience, at which he communicated to the royal ear the very words which were exchanged in secret between Her Majesty and the Prince before his leaving this earth, giving the exact day and hour, and certain other particulars known only to themselves.

A still more singular instance is related on indisputable authority. The Count de Motville, Ambassador from Holland, having died suddenly, a shop-keeper demanded of his widow the payment of a bill which she remembered to have been paid in her husband's life-time. Not being able to find the receipt, she was induced to consult the seer, though she did so less from credulity than curiosity. Swedenborg informed her that her deceased husband had taken the receipt on a certain day while he was reading an article in "Bayle's Dictionary" in his cabinet; and that his attention being called to some other concern, he had put the receipt into the book to mark the place at which he had been interrupted, when, in fact, it was found at the actual page described.

In the little village of Prevorst, up among the rugged heights of Würtemberg, was born, in 1801, a secress who astonished the world-Frederica Hauffé, who had prophetic dreams and visions, with occult powers; she discovered hidden springs and mineral deposits, and could perceive absent persons and distant occurrences with distinctness. And again, we have Heinrich Zschokke, the Swiss novelist, disengaged from matter, but not, in consewho read the minds of those he met, even to minute incidents, which they themselves had to get the assurance of more than one medium almost forgotten; and during the American War of Independence, George de Bonneville | fication before setting himself down to private exhibited remarkable prescience of certain events occurring at a distance beyond the ut- edge, physical or otherwise, and the sooner the most stretch of the ordinary powers of perception, even to informing his friends and neighbors of the precise time when the British forces would evacuate Philadelphia.

But among the American seers, none was ever more remarkable than the secress, Seman- tience, strength of will, and determination. It tha Mettler, of Hartford. During a period of does not postulate genius or high mental enfifteen years she was constantly before the dowments, but sincerity, honesty and persepublic in a professional capacity, her diagnoses amounting to more than forty thousand. Dr. The person who attempts to reach clairvoy-Smith, a medical gentleman, states that, "dur-ance and gets discouraged after a few failures,

that, out of two hundred cases treated by Mrs. Mettler's prescription, only four have died." While in the magnetic trance in Hartford, she ors was attracted by a great flock of birds. One clairvoyantly visited the island, went to the cemetery and read an inscription on a tombgiving a peculiar note, whereupon the whole stone. One remarkable instance of her clairflock arose and left. This Apollonius explained voyant gift was exhibited on the occasion of by saying that a boy near one of the gates of an accident occurring to a young gentleman the city had spilled a quantity of grain, and in a hunting expedition. Shot in the leg by that the solitary bird, observing this, came to his companion, the charge passed through the inform his companions of the feast. Apollo- pocket of his trousers, and some of the contents were deeply buried in the fleshy part of his thigh. For several months he was confined to his room, suffering great pains and debility. Mrs. Mettler made a diagnosis of the case at Hartford while the patient was in Michigan. She discovered a piece of copper in the limb. and observed that the wound would not heal until it was removed. As the medical attendant had made no such discovery, it was prethe probable result of the expedition, he con- sumed that the seeress was mistaken. A few days later, however, the foreign substance became visible, and the young man's mother, ing fresh air, holding it for a time with mouth with a pair of scissors, removed a penny from the wound. The doctors in Michigan could inspired air-at first through one nostril and not see that penny, even when it was within next through the other. The object in this is seeress discovered it at a distance of one thousecress had, at a distance of a thousand miles. under their very eyes, were unable to perceive our schools or colleges, but one likely to get a ance, not only in discovering the causes of dismacopoia of Nature the appropriate remedies

for her patients. done without the ordinary appliances of pens, pencil, or ink. Over four volumes of these most profound subjects in theology and philosophy.

When the seer can describe unknown persons, foreign countries, invisible objects, and remote events, perceiving the property of different substances, discovering the thoughts of men, unveiling the forgotten past and penetrating the unknown future of the world, what such facts and claims? There is no use in disputing the testimony of so many conscientious witnesses. The examples are sufficiently diversified to illustrate the several degrees and phases of clairvoyance, and they certainly warrant the conclusion that this power is essentially the same in all ages and in all countries.

If we are to credit the Hebrew secresses when they profess to look into the invisible world, why not admit the claims of seers of other nations and of modern times? Natural sight is the same in an Apostle and in a ticketof-leave man. In like manner clairvoyance is the same, whether it be exercised by an ancient Jew or a modern Gentile. If the power of lucidity is a divine faculty when exercised by an Apostle, can it become a profane accomplishment when in the possession of an Englishman? Such distinctions are not founded on a difference in the nature of the facts, and can only be supported by the arrogant assumption of pretended philosophers and theological first mathematicians in the world. The high dogmatists. The ancient man did not exhaust his intellect to discover God. Untrammeled by creed, unfettered by priestcraft, and unem barrassed by prejudices, he did not seek God; he simply found Him. He knew Him in the Love which engenders and upholds life and the Wisdom which sustains it. The most ancient races discovered the reflection of God's dwelling-place in the majesty of the blazing sun, and, in the path of the starry heavens, perceived their own destiny.

This brief treatise is not intended for skeptics, nor meant to make converts; the author is profoundly indifferent to missionary enterprise, and is only desirous of giving a few hints which may enable those who possess the gift to develop it. "There are some persons," says enly invisible things, grasping with their hands rocks and trunks of trees, maintaining that nothing exists but what offers resistance and can be felt, holding body and existence to be synonymous." And when others say that something may exist that is incorporeal, they pay no regard to this, and will no longer listen to the subject. If we were to admit only what our natural organs can see, touch and handle, we might deny thought, speech, electricity, sympathy, attraction, repulson, and even the wind which whistles down the chimney. I am for giving blank stupidity and torpid complacency a wide berth. According to Baron Du Potêt, three out of every ten of this community possess latent clairvoyant power. It is a mental faculty depending upon the peculiar condition of nerves and brain. In the animal kingdom man ranks first; mind, which gives him preëminence, is his greatest attribute; and clairvoyance is the greatest part of mind. The most usual method of cultivating it now-a-days is in the spirit-circle, when a number of sitters find out what gifts they possess. Here they will be taught to sit alone, to induce either writing or seeing. I have known each of these gifts to be developed in the course of a few weeks or months, according to the capacity of those present. Much time, however, is sadly wasted in listening to the advice of spirits, which is often contradictory; a spirit may be quence, free from error. It is well, however, that the student possesses the necessary qualidevelopment. There is no royal road to knowlold maxim is laid to heart the better. The psychist will not dare to enter this ring till he has trained his muscles, and the psychic student must undergo a certain class of study and preparation. To attain lucidity, requires paverance.

The person who attempts to reach clairvoying the last three months yellow fever has been | does not deserve to succeed. First, he will be making sad havor in Bermuda, and we know told to look into a crystal, a glass of water or a not when it will stop; but I am happy to say | plate of printing-ink. To some this may be

enough, but I have not found it effective. The course of preparation is far more extensive. As an artist prepares his colors the student must prepare his body; for without due preparation neither pictures nor lucidity will follow. It is not necessary to be an ascetle, a vegetarian, not even a total abstainer; but it is absolutely necessary that the strictest temperance be enjoined. Light, nutritious food, with as little flesh diet as possible, should be the rule, while the mind should be kept equally pure and wholesome. Ambition, avarice, lust or hatred are as fatal to the mind as pork, pastry and gin to the body. The blood must be in a perfectly healthy condition, the aim being to get the sound mind in the sound body -cleanliness of mind and body are cardinal qualities in the study. All students should next cultivate the habit of deep breathing; for brain-power depends largely on lung-power. The Indian You made a feature of this which is worth observing. He practiced inhaland nostril closed, then slowly expelling the their reach and with their eyes open, but the the steadying of the mind. It is supposed that, by the motion of the breath, the thinking prinsand miles with her eyes closed. Thus, the ciple moves. When that action is stopped it becomes stationary, and the Yogi becomes as and with closed eyes, discovered the cause of firm as the trunk of a tree. A. J. Davis, one irritation, while the doctors in Michigan, while of the greatest seers, recommended the pracit was actually within reach of their hands and tice. Another exercise, not taught in any of it. Semantha Mettler exercised her clairvoy- prominent place in the education of the future, is the exercise of the will-powers—the powers ease, but also in selecting from the great phar- | to concentrate attention. This may appear easy at first sight, but is far more difficult to put in practice. Suppose the student is seated Perhaps the youngest seer in the world is in his arm-chair and asked to fix his gaze on a Sanoma, the daughter of a Hindoo noble, | nail on the wall of the room, and keep his mind whose marvelous faculty exhibited itself be- intent on it for half an hour, he will certainly fore she was ten years of age. It suffices to | find that the act of concentration is not so easy. lay a number of blank sheets of paper on a The mind has a tendency to lose itself in the tripod, screened from the distant rays of the labyrinth of the senses: guided by unlimited light, but still dimly visible to the eyes of at- desires it hovers over a thousand and one obtentive observers. The child merely sits on jects of sense, and the attention being thus dithe ground, and lays her head against the tri- vided, the mental energy is not productive of pod, with her little arms embracing its sup- any definite result. Schopenhauer wrote a port. In this attitude she commonly sleeps for book on the Operation of the Will; the strength one hour, during which time the sheets lying and force of this influence are almost unknown on the tripod are filled with exquisitely formed | To ensure clairvoyance this will-power must characters in the ancient Sanscrit. This is be under perfect command, and it is only acquired by long and patient study. After due concentration of the mind on a person, place writings have been preserved, dealing with the or object, the first symptoms of lucidity are sparks of light, white clouds, streaks of colored light, and from them can shortly be discerned places, persons and scenes. The variety is infinite. Having reached this stage, the student will need no further instruction. A new instinct will be added to his life; but as "he that increaseth knowledge increaseth sorrow," he will find also sights which will sadden as well is the rational presumption to be derived from as cheer him on the life-journey. - The Theoso-

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Here is an excellent opportunity for Platform Speakers and Mediums to call attention to the oldest and best spiritual paper in the world-a journal of eight pages, that for \$2.50 per year, or \$1.25 for six months, presents weekly a large amount of matter of the greatest importance to the spiritualistic public. The work of the platform, the press, and the seance-room, and the productions of scientific and literary minds in our ranks, are found in THE BANNER from week to week, so that the news of the spiritualistic world may be readily condensed from our columns.

In view of the size of our type-which en paper published.

Friends, everywhere, we call upon you to enter the ranks of competitors for the cash prizes offered, thus not only securing a likelihood of obtaining a sum of money for yourselves, but also aiding us in largely adding to our subscription list during the coming year.

Persons who contemplate competing for the of the fact, and we will forward them printed blank forms to be filled out when forwarding the subscriptions secured. Specimen copies of THE BANNER will be furnished gratuitously whenever desired.

To Doubt is Divine.

Rev. David Levy delivered a searching discourse at the Beth Elohim Synagogue, in Charleston, S. C., on the 19th of October, which is justly characterized by the press of that city as a remarkable and a brilliant address. It was upon the clouds of life, and the bow of promise that spans them all. There are clouds, he said, in the life of individuals and of nations. There is the cloud of temptation, the social cloud, the cloud that settles down on our political life, the dark cloud of bereavement. and the cloud of doubt. The latter, he said. comes over the mind as it attempts to soar into the higher atmosphere of truth and knowledge. And whose mind-man's, woman's or child'she asked, has not been harassed by the conflicting thoughts that knowledge always brings? Who has not felt this warfare of his own mind and spirit as he contemplates the various opinions regarding God and religion, of life and its duties, of death and the hereafter?

This conflict of the intellect, this struggle of the human mind to soar into a higher atmosphere and a purer, brighter light, is a struggle that has been going on ever since mind was given to man. Nor will it end until the world. regenerated and perfected, shall stand forth under the full sun of a victorious civilization. Let it be remembered, said the eloquent Rabbi. that the clouds of doubt which come over the understanding and reason are the natural results of mental exercise. God has given us the desire for higher knowledge, for deeper and purer truth; and shall He blame us if in our search we sometimes become befogged and entangled? No, no; doubt is natural. It is a healthy exercise. It is a sign that the brain is working toward the light, just as the confined plant reaches upward toward the sun.

There are people who say they never doubt. Possibly, they speak the truth because they never think. There are people who would has given, and consider you heretics and infi- formulas of the churches, may object! What sort of eighth page.

dels. These people take things in faith. They never question. They never doubt. They ask not the why and the wherefore. They cannot see the benefit of men's continually searching and proving, investigating and solving. Well, the mole never did have any use for the light; the owl and the bat never could see the benefit of the sun; and people who are content to live in darkness and mental inertia never can appreciate the search for higher knowledge. These are the people who would burn you because you question their catechism. They are the men who denounce every honest thinker and searcher after truth as the accursed of

Where do the infidels come from, inquired the Rabbi, if not from that class of men who were taught to take everything in religion as faith? What makes the atheist, the agnostic, the skeptic? It is the church that denounces doubt and free thought. It is those denominations who present God as a vengeful, cruel tyrant. It is the religious teacher who thunders in your ears the wrath of the Almighty and the terrors of an angry hell. If this was the God I had to worship, said the Rabbi, I should gladly turn to the gods of Greece and Rome, and serve them. Doubt and skepticism will disappear when honest men will teach the honest truth and reason. When people will refuse longer to pay men to preach a divine tyrant, a god-created devil, and a divinelyestablished hell; when humanity will be regarded as the noblest creation of the divinity; when deed will be regarded as greater than creed; and when the ideal of man will be the love of God and man, and not a faith that frightens men into goodness through the terrors of eternal burnings-then will rise that glorious sun of the millennium of which the prophets spoke, when all men will recognize each other as children of the same Heavenly Father, and God as the tender parent of the whole human race.

The Coming Spiritual Religion.

The Two Worlds, Manchester, Eng., of Sept 26th, contains a lecture delivered before the Leicester Spiritual Society on Sunday evening. Aug. 3d, 1890, by A. F. Tindall, A. Mus., T.C.L. upon the above subject. "For nearly forty years," said the speaker, "Spiritualism has been in your midst. During that time the evidence in favor of its phenomena has been accumulating. Fact has been piled on fact, till Spiritualism numbers amongst its converts a vast array of the very cream of the intelligence of humanity, from scientific and professional men, down to the most intelligent among the working classes. The phenomena have been tried and tested in every conceivable way, and those who have experimented for themselves have proved not only the existence of a force in nature hitherto unknown, but of an intelligence behind the force; and that intelligence unquestionably human. Therefore I say that the time has come when Spiritualists should take a new departure. The era of doubt. of cavilling, of uncertainty, must close, and those of us who have been experimenting so long must come forth and announce to the world what we know to be true. There are many things uncertain—a vast field to explore. Yet while many things are dark and shadowy. I maintain that the existence of spirit or immaterial intelligence is proved. That man has a soul which survives death, and that the spirits of the departed can communicate with us, is absolutely certain. Therefore the spiritworld insists that these truths be taught far and wide, as a religion, to the people. . . . There are many occult secrets which it would be dangerous to impart to all. There must always be the esoteric and the exoteric teaching. But who amongst us with a human heart, with any sympathy for his kind, can see around him the wide-spread misery caused by the erroneous religions in our midst, or the scarcely less erroneous forms of materialism, without lifting a finger to raise the people from their degradation to a ables us to give in each issue a large and varied knowledge of the spiritual? How, then, shall table of contents-the BANNER of LIGHT is we best gain the hearing of the crowd? By the cheapest and most valuable Spiritualist | putting these truths in the form they are most used to; by teaching a religion, not merely a dry science of philosophy. These, indeed, are the foundation stones of our church, but the edifice must be built of other material. We must appeal to the religious instinct, to the family affections, to the broad human sympathies of our kind. The mass of men are like children: they must look up to something or some one stronger and better than themselves. Let them, then, throw down their idols, their above-named cash prizes will please inform us priest worship, their Bible-worship, their worship, ship of great names, customs, and the fashions of the time. Let them learn that money is not the only god, or the delights of sense the only good. Let them learn that they are spirits; that this is only one scene of many in their immortal career, and we shall soon see an improvement in humanity. Humanity will evolve higher types, not through political nostrums or religious dogma, but by learning how to develop the spiritual nature of our race. Man has powers within him, in embryo, of which most people never dream. The spiritual religion teaches us that our duty is to develop these."

These sentences embody spiritual truths which may be consistently taught and advanced by minds of any shade of liberal thought. To appeal to the religious instincts, the family affections, and to the broad human sympathies of our kind in gaining a hearing for the vital truth and knowledge that we have received from immortal life, is to appeal to all that is holiest and best in the human breast, and to touch a chord that must in time respond to the pleading that spiritual truth thus persistently makes.

The better way to win a hearing is to reach out in sympathy and kindly feeling to the very heart throps of our kind, that ours may vibrate in unison with theirs in the desire to know and to teach the truth, recognizing that kinship of soul-life that makes all people on e, and appealing in our ministrations to the better natures, the broader sentiments of those we would illuminate with the light which is ours, rather than to revile their opinions, scoff at their ignorance, and to pronounce them "stupid" because they have not followed in our

Further on in his lecture Mr. Tindall says: "Every one of you has an immortal soul within. Sit in your own homes and let your aspirations ascend to the Divine Sphere; and you shall receive guidance and comfort in this life, and the proof of a life beyond.... Let people sit in their own homes with those they can rely on, or else by themselves. Let them persevere, and they shall see the truth demonstrated to their own souls, and be taken out of dark

ness into spiritual light. We must look on our communion with spirits as a sacred thing, as a religion, if we would catch the real meaning of the message that the angels bring. But blame you for using the free mind which God | the men of creeds, the people of this age, used to the sterly Convention at Hartford, Mieli., on our

faith is this? Where is your God, your Baviour, your bellef, your worship, your duties? I will answer them: Our God is not in the image of man-a tyrant, an autoerat. Our God is the Divine Soul of the Universein us-in all. Our Saviour is not a man who bore the world's sins ages ago, but the Divine Spirit within cach one of us. This is the Christ who will save us, and who has never been human. To develop the spiritual essence within us is our one primal duty and the chief aim of Spiritualism.

The ordinary types of humanity in this our time do not know or feel they have a spiritual Ego within. They are creatures of circumstances and external influences. But when we commune with the spiritual realm, our own soul-natures awaken and new powers are evolved. Our souls rise and touch the spiritual spheres and commune with the high intelligences. They become temples of high spiritual influences; the powers of clairvoyance, clairaudience, prophecy and healing are developed, and such people become the first fruits of the higher humanity of the future."

This is good and practical teaching. It is what returning spirits have given the world for nearly half a century. We are all immortal souls, and if we sit in quiet meditation, raising our aspirations to the diviner things of life, we shall for the time be lifted above the purely material into the spiritual atmosphere of a higher state. Through such experiences of inner self-communion and of aspiring thought, we shall be brought into the presence of the holy and good of intelligent spirit-life, and will pass under their guidance and tuition. Thus may our inner powers unfold, and our better selves gain the victory over the things of the flesh.

In his closing remarks the speaker beautifully urges his hearers to cultivate harmony of spirit with all that is divine, in the following words:

"Let us be content to rest our souls on the all pervading spirit. Let us strive to be more in union with the Divine Intelligence, for this is the only worship the spiritual religion inculcates. The one aim of its teaching, all our converse with the spirit-world, is for this-to unite our souls with the one Divine Soul of all. Then nothing can harm us; we shall be able to attain to all truth, for the truth shall stream in upon us as we enlarge our capacities to receive it. and we shall be guided and blessed in this life and all others, for once the link is established it can never be

The Approaching World's Fair.

It is reassuring to learn from Chicago that to the success of the coming World's Fair, to be held in the great city by the lake, will be directed every energy that ought to assure completeness, dignity and impressiveness; that it is to be America's greatest demonstration to the older nations; that the difficulties and obstructions with which the directors had to contend have at last been cleared away, and that active work on the great project will now be begun. It is a truly national project, and North, East, South and West are expected to unite in the work of its successful develop ment.

The sites, we are now told, have been chosen and the selection of plans for buildings will soon be under way. Engineering science and architectural art are already employed. No preparation of the grounds will be necessary before the construction of the buildings can be started. All of the principal structures will no doubt be located in Washington Park. The national committee at its next session will determine the nature and extent of the use of the lake front. After this meeting, to occur hands of the local directory. The site chosen Midway Plaisance, connecting Jackson Park Park. In the Lake Front park forty acres or more are available. In Jackson Park, five hundred and eighty-six acres. In the Midway Plaisance there are eighty acres. And one hundred acres may be added that are now beneath the surface of Lake Michigan. In short, more than three times the space used in Paris is now available.

and can easily be reached by the Illinois Central, the Michigan Central, the Baltimore and Ohio, and the Kankakee Railroads, which run near the Park on the west. All of the eastern and southern lines of railway run within a short distance of it. The Illinois Central will, for a five cent fare, transport twenty thousand people an hour from the Lake Front to Jackson Park, without stops, in eight minutes' time at the most. A tramway or electric railway is not considered necessary, though there has never been a World's Fair in which it has not had to be used to take cars to its different parts. Transportation is one of the least of the difficulties to be encountered.

Of the Fair buildings, the most handsome structure will grace the Lake Front Park. A multitude of plans have been offered, but none as yet accepted. The Chicago people now have about twelve million dollars in sight for carrying out the project. The Fair means, in their minds, three or four years' employment for the laboring people, and a permanent increase of three hundred thousand to the population. President Palmer says: "I would have this the most splendid thing in the world, with treasures from every land." The financial condition of the project is sound beyond a peradventure. The Fair is technically named the Columbian Exposition. Arrangements for an expansion of the Press Bureau are actively under way. A corps of writers in various foreign languages will be employed to furnish weekly letters to the press of their respective countries, much attention in this regard having been devoted to Europe and South America.

Spiritualism in Foreign Lands Will be found to be interestingly treated-as to its progress, etc.—on our second page.

We fully endorse the sentiments expressed by the Golden Gate when it says: "Let us be honest with ourselves, and see if we are above reproach, when we condemn others. We no doubt often think we are just when we are most unfair and partial. How important it is that we should watch as well as pray. We are moved upon and influenced by so many things and in so many ways in the current of our lives that we cannot always readily discern the right way to pursue, however anxious and willing we may be to follow it. Mortal judgment is ever at fault, and ever needs the prompting of that higher spiritual intuition which never errs." That is to say, Be as wise as serpents and harm less as doves. But does the G. G. carry out practically what it so ably teaches?

Our thanks are returned to Mrs. C. J. Byram, Sag Harbor, Long Island, N. Y., for a donation of flowers for our Free Circle-Room table, sent by her "in kindly remembrance of the loved ones."

Read the call for the Spiritualist Quar-TO STATIST OF ...

The Color Question. Obsequies of Mrs. Underhill.

We noted in our latest lasne the decease of Mrs. A. Leah Fox Underhill, the eldest of the Fox sisters, on the evening of Nov. 1st-promising to give a full report of the proceedings at her funeral (to be furnished us by our friend and correspondent Mr. J. Jay Watson) in THE BANNER for the present week.

Unfortunately the manuscript embodying the account reached us late on the 11th inst., our "press day," so that we were unable to use it for this issue. We shall print the report next week: Meanwhile the following feeling tribute to Mrs. Underhill, with a reference to the funeral services, from the pen of Bro. Watson, will serve to keep the occasion fresh in the appreciative memory of Spiritualists everywhere:

To the Editor of the Banner of Light:

The funeral obsequies of Mrs. A. Leah Fox Underhill, the eldest of the famous Fox sisters, Underfill, the eldest of the famous rox sisters, took place on the evening of the 4th inst. at her late residence, 232 West 37th street, in this city, where she had made her home for more than thirty years. Mrs. Nellie J. T. Brigham's touching invocation and heartfelt discourse were listened to by an assemblage of relatives and friends which entirely filled the spacious replace and adjaining recome

parlors and adjoining rooms.

Emblematic of her life, at the head of the casket which contained her earthly remains, was a large and beautiful cross and crown of flowers, from her husband.

Mrs. Underbill's long pilgrimage through life

has been continually marked by the most generous and kindly acts toward the weary, suffering and friendless. To make others happy seemed to be her greatest aim. The poor and needy were never turned from her hospitable door empty handed, and her great sympathetic heart constantly went out toward the down-

trodden children of earth.
As a Spiritualist, she remained steadfast and firm in her faith to the end. Her mottoes were: "Live up to our highest light"; "Listen to the small voice within"; "Worship where your conscience [not pride] leads you, and you need not fear to meet your God." Mrs. Underhill, in her many labors of love, was heartly derhill, in her many labors of love, was heartily seconded by her noble and generous husband. Her form was laid to rest on Wednesday, the 5th inst., in Greenwood Cemetery, by the side of her sainted mother, whom she loved so dearly and tenderly. Many friends and relatives of the family accompanied the remains to Greenwood. She will be greatly missed in her home, and by a large circle of devoted friends.

J. JAY WATSON.

255 West 43d street. New York.

255 West 43d street, New York.

The Medical Lobby.

In one of his ante-election speeches Gov. Brackett, in commenting on the lobby and its influences, said he had always favored legislative methods that were honest and pure and cleanly, and that at all times he should advocate and support any and all measures for securing such methods, and for preventing corrupting and demoralizing influences upon legislation, whether they emanated from the lobby. or any other source. That is right and good Gov. Brackett failed of a reëlection, but it is to be hoped that his successful competitor will be animated by the same principle, and governed by the same rule. We shall in that case expect of him that he will promptly veto any Doctors' Plot scheme that the consolidated regular M. D.s may possibly succeed in lobbying through the legislature, such as they have persistently been endeavoring to enact into a law for the past fifteen years.

It is very well known that last year they sent secret circulars into every town in the this month, the entire work will be in the State before election, for the purpose of influencing voters to come over to their support in includes the Lake Front, Jackson Park, the the purely selfish scheme they sought to establish through favoring legislation. Their with Washington Park, and part of the latter avowed object was to induce voters to nominate men to the legislature who would favor such a law as they wanted. It was their way of establishing a desired medical monopoly, and it was detestable. What was that but lobbyism in its worst sense? And any measure that is secured by such a method fully merits the condemnation of any Governor who has received an election at the hands of a free people.

Ecclesiastical Bigotry.

The Protestant Episconal bishon of the diocese of Massachusetts has closed the doors of the churches in the diocese against Fr. Ignatius, a missionary of the Church of England in this country, and a regularly ordained priest in 1865. What special reasons exist for what is clearly a most arbitrary, bigoted and unchristian act has not transpired at the time of writing this; but Fr. Ignatius has announced his intention to explain and expose the whole transaction on Tuesday of the current week in the Meionaon Hall, Boston, and he has issued a circular inviting the bishop, Paddock, to be present along with the general public. Brother David, who has stood almost in the relation of a son to Fr. Ignatius for ten years past, said on being interviewed: "This is the first place in America where we have been refused admission to the churches. Since we sailed from England on the 10th of last June nothing but the most cordial reception has been accorded to us until we reached this city. And here none but the head of the diocese has refused us a welcome."

Seen a Thousand Miles Distant.

The lecture on Clairvoyance which we copy this week from the pages of a late number of The Theosophist (India) is one of marked value and pronounced practicality. What is said of the late Semantha Mettler, of Hartford, Ct. (an account of whose powers, from the pen of Mrs. Love M. Willis, we published not long since), is interesting in the extreme, and is an authoritative answer-in the name of clairvoyants everywhere-to the claims of certain bigoted M. D.s, who demand that the eyes of the "clear-seeing" ones shall be closed by manmade laws framed to protect the doctors at the expense of the people.

Men who take their own lives because they have committed crime, show that they are cowards; otherwise, when they had come to their senses and desired to reform, they would abhor the idea of suicide. Did such people know, as we do, that when they go to spirit-life they are treated as cowards, and have for hundreds of years to take a back seat in consequence, they would stay in their alloted bodies as long as Mother Nature designed they should occupy them. The great law of nature is inexorable, and the penalty for its disobedience cannot be escaped.

A TENNESSEE MYSTERY is spoken of on our

seventh page. 🗔

That spiritualistic veteran, Dr. A. H. Richardson, of Charlestown District, celebrated another in the increasing series of his birthday anniversaries, at his home in the Waverly House, on the evening of Nov. 3d. There was an excellent attendance of friends; Dr. H. B. Storer, Mrs. Waterhouse, Mrs. Barnes, Mrs. Loring, M. T. Dole, and others, particlpated in the congratulatory exercises; while musicvocal and instrumental-and social converse largely added to the pleasures of the occasion.

With the close of the late civil war in this country and the passage of the Fiftcenth Amendment to the Constitution of the United States, it was thought by many that the "Color" question would speedly be settled. As far as the rights and privileges which this nation extends to its people are concerned, the black man was supposed to have risen to a plane of equality with the white, and it was affirmed that State as well as National protection would be afforded him in the exercise of those rights and privileges which the Emancipation Proclamation of Abraham Lincoln, and, later, the gift of franchise from the United States, had conferred upon him.

But what are the facts in the case? Is it not patent to every observer that sectional arrogance and race prejudice still exist in many States of our Union? Instances of intimidation of the negro voters at the polls by white men in certain portions of the South; of the mobbing of inoffensive persons whose chief fault seemed to be their possession of a black skin: of threatened violence and attempted assasination, have occurred altogether too frequently during the last few years to lead one to believe that the race problem has been solved or the color question settled in this fair land.

Human slavery, we say, has been abolished, and the persecution of the negro-because of his color or lack of training such as the whites have had-is practically forbidden by the law of our country; and yet, when we learn of such outrages as have taken place under our flag, as the murder of Clayton in Arkansas, or the mobbing of black men in other places, we ask where is our boasted protection and promised freedom for those who were-and are-oppressed?

We know that inherited prejudice still lingers inthe minds of many, and that men and women who have been accustomed for years to look upon the negro as a slave and chattel, must have time to learn to regard him as an equal in point of consideration or of governmental favor. After the lapse of a quarter of a century since he was declared free, it would seem as if the colored man might be accepted as a citizen of the United States. But it is urged by those who abuse these people that they are ignorant, and hence 'have no right to vote." The Constitution of this country says they have a right to express their opinions in political and in other ways. If they are ignorant, give them instruction in proper form. We have the ignorant in the North as well as in the South; but we do not debar the former from their right to vote by threats of violence to their persons, as is the case in some parts of the South.

In other countries no man is despised for the color of his skin. The negro abroad is treated with quite as much courtesy as if he were of the Caucasian race, and the spectacle of a mob rising against the exercise of a rightful privilege on the part of a colored man must indeed be strange and disgraceful to those who view the situation from across the sea. Even here in the North we are not without a trace of this caste prejudice, and of unreasoning dislike to be brought in contact with those of another color. At the Boston Conservatory of Music two young colored ladies-daughters of two wealthy and distinguished citizens of the United States-who had been entered as pupils, have been the subject of a protest by several of their white colleagues against their remaining in the school: The principal objection was that of eating at the same table and sleeping under the same roof with the colored pupils. We regret that such a spirit of intolerance and of prejudice should have been manifested in the city of Boston-the home of Garrison, of Phillips and of Sumner: Its very streets rescho to the step of freedom, and its atmosphere is permeated with the magnetic power of those lofty souls who have lived and labored here for Liberty and Equality. We are glad to learn that the girls who first made complaint at the school mentioned, of dwelling under the same roof with those of another color, come from homes in the South and West, and do not belong to our own State.

Spiritualism teaches that we are all brothers and sisters, and that God is the parent of all. If some are more unrefined and ignorant than others, it is our duty to enlighten and befriend them; but let us not seek to injure any of His creatures who have hearts to grieve or souls to be dismayed.

The Sagoyewatha Memorial.

THE BANNER published in No. 1 of the present volame an engraving (from The Magazine of American History) representing the proposed monument in nemory of "Red Jacket"-who has been styled the greatest of North American Indians, and acknowledged to be the greatest of Indian orators.

A few years ago the Buffalo, N. Y., Historical Society had the bones of "Red Jacket" reinterred at For-Lawn Cemetery, and the foundation of this n rial was laid. Renewed efforts are now making-we are informed—in Buffalo and elsewhere, to raise funds for its completion.

At the time of printing the picture we gave a sketch descriptive of the form of the projected monument and the lessons it would seek to convey. The plans for it were prepared by the distinguished sculptor. Mr. James E. Kelly. Their general design embodies many novel ideas suggested by Gen. E. S. Parker, the foremost full-blooded Seneca Indian now living. It is considered by all who have studied it both happily symbolic and adequate as a piece of monumental architecture. The estimated cost, according to Mr. Kelly's design, is about \$12,000.

Mrs. Harriet Maxwell Converse (the adopted grand-

daughter of Red Jacket), the historical writer, a lady whose interest in the Indian is well known, has secured several substantial pledges to the monument fund from Buffalonians, and hopes to receive yet other contributions from people elsewhere.

Those of our readers who feel to aid this worthy project can forward their offerings in drafts, checks. post-office or express orders, payable to Mr. G. C. Barnum, Treasurer of Buffalo Historical Society, Buffalo, N. Y., and addressed to Harriet Maxwell Converse, 155 West 46th street, New York City.

The Dickens Carnival

Has met with great success since its commencement at Boston Music Hall, Nov. 10th, under the auspices of the Woman's Educational and Industrial Union.

On Friday evening and Saturday afternoon will occur at this hall, under the same management, the presentation of a superb stage performance of brief scenes, beautiful and humorous tableaux, intermingled with those terrible and sinister scenes by which Dickens taught some of his most impressive moral lessons. For the little ones, who are sure to throng to the Matinee on Saturday, scenes have been especially selected and arranged in which the children of Dickens's stories alone take part. On Saturday evening the festivities will close with

the grand Carnival costume ball. Tickets for Carnival and Bazaar can now be had at Music Hall.

W. J. Colville will spend the Christmas season in Boston-so we are informed. He will lecture in Worcester, Mass., Sunday, Dec. 21st, and in Boston Dec. 22d. On that day he will speak at Hotel Copley, 18 Huntington Avenue, at 2:30 P. M., and in Berkeley Parlors (now occupied by Dr. Geo. A. Lee) at 7:30 P. M. He will speak in Worcester again on Sunday, Dec. 28th, and Jan. 4th, and conduct week-day meetings in Boston till Jan. 10th. On Christmas and New Year's days special exercises will be held in Berkeley Hall at 10:30 A. M.

CAPT. HENRY A. EALER passed to spirit-life Nov. 1st from New Orleans, La., aged 70 years. So writes a correspondent, who adds:

"Capt. Ealer was a firm believer in the beautiful spiritual philosophy, and had for years been a member of a circle. He was a friend of the late Dr. A. S. Hayward, whom he met frequently in Saratoga. He was very much startled at the news of the sudden passing away of the Doctor. The Captain had just returned from Saratoga in apparently good health, but was suddenly stricken down by apoplexy."

ARTHUR MOARTHUR & Co.—It gives us the greatest pleasure in the world to call the attention of our readers to the well-established furnishing house of Arthur MoArthur & Co. of this city. They are deservedly prosperous, and any one dealing with this concern may be assured of honorable treatment and value received for the money spent. Our friends who may be contemplating furnishing a new house, or who are in want of any line of furniture, will do well to visit their spacious show-rooms before buying elsewhere.

NEWSY NOTES AND PITHY POINTS.

EF As the Banner of Light represents the Spiritualists of the United Sintes, it behooves its friends everywhere to report progress in their respective localities each week for publication in its columns.

President Harrison has issued a proclamation telling Uncle Sam's children that they can eat turkey and chicken and plum pudding and minco and pumpkin ples to their heart's content on the 27th inst. Ditto from Governor Brackett: "God save the Commonwealth of Massachusetts!"

High-Pricet Doctor—"You are now convalescent, and all you need is exercise. You should walk ten miles a day, sir, but your walking should have an object." Patient—"All right, dector, I'll travel around trying to borrow enough to pay your bill."—Ex.

Premier Salisbury of England predicts that the world's conflict will be in the future the tariff question

THE NEW RILEY.

The fad among the poets now is imitating Jim;
They make their verses tumble down in sections, just
like him;
The Whitcomb Riley ending leads you down to an
abyes;

This. , Like Up

Suppose we change the thing and boost 'em'

The Boston Record's "man about town" has evi dently just had a singular and alarming experience during his wanderings, on which the following paragraph from his pen is evidently founded:

graph from his pen is evidently founded:

"If you want a few moments of ulter 'bliss' go into No. — street and sit down in one of the corridors for a few minutes. From one room comes a soprano shriek, from another a contraito groan, from a third a tenor howl and from a fourth a bass roar. Not far off a planist is practicing a Chopin nocturne as if it were spelled knock, and he meant to do it in one round. Everybody, of course, has a different key, and the result is flendish. 'The bliss'? Oh! that comes in when you have escaped from the building.'

A BRILLIANT EXHIBITION.—The Mechanics' Fair in Boston is now at the high tide of success. The attendance steadily increases, and on some days the Exhibition Building is crowded with visitors, excursion trains running from all parts of New England. It is generally admitted that the present fair is in many respects the most brilliant exhibition ever held by the M. C. M. Society. The array of machinery, the display of articles, the art collection, and concerts by famous bands, furnish a grand aggregate of attrac

"Diploma" doctors are in trouble all around the compass. They have just been "hauled up" in Connecticut; and now we see by the dailies that a certain M. D. of Fall River, in this State, has been arrested for violating one of the present laws applying to medical practice.

THE BIGOT.

An "Instantaneous" Photograph. An "Instantaneous" Protograph.

Whose plous talk, when most his heart was dry, Made wet the crafty crow's foot round his eye; Who, never naming God except for gain, So never took that useful name in vain.

— Tennyson.

The Boston Street Commissioners say it would cost \$1,070,000 to provide for an L railroad in our village.

[ENTIRELY INNOCENT.]—Sunday School Supertn-tendent—"Who led the children of Israel into Canaan? Will one of the smaller boys answer?" No reply. Superintendent (somewhat sternty)—"Can no one tell? Little boy on that seat next to the alsie, who led the children of Israel into Canaan?" Little Boy (badly frightened)—"It was n't me; I—I jist moved yere last week I'm Mizzoury."—Chicayo Tribune.

Stanley, the African explorer, has been jumped upon by English adventurers, and has, to date, shown up the fellows who have recently attempted to injure his well-merited reputation.

The London Stock Exchange has just been badly "shaken up," ditto the New York Board, where almost a panic occurred last week.

Honduras has a revolution on its hands.

The Old Colony railroad has just met with another disaster-this time at Yarmouth, Mass. Half a score of people were injured, but none killed.

Boston is at present being treated to a display of paintings at the new Arena Building, 401 Tremont street, which is worthy in the highest degree of the public attention. Millet's celebrated "Angelus," which has been touchingly characterized as a poem of poverty painted by a peasant, is for a short time to be found in this collection on joint exhibition with the wonderful creations of the Russian artist Verestchagin, so full of the weird and stirring in human life. The "Angelus" remains but a short time longer; the Russian pictures will, however, be on view during November. Do not fall to see them.

"And what is shame?" I asked a hoary sage. He grimly smiled, nor paused to ponder long; But gruffly answered: "Shame, my son, is what We mortals feel whene'er our friends do wrong."

It is easier to tie a knot in a cord of wood than to do an evil deed and get rid of the consequences.

The longer we run a newspaper, and write about people and events, says the Bainbridge (Ga.) Democrat, the more we realize how utterly impossible it is to scratch every man on the spot where he itches the

The beauty of the mind is far superior to the beauty of the face.

Life is made up, not of great sacrifices or duties, but of little things, in which smiles and kindness and small obligations, given habitually, are what win and preserve the heart, and secure comfort.

A NEW COUNTERFEIT \$20 BILL .- James J. Brooks, of the Secret Service Bureau at Washington, says that a counterfeft \$20 silver certificate has been put in circulation in Ohio. It is of the "series of 1890." The Treasury number is believed to be the same on allnamely, B 2774258X. , The check letter is "B." It is believed to be a production of the camera, the work being shallow, and the black off color. The large seal and XXs on the face of the note in colors, are by the ordinary process. . It is a dangerous note in inex-

The persistent and unbroken chain of misrepresentation and suppression of truth which marks the path of certain people whose bumps of self esteem warp their intellects, seems to indicate a feeling that their chances in life are desperate ones.

Franklin's helrs have of late been endeavoring to air the Franklin Fund; but it turns out that they have no documents to prove they are entitled to any part of the funds And if they were, such a length of time has elapsed that their claim is outlawed.

The present address of Wm. Tebb, Esq., of England, is desired by Sarah B. Brotherton, 553 North 16th street. Philadelphia, Pa.

The Spanish steamer Vizcaya (for Ha vana) and the American coal schooner Cornellus Hargraves, northward bound, came in collision off Barnegat on the night of Oct. 30th; both vessels sank at once: seventy were drowned from the steamer, and a portion of the schooner's crew also perished.

An inspection of returned students on the reservations show that only four out of one hundred and ten young Indians educated under governmental auspices at Carlise and elsewhere have proved failures.

"Liberty not safe!" exclaimed Thomas Paine to a Virginia tory; "it is the only thing in this world that is safe." How slowly the big and little tyrants of even this eplightened age come to believe it!—Boston Globe.

The Chinese have begun to build another railroad, and it will not take long for the new method of trans-portation to revolutionize the ways and customs of the ancient Empire.

As a factor in the problem of Indian civilization it has been stated that the Yuma people on the Colorado River who have exhibited much rude skill in pottery and blanket-making might, under proper training, build up large and prosperous industries.

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

Mrs. E. Cutler, of Philadelphia, Pa., is at present engaged in Newark, N. J. She would like to make engagements with societies needing a platform test medium and psychometric reader. Will come on terms to suit societies. Address 97 Washington street,

Newark, N. J.

Mrs. Mary C. Lyman is at present lecturing in the Davis Temple at Watertown. N. Y., to large and interested audiences—so writes a correspondent. Services are held regularly at 2 and 7 r. M. every Sunday. She also speaks every Wednesday evening at Fulton, to the growing interest of her hearers. She is destrous of corresponding with Spiritualists in other places, with a view to inaugurating meetings and bringing the trutis of the New Dispensation prominently before the people in their various neighborhoods. She can be addressed at Watertown.

Emma J. Nickerson has inst completed her first

Emma J. Nickerson has just completed her first month's work for Spiritualism at Chicago, in Kimball Hall. This speaker will continue to hold her services in the said hall for the present.

On Sunday next, Nov. 16th, W. J. Colville will lecture in Corinthian Hall, 1524 Arch street, Philadelphia, at 10:30 A. M.; and in Unity Hall, 574 Fifth Avenue, New York, at 7:30 P. M.; also Sundays Nov. 23d and 30th.

Dr. F. H. Roscoe of Providence. R. I., will give his third lecture this season at Haverhill, Mass., for the Brittan Hall Society, on Sunday, Nov. 16th, at 2 and

Mr. J. Frank Baxter will speak on Sunday next, Nov. 16th, and also on Monday evening, 17th, in the Universalist Church at West Sumner, Me. He was to have been in Grand Rapids, Mich., the Sundays of this month, but circumstances obliged him to be more convenient to Boston and Plymouth at this time, and so the Michigan dates have been cancelled.

so the Michigan dates have been cancelled.

Helen Stuart-Richlugs, who is speaking for the Mediums' Home Society of Indianapolis the Sundays of November, has week-night engagements in Indiana as follows: Central Indiana Hospital for the Insane, Nov. 8th, (an elocutionary entertainment) and lectures in Muncle 11th and 12th; Chesterfield, 13th and 14th; Yorktown, 17th and 18th; Hartford, 19th: Winchester, 20th and 21st; Anderson, 26th and 27th; and on the 25th gives a "benefit" entertainment in English's Hall for the Indianapolis Home Society. Mrs. Richings speaks in Cincinnati the Sundays of December, and will arrange for week-night lectures and entertainments at convenient points. Address "The Roosevelt, Indianapolis, Ind."

Mr. J. W. Fletcher speaks in Brooklyn, N. Y., every

velt, Indianapolis, Ind."

Mr. J. W. Fletcher speaks in Brooklyn, N. Y., every Sunday morning and evening at Conservatory Hall. Wednesday evening before the Psychical Society, 610 6th Avenue, New York Sunday afternoon at Adelphi Hall, New York; also Nov. 18th at the Trinity Baptist Church, Brooklyn. Subject: "The World We Live In." Address 268 West 43a street, New York City.

Mrs. Julia E. Davis spoke in Westboro', Mass., Nov. 2d; Marlboro', 4th: Lynn, 5th; she will speak in Fall River Nov. 16th. Societies desiring her services for platform tests and psychometric work can address her at 70 Windsor street, Cambridgo, Mass.

Lyman C. Howe's audience in New York, last Sun-

Lyman C. Howe's audience in New York, last Sunday evenling, was larger than usual. The afternoon phenomenal meetings are very well attended and interesting. Mr. Howe is engaged to speak at Pecouic, L. I., N. Y., Nov. 18th and 19th. He speaks in Philadelphia in December, and in Meadville, Pa., in January

FOR DYSPEPSIA, USK HORSFORD'S ACID PHOS-PHATE. Dr. LORENZO WAITE, Pittsfield, Mass., says: "From its use for a period of about eight weeks, to the exclusion of all other remedies, I attribute the restoration to health of a patient who was emaciated to the last degree, in consequence of nervous prostration and dyspepsia. This patient's stomach was in such an irritable condition that he could not bear either liquid or solid food. An accomplished physician of many years' experience, whom I called in consultation, pronounced his case an incurable one. At this stage I decided to use Horsford's Acid Phosphate, which resulted as above mentioned."

Haverhill and Bradford, Mass., Brittan **Hall.**—Mr. F. A. Wiggin was the speaker again before the Union Spiritualist Fraternity in Brittan Hall last Sunday, and his subject of discourse in the after-noon was: "The Infancy of Jesus of Nazareth," a theme, as a matter of necessity, gathered from the

In the evening a short time was occupied in answer-In the evening a short time was occupied in answering questions presented by the audience. After the speaking, both in the afternoon and evening, considerable time was passed in giving descriptions of spirits purporting to be present, and voicing short messages from them. The tests were numerous, and unusually interesting and satisfactory, a large number being recognized.

Dr. F. H. Roscoe of Providence, R. I., will occupy the platform next Sunday.

E. P. H.

Beverly, Mass.-Mr. Oscar A. Edgerly, of Newburyport, was the speaker last Sunday, giving excellent satisfaction-in view of which your correspondent lent satisfaction—in view of which your correspondent took occasion to state to the audience that he did not think there could be a person present who would believe that such eloquence and ability as had been listened to were attributable to Oscar A. Edgerly, whose only education was in a common school previous to twelve years of age, when he went into the Ocean Cotton Mill in Newburyport. We hope to hear him again in April. He gave tests after each lecture, most of which were recognized.

Next Sunday Mrs. Celia Nickerson will address us. Mark Dennett.

Maverhill and Bradford, Red Men's Hall. -Mrs. E. C. Kimball of Lawrence was the speaker for the First Spiritualist Society in Red Men's Hall, Sunday, Nov. 9th, afternoon and evening. After speak-ing some twenty minutes, and presenting many beau-tiful thoughts and ideas connected with the subject of Spiritualism, she gave many interesting tests which were recognized by people present. The attendance

was large.
Sunday, Nov. 16th, Mrs. Sarah A. Byrnes is again to be with us; she is one of the best speakers upon the spiritualistic platform at this time.

H. RAY.

New Bedford, Mass.-Prof. J. W. Kenyon again occupied the platform of the First Spiritual Society last Sunday, taking for his subject in the afternoon ast Sunday, taking for his subject in the afternoon:
"What Think Ye of Christ?" and in the evening:
"What Good in Spiritualism?" He gave two grand
discourses, demonstrating in a rational and logical
way that Spiritualism has done more to enlighten the
world than all other religions of the past or present
age. The evening service closed with tests by Mrs.
Kenyon, which were nearly all quickly recognized.
Mr. Kenyon will be with us next Sunday. Sec'y.

Indiannpolis, Ind .- The First Society of Spiritualists is doing well under the able administration of Frank T. Ripley of Boston, who has just closed his

October work, he being engaged for November also. His lectures have been deep and logical, and the tests in names and descriptions remarkable to strangers to whom they were given.

Spiritualists hereabouts like the Banner of Light, and eagerly wait for it each Saturday. It has truly said that without the phenomena there would be no positive evidence of communion between the living and the so-called dead.

Sec'y.

Lamps.

The flickering gas-light is not only unsatisfactory out is destructive to the eyesight as well. Lamps largely for this reason are coming into vogue for the banquet, the drawing-room, sitting-room, bed-room and reading. Hollander, Bradshaw & Folsom, 615 Washington street, Boston, are always alive to the demands of the day, and have an excellent assortment of lamps, tasty in design, perfect in finish, and reasonable in price. Write to them if you cannot call; they are perfectly reliable.

Excursion Tickets to Hot Springs, Ark. The Baltimore and Ohio Railroad Company ha placed on sale at all of its principal stations round trip tickets to Hot Springs, Ark., at greatly reduced rates. The going limit on these tickets is thirty days, and the returning limit three months, thus affording an opportunity to spend the winter in the genial climate of the Southwest. The route is via Cincinnati and St. Louis, with only one change of cars, and that is made in Union Depot at St. Louis. Pullman Sleepers all the way.

To Correspondents.

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

We wish it distinctly understood for all time that we can not consent to answer private individual queries on any sub oot whatever coming from parties who do not even take the trouble to send return postage stamps. Such people will know why their missives are not duly noticed. We are always willing to make the effort to accommodate the friends in this particular whenever they write and send stamps to propay replies.

WM. T. P., GROTON, MASS.—If you are a brother of Dr. N., then the message evidently referred to you. It was the Doctor's own brother that the spirit alluded to in her mes-

BEECHAM'S PILLS act like magic on a weak stomach.

Birockton, Minner-On Sunday, oth inst., the audience of the morning was good, but that of the evening was very large. Mr. J. Frank Baxter's discourse

Ing was very large. Mr. J. Frank Baxter's discourse was appreciated by the Spiritualists and thinkers, as it was an address controversial innature and proyecative of much discussion and interest.

The evening lecture was well planned to meet the wants of a promiseuous audience where inquirers and investigators are numerous. It was a radical discourse, and pronouncedly analytical of criticisms one hears so often made against the scance and the methods of mediums. The subject was: "The Value of Phenomena and Mediumship."

The scance with which Mr. Baxter closed the exercises was a marked one, and full of interest to all.

Mrs. R. S. Lillie and husband were announced as anticipated at the Ladies? Aid Seelal and "Farmers, Supper" on Wednesday evening, 12th inst. Mrs. Carrie Loring will be the speaker for next Sunday, the 16th. Mr. Baxter has another and later date this season in Brockton, and the season in Brockton, and the selections in poetry and song.

Nov. 10th.

Norwich. Conn.-Mr. A. E. Tisdale, the blind me dium and inspired lecturer, has spoken for our Society two Sundays. Splendid audiences have greeted him, and the four lectures he has given have been received with much enthusiasm. The Morning Bulletin of

Nov. 3d said:

"Mr. A. E. Tisdale, formerly a resident of this city, addressed the Norwich Spiritual Union Sunday, upon the topic: 'Is Mediumship a Human Necessity?' He spoke fluently and correctly, and showed a knowledge of metaphysics and a capacity of mind which astonished the most incligent of his auditors. As a blind and dependent youth in the streets of Norwich ten years ago he is remembered by all classes; and it is but just to him to say that the youth gave no token of what the man would be, and that the reputation he has won as a brilliant platform speaker of this sect, from Maine to Florida, was sustained by his opening lectures in this place."

Dr. F. L. H. Willis, of Rochester, N. Y., one of the

Dr. F. L. H. Willis, of Rochester, N. Y., one of the grandest and best of our yeteran workers, will occupy our platform the remaining Sundays of the month.

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

Fall River. Mass .- Our meetings of the 9th were very successful. Mrs. Carrie F. Loring, of Braintree, was the speaker. Subject for afternoon discourse: was the speaker. Subject for afternoon discourse: "The Needs of the Hour." She gave a number of tests, which were very satisfactory. In the evening a full house greeted this earnest worker. Subject, "Spiritualism, and the Good it has done for Humanity." All were delighted with both morning and evening lectures. She gave a number of clairvoyant descriptions and messages that braught comfort and consolution to those who received them. It is this lady's first visit to Fall River, but we hope to have her here again soon. Mrs. Emma Miner of Clinton—who gave such excellent satisfaction—is also expected soon. Next Sunday Julia E. Davis of Cambridgeport, Mass., will speak for us.

7 West Warren street, Fall River, Mass.

Newburyport, Mass. - Sunday, Nov. 9th, Mrs. Carrie E. S. Twing lectured and gave tests to our people. In the afternoon lecture she paid a glowing tribute to the good accomplished by the BANNER OF LIGHT, as one of the first and best papers for the ad-vancement of Spiritualism—advising all to take it into

whitening of spiritual their homes.

Mrs. Twing is a splendid speaker. "Ikabod," her genial guide, presents much practical advice in his tests—some of which are of a startling nature.

F. H. F.

[Mrs. Twing was to hold a circle at Independent Hall, 54 State street, on Wednesday evening, Nov

Webster Corner, Me.-Mrs. Ida P. A. Whitlock addressed a good-sized audience in this place on the evening of Monday, Nov. 3d, giving good satisfaction, writes a correspondent, whose letter upon the rapid growth of Spiritualism there will appear in our columns next week.

VAN HOUTEN'S COCOA-Largest sale in the World.

Subscribers' Notice.

The date of the expiration of every subscription to the Banner of Light is plainly marked on each address. Subscribers who wish their paper continued will avoid inconventence by remitting before the expiration of their subscription, as we stop every paper after that date. It is the earnest desire of the publishers to give the Banner of Light the extensive circulation to which its merits entitle it, and hence they look with confidence to the friends of the paper throughout the world to assist them in their important work.

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all Departments of Literature. Monthly. Single copy, 10 cents.

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The Problem of Life. A Monthly Magazine devoted to Spiritual Science and Philosophy, as related to Universal Human Progress. Edited by W. J. Colville. Single copy, 10 cents.

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cents.

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SPECIAL NOTICES.

Three Hours More. - Every Tuesday. Thursday and Saturday, from 8 A. M. to 2 P. M., A. J. DAVIS, Physician, in his office, 63 Warren Avenue, Boston. No new patients treated by

Dr. F. L. H. Willis may be addressed at 46 Avenue B, Vick Park, Rochester, N. Y. Oct. 4. Oct. 4.

J. J. Morse, 16 Stanley street, Fairfield, Liverpool, will act as agent in England for the BANNER OF LIGHT and the publications of Colby & Rich.

James Burns, 15 Southampton Row, London, Eng., will act as agent for the BANNER of LIGHT and keep for sale the publications of Colby & Rich.

To Foreign Subscribers the subscription price of the BANNER OF LIGHT is \$3.50 per year, or \$1.75 per six months, to any foreign country embraced in the *Universal Postal Union*. To countries outside of the Union the price will be \$4.00 per year, or \$2.00 for six months.

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Dr. Rhoner,
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Nov. 16. 1w* DR. M. LUCY NELSON.

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Mrs. H. L. Woodhouse, NO, 117 East 18th street, New York, Rusiness and Test Modium, will be in New York from Nov. 17th to Dec. 8th. Will give Sittings. Office hours from 9 A. M. to 6 P. M. By appointment will go out evenings for Private Séances.

Nov. 16.

William H. Drake, PSYCHOMETRIST. Readings given by mail, \$1.00. Sat-lafaction guaranteed. 327 West 28th street, New York. Nov. 15.

RELIGION OF MAN AND

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Author of "The Discovered Country."

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The above sent prepaid by mail or express on receipt of price. with full directions, by addressing DIES. STANSHURY & WHEELOOK, 443 Shawmut Avenue, Boston, Mass. Agents wanted. Chirvoyant Physicians, Magnetic Healers, Mediums and Medicine Dealers supplied on liberal terms. Special inducements; send for circulars and terms. Pacific coast supplied from 305 Scott street, San Francisco, Cal. Also for sale by COLBY & RIOH.

Oct. 25.

REMARKABLE CURE.

DR. STANSBURY'S SPIRIT REMEDIES.

MARBLEHEAD, MASS., Oct. 7th, 1890.

DEAR SIRS—After giving your Throat and Lung Healer a trial, my wife thinks it just the medicine she wants for the Asthma. Before she commenced taking it she was sick abed two or three days every week. Since using the Lung Healer she has not had but one attack, thanks to you and the medicine. She increased the dose upon retiring, and in the morning was all right. She has been a great sufferer from asthma for years. There have been times I have taken her from the bed and held her out of the window so she could breathe, expecting she would die in my arms. Since using your Throat and Lung Healer she is all right. When I sent for the medicine I told you that if it helped my wife you would hear from me; now as I have recommended it to a number of my friends, I want you to send me six bottles so I can have it for those who are suffering with the asthma.

Respectfully, John A. Martin.

BE SURE AND SEE OUR **ELEGANT LINE** Chamber Sets.

We have done our best to make this department as attractive as can be made, and feel it is being appreciated by the public, for our sales are increasing each week. Some of our best bargains are the following: A fine Solid Oak Set, 16th Century finish, for only \$35.00. A nice Antique finished set, \$28.00. A good Ash Set for only \$16.00.

PARLOR SUITS

In the greatest variety. We do like to show the people what we have done this fall in this line of goods. We take the greatest interest in this department, for we have made Parlor Work a study for many years, and we do feel confident that we can give better value for the money than other houses can. All our goods are substantially made, and are warranted to wear for many years. Among our best bargains is a SUIT THAT IS COVERED IN FINE MOHAIR PLUSH, and will stand up and wear for years, for only \$50.00. And we have another Suit that is covered in fine Hair Cloth for only \$40.00.

DINING ROOM FURNITURE.

A Magnificent Line of Sideboards and Dining Tables in Solid Oak, Cherry, Ash and Black Walnut. A good and latest style Sideboard, with four French bevel glass plates, for only \$25.00. A Solid Oak Dining Table for \$6.00. A High Back Oak Dining Chair for \$1.25.

Of all the Standard Makes, from the best Ingrain to the finest Wilton. A fine All-Wool Ingrain Carpet for only 50 cts. per yard. A handsome Parlor Carpet for only 75 cts. per yard.

STOVES AND RANGES

a house throughout.

Dr. and Mrs. W. A. Towne.

A STROLOGY.—Would You Know the A Future! Accurate descriptions, important changes, horoscope and advice free. Send date and hour of birth, with stamp. No callers. P. TOMLINSON. Nov. 15. 1w* P. TOMLINSON. GIROVER STREET, BOSTON.

A Psychical Novel. BY ERNST VON HIMMEL.

Message Department.

SPIRITUAL MEETINGS Are held at the Hall of the Banner of Light Establishment on Tuesdays and Fridays of each week at 3 o'clock P. M., FREE TO THE PUBLIC.

The Hall (used exclusively for these meetings) will be open at 2 o'clock; the services commence at 3 o'clock pre-J. A. BHELHAMER, Chairman.

On Tuesday Asternoons the spiritual guides of Mns, M. T. LONGLEY will occupy the platform for the purpose of answering questions propounded by inquirers, having practical bearing upon human life in its departments of thought or labor. Questions forwarded to this office by mail, or handed to the Chairman, will be presented to the presiding spirit for consideration. The Questions and Answers will be published each week under the above heading. On criday Asternoons Mns. LONGLEY, under the influence of her guides, will give spirits anxious to communicate with their loved ones of earth an opportunity to do so.

It should be distinctly understood that the Messages published in this Department indicate that spirits carry with them to the life beyond the characteristics of their earthly lives—whether for good or ovel; that those who pass from the mundane sphere in an undeveloped condition, oventually 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 desire that those who recognize the messages of their spirit-friends will verify them by informing us of the fact for publication.

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

Even Letters of inquiry in regard to this Department must be addressed to Colby & Rich, proprietors of the Banner of Light, and not, in any case, to the medium.

QUESTIONS ANSWERED. THROUGH THE MEDIUMSHIP OF Mrs. M. T. Shelhamer-Longley.

Report of Public Séance held Oct. 14th, 1890.

Spirit Invocation. Spirit Invocation.

Dear Father God, whose unwritten name is Love, whose law is wisdom, we turn to thee at this hour. Ifting up our hearts with adoration and praise, and bearing our sheaves of garnered truth to thee for thy inspection. Oh! may they be acceptable in thy sight. We know that thou wiit judge aright, for of all things thou art just, thou knowest the secret workings of the human soul, and understandest the inner life within each organism, therefore canst thou truly judge. We bring to thee the aspirations and the songs of gladness that well up within us, for they are thine. We seek for knowledge and for comprehension, we ask for a stimulus that shall inelte our minds to greater perception, that shall unfold our spiritual natures into great

for knowledge and for comprehension, we ask for a stimulus that shall incite our minds to greater perception, that shall unfold our spiritual natures into great er beauty of light and power.

Oh! may this inspirational force be brought unto thy children of earth by thy angelic hosts who delight to do thy will in serving humanity, rendering up praise unto thee. We know that thou art the all in all of existence, the Divine Parent, the Father and Mother; that thou dost hold within thy tender embrace every being, however lowly in the scale of unfoldment, however high and exalted along the ways of education and cultivated growth.

Oh! thou Divine Spirit of all Existence, we praise thee for home, and for life itself. We know that where thou art, and where thy ministering angels are found, there is home and love and peace. We know that where'er harmony reigns within the human spirit there is heaven; and oh! may we understand truly that heaven and home, and all things divine and sweet may be found on earth, as they are in thy upper kingdom of light. Oh! may we cultivate our natures, so that we shall be at home at any time and in any place. May we so grow in sympathy and love and kindly feeling that we shall know ourselves as brothers or sisters with whatever human child of thice we may be found, so shall we grow into heaven and into harmony of life, and understand that thou art everywhere, and that all creatures are thine own. We ask thy blessing to rest upon us all at this time. Amen.

Questions and Answers.

CONTROLLING SPIRIT.—You may now present your questions, Mr. Chairman.

QUES.—[From the audience.] Was the Christian religion originated by the Pagan priests of Rome? and was Apollonius of Tyana the figure from whom the history of Christ was drawn?

Ans.—We do not believe that the Christian religion—so-called—was founded by the Pagan priests. On the contrary, our records show that a few Essenians—that is, a brotherhood of thinking, intelligent, philanthropic souls, loving their fellow-men more than worldly wealth and power, and desirous of lifting the masses out of their condition of ignorance and of servitude to the aristocrats—formed a code of moral ethics and of religious precents taken from itude to the aristocrats—formed a code of moral ethics and of religious precepts taken from the teachings of one of their number—Jesus of Nazareth—for their own, and for the spiritual guidance of the people; and that this code of precepts and ethics was the simple foundation of the "Christian religion."

Apollonius, a ruler of autocratic power and of dignity, although in some respects bearing a likeness to the Nazarene, differed very essentially in character and example from the lowly Jesus. It is just possible that certain of this

Jesus. It is just possible that certain of this ruler's experiences may have been borrowed by historians and translators and engrafted by historians and translators and engratted upon the records of the career of Jesus. A pol-lonius knew nothing of the man of Nazareth or of the Christian religion, so-called, that would flow out from the life and career of the Naza-rene, living in advance of his times, but transrene, living in advance of his times, but transmitting certain traditions and customs down the ages, to those races that followed. The Nazarene, coming upon the stage of action at a later period, lived his humble, useful life, and made his way through the world until the period of his execution, for a spiritual work, he being a mediumistic individual, influenced by high mided intelligences that desired to bless

high-minded intelligences, that desired to bless the world and lead it out of the bondage of Pa-ganism and of ignorance into the light of knowledge and of that higher spiritual state which recognizes and reveres a spiritual power throughout the universe.

The traditions of the past have been handed down in such an imperfect manner that they are in reality fragmentary, and even in some cases not understandable to the practical, active intelligence of the present day; and yet there was much of vitality in the life of an-cient times that has a practical bearing upon the race. The Christian religion, founded upon the moral ethics expounded by the Nazarene, is in its essence pure spiritual teaching, the outline of a truly moral life; but it has been so clouded by the opinions of priests and teachers, so contaminated by the selfish purposes and diotation of those high in authority who sought to rule the masses through the very ig norance that assailed them, who sought to hold the people in the bondage of error and superstition, that to day it bears but little resem-blance to the pure, simple moral code which was at first presented to the world, and which may be summed up in those beautiful precepts and teachings of the "Sermon on the Mount."

Q.—[From the audience.] Is Mr. Faraday correct in his statement about Christ? Will you be so kind as to give us of your knowledge: has this Christ of the church really existed or not?

this Christ of the church really existed or not?

A.—Mr. Faraday would perhaps be the best intelligence to voice his opinion upon this subject. I know it is claimed that he has given his opinion upon the subject of the existence of Jesus of Nazareth, through mediumistic sources, and that said opinion is against the existence of such an intelligence. Those of you who have read carefully the colums of the BANNER OF LIGHT know very well that many spirits belonging to the band of this Circle-Room have voiced directly opposite sentiments through their mediums in relation to the same subject, and therefore comes a discrepancy of opinion between these various spirit intelligences. Mr. Faraday, it is claimed, has presented to the world certain documents from spirit-life which declare that no such intelligence as Jesus of Nazareth ever lived; that the life and teachings of this Nazarene have been made up wholly from the history and career of Apollonius, mingled with fragmentary experiences and conditions of other noted personages of the Pagan era. With all due deference to this expressed opinion, I must declare that to me it seems absolutely false, because I have seen a glorious intelligence in the spirit-world who I have every reason to believe is he who was known to the world as Jesus of Nazareth, not a high and mighty potentate, not as one who came either to destroy the world or to who I have every reason to believe is he who was known to the world as Jesus of Nazareth, not a high and mighty potentate, not as one who came either to destroy the world or to build it up to himself, but who came in the spirit of truth, in the eager desire of a loving nature, to so open the way to a spiritual influx of tender beneficence from on high as would enable it to reach the hearts of humanity, that had been beating in cold distrust of the spiritulal individual in the color of the spirituland been beating in cold distrust of the spirituland been beating in cold distruct of the spirituland been beating in cold

Such an intelligence lives, is a moral philoso-pher, a tender teacher, one who delights to guide such helpless souls as are in need of in-struction. He seeks no emoluments, and de-sires no laudation; the claims of the Christian Church in his name have no effect upon him, for he has risen superior to all psychological conditions that belong to this earthly life. I say this emphatically, because I know of what I speak. I also know that it seems to be the

aim of certain mischievous spirits, not of a scientific bent of mind, not those accustomed to classifying matters in relation to law and order, but a class that belong more to the external life, who delight in ceremonials, and in keeping the people in ignorance, or in misleading them upon important subjects, to come to earth through such brains as they can easily mold to their own purposes, and to present various opinions and theories, and even claims, in reopinions and theories, and even claims, in regard to subjects that they think will agitate the public mind. Now, I do not say that Mr. Faraday has been falsely represented in this light, but I do say that I know spirits have taken names such as his to represent their own pet ideas for their own purposes. I know there is much difference of opinion upon this subject, of the life of the Nazarene, as upon the life and career of other historical personages in various departments of the world's records, and it does not matter very much, friends, whether you are convinced that such a person as Jesus of Nazareth ever lived or not, the claims put forth in his name are all that we are obliged to deal with. The moral ethics recorded as coming from his teachings and pleadings to humanity are such as any soul may adopt with profit to itself a life world in the content of the world is recorded. are such as any soul may adopt with profit to itself, and if you can outline something more worthy of acceptance, more beautiful for the guidance of humanity, more in accordance with the spirit of love and harmony, which is

with the spirit of love and harmony, which is heaven itself, then you are at liberty to so outline a code of guidance for your own acceptance, and for that of the world.

If mortals and immortals will do as they would be done by, they will extend to their kind love and friendship and charity; they will allow room for each soul to find a place of growth and development; they will erowd no other, because the line of justice will be that which they will walk upon; and if they do this, it matters not whether they think they are following the precepts and the example of the lowly Nazarene, or adopting into their lives something of the teachings of a Pagan priest, or, in short, accepting for themselves the theories of any life that has ever lived; or if they deem these are only the outworkings of their deem these are only the outworkings of their own interior natures, the end will be the same, that of spiritual unfoldment and of mental ac-

Q.—[From the audience.] If spirits cannot agree about reincarnation, can they be called harmonious spirits?

A .- Certainly. Why not? You may disagree A.—Certainly. Why not? You may disagree with a brother or a sister who is very dear to you upon some subject that you do not understand equally alike, but it is not necessary you should become inharmonious with each other because of this disagreement. Narrow minds, those who are selfish enough to claim and to hold that their opinion must be accepted, and that no appeals here any right to adopt or to that no one else has any right to adopt or to express any other opinion than theirs, will, of course, immediately become out of harmony, first with themselves, and then with the ones with whom they disagree; but souls that are large enough to realize a variety of opinion may exist in the world, that another has just as much right to think his thoughts and express his ideas as the one individual, will not be offended, nor will they be at all unduly agitated, because while expressing themselves upon a subject—of reëmbodiment, for instance—some other intelligence should see fit to differ from them, and to express the opposite

Souls may grow and be large enough to exersouls may grow and be large enough to exer-cise the very widest toleration concerning the sentiments and of the lives of others. We are all parts of one stupendous whole, but that does not mean that we must all be alike, after one pattern of thought, of mentality or of expression. Variety makes up the great, beautiful beating life around us, manifested in Nature's works as well as in the intellectual existence of humanity; and this very variety, expressed in its different ways, goes to help make up the beautiful whole of life of which we speak; therefore if one differs in oninion upon a most therefore, if one differs in opinion upon a moot-ed subject with ourselves, we are not to become intolerant and offended; rather should we be willing to leave the matter in abeyance until we ourselves have grown to the plane of belief or knowledge of our opponent, or until he has so enlarged his opinions and ideas as to gain our own standpoint of thought and information, as the case may be

A .- Magnetism and electricity are the manirestations, we might say, of a very potent force, or indeed of the most potential force of the universe. Man has not yet defined, to his own

universe. Man has not yet denned, to his own comprehension, what electricity is; he beholds its manifestation through nature, and he has so come in contact with its laws as to make them somewhat subservient to his own will.

He sees the operations of this potential force, and for want of a better name he calls it electricity; that is, the vital fluid, and perhaps the best name that you can apply to it is the vital force of the universe. It may indeed be likened to the great, intelligent, vital principle of life. to the great, intelligent, vital principle of life itself, which we call God. Magnetism is the application of a refined quality of this potential force. Electricity, in its various operation of the second process of the tial force. Electricity, in its various operations and movements, produces certain results
in human life and to human experience, so
magnetism, a refined aura, permeating the atmosphere of this natural world, penetrating
the environments of every living thing that
breathes upon the planet, vibrating throughout the entire system of man, can be so applied
to human needs and human welfare as to bring
the sick up to a standard of health, as to bring
the mentally depressed up to a plane of exaltation and happiness, as to bring the spiritually
afflicted up to a condition of harmony and of
peace. This we may call the spiritual part of
this great electrical vital force, that you are
becoming so conversant with in these later
days. Electricity and magnetism combined
may produce wonderful results. Electricity
and magnetism, springing from the same great
potential force or parentage, have an especial potential force or parentage, have an especial work to do with healing, restoring, and even creating new lines of life and happiness and vigor for man, and for all objects in nature, revitalizing stimulating, drawing out new powers, and also acting as a beneficent force upon human and natural life.

Q.—[By "Suburban."] How can a person wishing to develop writing-mediumship obtain the requisite spirit power when living in a remote place, where no apparent opportunity exists for which development of such development?

A.-All one can do is to sit quietly and patiently by himself, seeking the instruction and the influence of good spirits, invoking their presence by his earnestness and by the desire presence by his earnestness and by the desire of his soul to become an instrumentality of spirit power for good purposes. He may have to sit long and persistently before even one sign of spiritual presence is vouchsafed to him. It may be that the spiritual attendants will be obliged to operate upon the organism time and time again in order to bring it into subjection to their own power before they can jection to their own power, before they can manifest their presence, but if he has these mediumistic qualities inherent, they will, after a while, be quickened by this silent, continu-ous application of spiritual magnetism, and will reveal themselves for some lasting work.

Q.-[By "Astral."] Some spirits seem, by what they tell in advance, and which subsequently proves to be true, to demonstrate that they have a certain degree of power to behold the future. By what means is this power obtained, and how is it exercised?

predicts in your life; the controlling intelli-gence may only be a medium for those spirits who have this knowledge and transmit it to

who have this knowledge and transmit it to you.

All spirits do not possens the power of forecasting the future for any individual of earth: Some spirits can read upon your spiritual atmosphere the experiences of your life, for they are written there; can see the bent of your mind, the habits of your life, the power of your thought, and know how your mind is reaching out in certain directions, and they, with their superior knowledge, can thus cast up a line or horoscope, reading from the past that which is reasonably sure to occur in future time; other spirits claim that they predict entirely from planetary conditions, as affecting human life. We have no reason to doubt their claims, but not being versed in this particular line of study and of employment, we are not competent to and of employment, we are not competent to state how that may be.

Q.-[By "F."] Are spirits while they inhabit the physical body able to exercise greater control over matter than after advancing to higher life? Or do they gain added powers in this direction after entering the next sphere of being?

after entering the next sphere of being?

A.—Some spirits are very positive or active, full of vital force while yet in the mortal form, and exercising these qualities upon material things, may affect certain results that are of importance to themselves or to the world. They may not be able to do much more than this, in the same line of effort or of labor, when passing from the body than they did before, because they may not be able to find instrumentalities for the exercise of their power after they have left the earth, when they come in contact with material things. Again, there are spirits in the body who have but very little power over material things, who cannot control matter, or subject it to any great extent to their own will-force, because they are negative in quality, they are not strongly constitive in quality, they are not strongly consti-tuted in mental vitality, and therefore their in-fluence in the world is very feeble indeed.

When they pass from the body they will not at once gain greater strength and power of will-

force; they must pass through grades of experience; they must come in contact with stimulating minds, must absorb the aura of the spiritwill be quickened in understanding and in will-power. But the time undoubtedly will come when these inert beings will gain that quickpower. But the time undoubtedly will come when these inert beings will gain that quickened force, and become powers of themselves. There are some spirits who pass to the spirit-world who, on being freed from the environments and limitations which held them down here, are quickened almost at once in power, in perception, and in the possibility of expression so that they may expect with sion, so that they may come in contact with material things, and exercise a force upon them that is felt and understood in mortal life; so that they may control certain organisms or minds on earth to give full manifestations of their own individuality; so that they may move along in contact with external things, and at least occasionally, and sometimes frequently, make it understood that there is a superior force at work, which physics or metaphysics cannot explain, but which only the presence of a spiritual intelligence can define or make understood.

Q.—[By "X."] Is it probable that our spiritual being existed previous to its present form? that is, does the Controlling Intelligence believe we have existed in animal, vegetable and mineral states?

A .- We have no reason to suppose that the A.—We have no reason to suppose that the quickened intelligence which manifests itself in man, that vital spark which outlines and stimulates intellect, has of itself manifested in the lower stages of existence. That is not what is meant by "the development theory." The spirit, the intellectual spirit, as belonging entirely to the human family, has of itself existed through all time, so far as we know anything concerning it; but this spirit has passed through various grades of experience and unthrough various grades of experience and unfoldment before it has been qualified to quick en the life principle of the human organism, and to appear in outward life as a human intelligence. The various elements, the various combinations of matter and of spiritual force which go to make up the external or physical organism, have existed always, but have appeared through various new forms, age after age; these have taken a part in the lower stages of unfoldment, have become a portion of the mineral kingdom, of the vegetable and of the animal creation, and have, later on, appeared in a more refined state in the human organiza-tion. The development theory proves, to our mind, for it is something more than a theory to spirits who have studied the subject, that life is unceasing—without beginning and without end. We believe that there has been a gradual evolvement of various forms, of higher Q.--{By "Seeker."} Will the Controlling Intelligence state his conception of the difference between magnetism and electricity?

gradual evolvement of various forms, of nigher forms, of more complex organisms, through all the ages past, the higher from the lower, the more complex from the simple, so that to-day there stand before the world organisms that are superior in height of refinement and unfoldment to those which the world possessed

in ages past.

We believe that truly the animal has contin-We believe that truly the animal has continually grown or evolved to something higher and better until man has come upon the stage of action, first resembling animal life in propensity and appearance, but gradually, through the passage of the ages, throwing off the crude, animal-like appearance, and taking upon himself the more refined, erect and beautified semblance of the intellectual man. The spirit, the spiritual vitality, or that which is of Divine Intelligence, we do not understand existed in the rock as it exists in humanity to day. The rock and the tree, and all kinds of creeping things beneath our feet, have their own spiritual vitality, their own spiritual life, serving its purpose for such time as is necessary for their work and their development; but this higher outgrowth from the Divine Intelligence, called human activity and human intellect, belongs to the more perfected state of creation, when the development of the past he are the ages of the proof. belongs to the more perfected state of creation, when the development of the past has produced its highest type of living form, so that it may express itself with the power of mind.

Q .- [By H. C., New York.] Does the spirit, when controlling a trance medium, ever enter his

body? body?

A.—By no means. We know it is claimed so by many returning spirits, but we have yet to see the spirit gaining control of a mortal medium who in reality enters the body of the instrument employed. There is an atmosphere around every individual, and this atmosphere of a medium is more or less charged with certain electrical and magnetic forces, by and through which the returning spirit is enabled to make himself known. Now a spirit who possesses the medium, must enter the aura or atmosphere of his instrument, and be himself charged with its forces, and so perhaps he may believe that he is really entering the body of the medium.

the medium.

The spirit of a mortal permeates every part of the organic structure—that is, when the mortal is in health. If you did not have a portion of the spirit in your finger ends, then would your finger ends be dead—torpid and without feeling—and so with every other portion of your body; and if the spirit of the medium was entirely withdrawn from the body, so that the controlling intelligence could enter into that organization, then would there be a suspension of the vital forces for a time, and the spirit of the medium might not be able to possess itself of the outward form again.

A spirit may be sufficiently withdrawn from its outward form to pass out into space, and to come in contact with other scenes, at a distance, but it holds a controlling power over its own organism; it would seem as if that was a citadel which belonged to the individual spirit, and of which no other intelligence had the right to dispossess it; but a controlling spirit comes so closely in contact with his medium as to take possession of the brain, and even of the body, to such an extent as to make it subservient to his will and cause it to ohey his dethe medium. The spirit of a mortal permeates every part

to take possession of the brain, and even of the body, to such an extent as to make it subservient to his will, and cause it to obey his desires, and to express his meaning. He may make the various members of the body move in certain directions by the operation of his will over the sensitive medium, and he may, to all intents and purposes, have possession of his instrument to a large extent; but that he enters directly into the body of his medium is a mistake.

Oh, stop that toothache! Johnson's Anodyne Liniment will relieve any severe pain promptly.

SPIRIT MESSAGES. THROUGH THE TRANCE MEDIUMBHIP OF

Mrs. M. T. Shelhnmer-Longley. Report of Public Séance held Oct. 10th, 1890.

Olive May.

[To the Chairman:] Do you want a little girl to come? [Yes.] I think the lady is real nice who sent that bouquet. [Alluding to a bunch of flowers on the table.] I want my mamma. Can't I have my mamma? Do you print a paper? [Yes.] And do you put in it what the little spiritssay, and the big ones, too? [Yes.] Well, she says she will look, and look, and look in the paper till she sees something from her Olive. Somebody said to her she could n't get anything that way, and I heard her say she must have it, because she got to have it. My grandpa (he's in the spirit world,) he took me when I went away, and he said: Olive must go and get in that place and say something for mamma. That's why I come.

I had some pretty flowers just like those, only little bits of ones, what you call rosebuds, they put on me when they did put my hands over so. [Crossing them.] I want to say to my mamma that I carried 'em to the angels, I did, because when I got over there to my good, nice grandpa. I did have some of the pretty Olive May.

because when I got over there to my good, nice grandpa I did have some of the pretty rosebuds, two little white ones, just like what

rosebuds, two little white ones, just like what she did get for me.

My mamma lives a long way from here. I never came here before—I do nt know—can I get away again so far? I won't get lost, will I? [You'll get back all right.] Will you please, mister, say in your paper that Olive May is all right, in a pretty flower world, and I do n't feel bad any more, my head do n't feel achy, and I am well. She reads your paper.

Grandpa sends his love, too, and said that it was her persistent cry that helped the little one to come so far away and send word. I do n't want to cry in meeting, would you? Where did you get the flowers? [Somebody sent them to Lotela.] They are lovely.

tela.] They are lovely.
I see, oh! a handsome angel here. She's got

bright, shining hair, all curly like, and she's got white ones like those [pointing to the flowers] on her head. They call her Pearlie, and she say she brought the flowers. I think she's nice, don't you?

Rev. J. B. Hadley.

[To the Chairman:] I give you greeting, sir. I hesitate, almost, to advance; I would not [To the Chairman:] I give you greeting, sir. I hesitate, almost, to advance; I would not be unseemly in my haste in returning from the spiritual world, lest I should be faulty in my expression; and yet, sir, something impels me to come, and, as it were, make open confession to the mistakes and the errors of religious conception of the past. While doing this I must claim honesty of purpose and sincerity of profession in my earthly life. Trained to a ministerial career under the instructions of what I believed to be the gospel of truth, I adopted and entertained those theories and opinions of human destiny and of eternal life that I sought to give to my people. A long life of what I thought was usefulness was mine on earth; but a brief experience has been mine as a spirit independent of the physical form, and yet in this little space of time I have reconstructed some of my opinions, so that I might express myself more fully in accordance with the everlasting love of God than I might have done here. I have now a broader sense of eternal love; I can see something of the great chain of human brotherhood that links all souls in one, and that one being the Creator and Father of the universe. I was not quite broad enough to take this into my heart during my earthly life, but beyond the veil and broad enough to take this into my heart during my earthly life, but beyond the veil and the mists of mortal experience and its environments I can behold something more of the glory of the Infinite life.

I have learned very little. I am not here as a teacher. I am only an humble student seeking light from my Father, and his ministering angels; but, sir, learning of the open way back to the earth—and I have no doubt you have many such avenues for returning souls—I deemed it my duty to step forward and manfully express my regret that I did not know more of the truth, did not understand more of the heavenly life, and that I groped in the shadows of an earthly misconception. I think my friends will admit that when I felt a truth oressing upon me I was not slow to utter it.

would not be deterred by human opinion from giving expression to my sentiments upon an important question, and I return in the same spirit of independence, and may I not say, of spiritual strength, to give my word of attesta-tion to the truths of immortality, to the truths of communion between the two worlds, and to the fact of reunion between the two worlds, and to the fact of reunion between kindred souls in the higher life. I met my loved ones who were taken from the body previous to my own sum-mons, and for me there was joy and compensamons, and for me there was joy and compensa-tion for the limitations of the external life, in this grand recognition of friends in heaven. I am satisfied to take up new lines of study, and to learn what I can of those diviner things that are around me. I feel my littleness, I de-plore my weakness, for I behold others who have strength, who have gained greater knowledge, and come into a working atmosphere, but I feel I shall grow in these powers, and that eternity is before me.

I waft my greeting to my friends, and to my people, who perhaps may care to hear of these things belonging to the spirit, and I assure them that it is well with me and mine. I shall be known in Campton, N. H., as Rev. J. B.

Jacob Fuller.

[To the Chairman:] You will kindly permit another old veteran to make himself known, I trust. I watched the little blossom that first spoke to you in her confiding simplicity and beautiful innocence, and I thought, surely a ray of heavenly light will be left over the path that one of his angels has trod, and I may pass along that way, only to gain benediction from its linfluence. If I do not express myself according to your rules, sir, I trust you will correct me. I am a stranger on your grounds, but cording to your rules, sir, I trust you will correct me. I am a stranger on your grounds, but
I have been told that all are made welcome,
and I would be gratified to transmit a thought
to friends and former associates at Lexington.
Va. There I found many congenial souls, and
there the life and pursuits that were adapted
to the bent of my mind were mine. I seemed
to become a part of that establishment in which
I was engaged, surrounded by books and their to the bent of my mind were mine. I seemed to become a part of that establishment in which I was engaged, surrounded by books, and their influence, for these silent teachers have an influence, for these silent teachers have an influence, I can assure you, which thoughtful minds can receive and interpret. I seemed to grow into an understanding of various mental natures that I had never personally met. Some of these I have been privileged to meet since I passed to the spirit-world, others I have not seen, but the truths which they have taught through the power of the press, live and exercise an effective result upon the expansive nature of mankind. One may perhaps grow weary of the world and its follies, become dissatisfied with the external whirlpool of an exoiting business life, and he may desire to withdraw himself, so far as he can, in accordance with the social rules of life, to that seclusion which he craves, for the unfoldment of his mind, and in so doing he may gather from the preserved pages of the past and of the present—the productions of thinking minds—such companionship and knowledge as he may not receive in external ways.

I find this so on both sides of life—none the external ways.

ship and knowledge as he may not receive in external ways.

I find this so on both sides of life—none the less in the spirit-world than in the mortal; there, to my astonishment, are works of art and of intellect that are as enduring as the ages, and are calculated to meet the wants of the progressive man.

I desire to be a progressionist more now than I ever did; in the past these things did not appeal to me as thoroughly as they do at present, but, sir, most assuredly I shall try to take advantage of the opportunities opening before me to inform myself upon these matters which pertain to the spiritual side of humanity. I would like my friends of the "Washington and Lee Library" to believe that I can return, and not only I, but, so far as I know, all souls who have passed through death, and who can find an avenue through which to make themselves known to friends below. Jacob Fuller.

Frank Mellen. I hardly dared to hope that I should be allow-

ed to say a few words to-day, because I know so many anxious spirits are crowding here at your meeting to utter some thought or to give some message that they feel is needed by friends on earth; but I, too, felt that I was needed here; I felt that It would be a relief to me to express my love and fadeless remembrance to my dear mother, and to assure her that in her physical weakness she is dearer to me and to her angel friends at large than she was in her days of more powerful strength. As the years go by, each one bringing her nearer to the heavenly world, I feel that her spirit is growing more broadly out into the higher atmosphere, and I know that we who come to her and exercise an influence upon her medi-

is growing more broadly out into the higher atmosphere, and I know that we who come to her and exercise an influence upon her mediumistic life are welcome and recognized; for she is a medium, and bright, brave, good words have been spoken through her organism for helpful work, and what has been given through her agency in this way must only react in blessing to herself; so I feel, and so do those dear spirits who come with me.

Uncle Ed wishes me to say that he never forgets his friends on this side of life; that he, with all the strength and sympathy of spiritual manhood, comes to do what he can to assist those who are in need of help; and this, he says, may not be much, yet it may add al little to the sum of human happiness. He says: "Tell Lucy we all bear to her the spiritual magnetic forces that she needs, and that by and bye the change will come that will relieve the spirit from the outward limitations."

I bring my love to father, and hope that he will realize it in the depths of his heart that we do come to watch over those who are near to us, and will try our best to make our presence known at the time when it may be of most lasting good. My father is C. N. Mellen of Boston, and I am Frank Mellen.

Emily Hayes.

Emily Haves.

Emily Hayes.

My name, Mr. Chairman, is Emily Hayes. I might say that I come from Philadelphia, although in reality I come from the spirit-world, where I have lived a few years, and have been so glad to live, because, while there, I have felt all the time as if I have been made over into a new life, if you can understand that. Here, I was narrowed in my opportunities. I was obliged to work for my living. I did not object to that. My friends used to say I had not a lazy bone in my body, but I did sometimes get very tired of the ceaseless round of grinding labor, that brought in so little recognition of the time and strength put into it. I have been as one lifted into a higher life, into a broader condition, and I have tried, all this time, to get back word of it to my friends, because I know they would rejoice with me in the thought that I had been freed from those troublesome things of the past, and I thought also, that if I told them of my own good fortune, it would give them hope and strength and encouragement, for their own lives, and perhaps they would be able to press on with retune, it would give them hope and strength and encouragement, for their own lives, and perhaps they would be able to press on with renewed vigor, if they could learn of these things, and so I tried to come. I am glad to-day the way is open for me to speak my little thought, and to send love to my friends, and tell them I will be glad to greet them all on the spirit side. I thank you for this opportunity.

INDIVIDUAL SPIRIT MESSAGES TO BE PUBLISHED NEXT WEEK.

Oct. 10 (Continued).—Elder Benjamin Whicher; Sarah Crooker; Capt. James Duncan; John Andrew Ryan; S. B.

THE-MESSAGES GIVEN (THROUGH MRS. M. T. LONGLEY)

As per dates will appear in due course.

Nor. 7.—Dr. Willard Adams; James Tisdale; Josephine
Morse; Fred Massey; Lotela, for Samuel Wood, Thomas
Varney, George Davis, Mannie Noonan, Joel Twitchell, Polly
Clough, Jane Harper, Robort Clackmore, Obed Smith, Grace
Carter, H. W. Newhall, Nettle Wentworth.

Materialization of Spirit-Forms.

To the Editor of the Banner of Light

Some four weeks ago Mrs. Hattie Stafford opened her séances for materialization at 456 Shawmut Avenue, Boston, with a large and appreciative audience, since which time there has been increasing interest in the manifestations. Owing to the smallness of the séance room, she is obliged to use the adjoining one for her cabinet. While this arrangement is not such as would be satisfactory to skeptics, it is more than made up by the higher test of intelligent communications and the frequent materializations in various parts of the room.

On Thursday, 30th ult., there was a small table with a top not over eighteen inches in diameter, standing in a corner of the room next to the street, as far as possible from the cabinet, directly under the lamp used to light the room. In the course of the séance there appeared upon nis table a faint misty light, at first not larger than a hand. It slowly rose, enlarging into a human form, whose head nearly reached the ceiling, and, like other materialized forms, apparently solid. It stepped down from the table and conversed with several persons.

I sat so near the table that I could have put my hand upon it, and as there were others quite as near, whose observations coincide with mine,

as near, whose observations coincide with mine, it seems hardly possible that there could have been any mistake about it.

I have heretofore expressed so strongly my appreciation of Mrs. Stafford's qualities as a medium that it is not necessary to repeat it here. Those who are interested in these phenomena will be well repaid by giving her séances careful study.

nomena will be well repaid by giving her séances careful study.

I see by the advertisements in your paper that Mrs. Bliss and Mrs. Fay have commenced their séances. I also learn of several private materializing mediums whose manifestations are confined to the family circle. I hope before long to give your readers such an account of some of these manifestations as to convey to them a clear concention of the present condithem a clear conception of the present condi-tion of this phase of the spiritual phenomena as expressed through medial instruments. E. A. BRACKETT.

Nothing On Earth Will



Sheridan's Condition Powder! It is absolutely pure. Highly concentrated. In quantity it costs less than a tenth of a cent a day. Strictly a medicine. Provents and cures all diseases. Good for young chicks. Worth more than gold when hens Hoult. "One large can saved me \$10, send six for \$5 to prevent roup," says a customer. If you can't get it send us 50 cents for two packers for \$1.4 pound can \$1.20 post-paid; 5 cans \$5, express paid. "THE BEST POULTRY PAPER," sample copy free. Poultry Ratising Guide free with \$1 orders or more. I. S. JOHNSON & Co., Boston, Mass.

Vermont State Spiritualist Association

Vermont State Spiritualist Association.

The Annual Convention will be held at Hyde Park, Yt.,
Nov. 14th, 15th and 16th, 1890, commencing at 2 o'clock P. M.,
the 14th, in American House Hall, C. F. Randall, proprietor.
All State Speakers and Magnetic Healers are invited and
expected. In addition to the above talent we have engaged
F. A. Wiggin of Salem, Mass., a fine lecturer and platform
test medium, and as this is his first appearance at our Conventions it is to be hoped that the people will come and
hear him.

Reard at the American House \$1 60 per day.

hear him.

Board at the American House \$1.00 per day,
Good nusic will be furnished.

All members of our Association are especially urged to be
with us, as officers are to be elected for the ensuing year,
and other business of importance will come before the Convention.
All railroads leading to Hyde Park have granted special

rates.

Every one is cordially invited to be present. Those have ing dues can remit to the Treasurer. Janus Crossett, Esq., Waterbury, Vt. Per order.

L. C. WEERS, Sec'y.

Proctorwille, Vt., Oct. 17th, 1890.

For the linnner of Light. DON'T FORGET THE OLD HOME.

BY EMMA ROOD TUTTLE.

How soon the little ones grow up, And leave our loving care! We nurtured them in weariness, But it was sweet to bear. Now I can fold my hands and dream; No children waken me, For mine are grown, and all at work Shaping their destiny.

What would I give, some lonesome hour. To care for them once more! To soothe their troubles, as I did In the departed yore. Oh! just to wash a smulted face Or brush a frowsy head,

Would yield more happiness to me Than rhyme has over said.

The little hands which used to steal So gently into mine. Are doing battle with a world Where greed and vice combine; I know they droop and ache sometimes, When I would be so glad To aid and strengthen, as I used,

I think they long for me as much As I for them, although The utterest unselfishness Would wish it were not so, But that their lives are so complete

My lassies and my lad.

They miss not even me, Their mother, who at least may pray, "Children, remember me!"

They used to kiss me every night. And every morning, too; And, oh! such sweetness as it put In all I had to do! Now weeks and months drag slowly by

And no child's kiss have I; Sometimes I long for them so much It seems that I must die, I know it is the mother heart Moaning to keep her own,

Fearing her younglings are not strong Enough to run alone, But willing for their greatest good To bear her biting fears. Sending her voice far out to them.

"Be strong and true, my dears."

Oh! children, do n't forget the home; Its memories are sweet, And it is lonesome now, without The chiming of your feet. Send love thoughts back-1 know you do-And letters warm and true: They are exquisite comforters

To help "the old folks" through. Berlin Heights, O., Oct. 20th, 1890.

A Tennessee Mystery.

As stated by us last week, a correspondent of the Nashville (Tenn.) American, writing from Dresden in that State, reports the result of a visit to the home of Mr. Hayes, near Greenfield, whose daughter has been the subject of a strange phenomenon, which has led to her being called "the cotton girl." The facts in the case are that during these "spells" (entrancement) "an invisible woman" approaches her and places cotton on her throat.

The phenomenon is certified to by responsible par-

tles. Those visiting the child-an account of whose investigations is given in The American-comprised eight ladies and gentlemen.
"We arrived," say the visitors, "at Mr. Hayes's at

11 o'clock, and, being cold, made no examination of the girl. Soon she took a spell, throwing her head backward and knocking at her throat to drive the woman away who comes and chokes her and puts the cotton on her. While in these paroxysms her voice is very unnatural, and she seems to be saying, 'It hurts, it hurts,' but on being questioned the child said she was telling her mother to 'Rub harder, rub harder. Her dress, an ordinary gingham, was fastened at the back, and when undone there was the piece of cotton on her throat. After having five spells, during which time she was not thoroughly searched, we examined her closely and found no cotton about her bed or clothes, and no quilts from which there was any evidence of any having been taken. We waited for her to have another spell, which she did, but no cotton this time was found. Some of us thought it looked suspicious that the girl's mother always was crouched beside the bed and rubbed her during the spells, and Mrs. Gardner asked for and was given permission to take her place, the cotton still appearing until the last spell.

One of the party, Mr. Garrett, of Nashville, was passed off as a physician, and pretended to make an examination as such, but the girl remarked: 'That man don't ask questions much like a doctor,' which, says the writer, is another evidence of her keen natural sense. Occasionally no cotton appeared at the close of the 'spells,' the girl accounting for it by saying that it had been 'dropped by the woman in yelw.' Some who doubted this went there and sprinkled and swept the floors twice, the cotton afterward being found where the invisible woman dropped it. The girl one time told them she had dropped it at the door on her way, and, sure enough, upon going to the door, it was found there."

Additional evidence of this being a spirit phenomenon is this statement of the investigators: "We have been told by reliable people that strange rappings can be heard about the place, the mother of the girl saying the knocking was frequent about the head of the bed."

of the genuineness of the "mystery" they say:

"When we looked into the honest faces of those old people, and saw the troubled look on the face of the people, and saw the troubled look on the face of the people, and saw the troubled look on the face of the people, and shaw the troubled look on the face of the people, and shaw the troubled look on the face of the people, and the they were practicing a fraud. They gave us every opportunity to watch and examine the girl, who is most suspected of practicing a deception, is mentally capable of planning and carrying out any such scheme. They are making no money out of it, and will often refuse to accept any when offered, for the reason that they would be more accused than ever of trying to fool the people. They say for weeks they have had to neglect their work on account of this strange affliction."

At last accounts the "spells" came less frequent, and the cotton is found lower on the body. The correspondent closes by saying he "gives this testimony from educated, intelligent ladies, whose veracity no one will dispute."

"American 'Noseology."

"American 'Noscology."

There can be no doubt as to the almost universal prevalence of Catarrh in this country. Even our speech has acquired a masal twang. And this is not, as might be supposed, "The twang that spoiled the hymns when Cromwell's army sang," but it is undoubtedly a catarrhal symptom. In most medical works at the present day the nose is very "prominent," The "fierce Catarrias" continue their ravages. But, is nothing to be done? Is there no remedy? Let us see.

Drs. Starkey & Palen:—"After suffering many years with Catarrh, and trying many remedies, I found greatest relief in the use of your Compound Oxygen Treatment, and I highly recommend it to others." Mrs. J. C. Arringtone, Livingstone, Ala., March 1, 1889.

Drs. Starkey & Palen:—"Your Compound Oxygen cured me of chronic Catarrh. I have great faith in it for the throat and lungs." T. P. Dicker, Man, New Haven, Conn., March 25, 1889.

You will find a great number of testimonials from patients who have been cured of Catarrh and other diseases, in our treatise on Compound Oxygen, a book of 200 pages, giving full account of the discovery, nature and rosults of Compound Oxygen. It is a book well worth reading. The only genuline Compound Oxygen. Address Drs. Starkey & Palen, 1029 Arch street, Philadelphia, Pa., or 120 Sutter street, San Francisco, Cal.

Passed to Spirit-Life,

From Washington, D.C., Oct. 21st, Mary J. Highee, wife of Henry Higbee, in her 71st year.

of Henry Highee, in her 71st year.

After forty-eight years of happy married life, she passed out of sight only of those who love her. She was in her usual health, and about to partake of her morning meal, when she was stricken with paralysis, and ceased to breathe in twolve hours' time, being unconscious from the moment of attack.

Mr. and Mrs. Highee were among the oldest workers in Spiritualism—she for many years enjoying the blessing of being herself a wonderful medium for spirit communion. Beloved by those who know her, she will be missed by all. Her companion survives her.

The funeral took place Oct. 23d, and the guides of Mrs. Clara A. Field-Connit spoke tender words of coinfort to those who will so sadly miss her visible presence. Her memory, like her life, is full of sweetness.

WORTH A GUINEA A BOX. For BILIOUS & NERVOUS DISORDERS SUGH

Sick Headache, Weak Stomach, Impaired Digestion, Constipation, Disordered Liver, etc., ACTING LIKE MAGIC on the vital organs, strengthening the muscular system, and arousing with the rosebud of health
The Whole Physical Energy of the Human Frame.

Beecham's Pills, taken as directed, will quickly RESTORE FEMALES to complete health.

SOLD BY ALL DRUCGISTS. Price, 25 cents per Box. Prepared only by THOS. BEECHAM, St. Helens, Lancashire, England. B. F. ALLEN CO., Solo Agents for United States, 365 & 367 Canal St., New York, who (if your druggist does not keep them) will mail Beecham's Pills on receipt of price—but inquire first.

(Mention this paper.)

Better than Tea and Coffee for the Nerves.

\mathbf{V} an \mathbf{H} outen's \mathbf{G} ocoa

The Original---Most Soluble. Ask your Grocer for it, take no other.

DR. F. L. H. WILLIS

May be Addressed until further notice, 46 Avenue B, Vick Park, Rochester, N. Y.

R. 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.

Oct. 4.

SOUL READING.

Or Psychometrical Delineation of Character. Or Psychometrical Delinention of Character.

MRS. A. B. SEVERANCE would respectfully announce to the public that those who wish, and will visit her in person, or send their autograph or lock of hair, she will give an accurate description of their leading traits of character and peculiarities of disposition; marked changes in past and future life; physical disease, with prescription therefor; what business they are best adapted to pursue in order to be successful; the physical and mental adaptation of those intending marriage; and hints to the inharmoniously married. Full delineation, \$2.00, and four 2-cent stamps. Brief delineation, \$1.00, and four 2-cent stamps.

MRS. A. B. SEVERANCE,

1000 Main street.

White Water, Walworth Co., Wis.



Everlasting Wick Requires no trimming, as it will never burn out. Nothing but the oil burns, as the wick is "Mineral Wool." which cannot burn, and no black amoke or soot to discolor the chimney, &c. Gives a white, clear, brilliant light. Agents can make fortunes with it. Retail price, loc. each. Wo will send 3 sample wicks for loc. Small wicks, No. a doz., \$2.25 a gross. Medium 25c. per doz., \$2.75 a gross. Large, 30°c. a doz., \$3.25 a gross. 1 Gross, assorted sizes, \$2.75. All postpaid. Address, F. O. WEHOSKEY, Providence, B. I

URE Sick Headache, Billiousness,

INDIGESTION. DYSPEPSIA. LIVER COMPLAINT, NERVOUS DEBILITY and CONSUMPTION. To prove this statement I will send one bottle of my remedy FREE to every reader of this paper who will send me their name and address. A trial costs you nothing. Write to day, stating your disease. Address

Prof. HART, 84 Warren Street, N. Y.

PSYCHOMETRY.

ONSULT with PROF. A. B. SEVERANCE in all matters pertaining to practical life, and your spirit-friends. Send lock of hair, or handwriting, and one dollar. Will answer three questions free of charge. Send for Circulars. Address 195 4th street, Milwaukeo, Wis.

ASTONISHING OFFER.

S END three 2-cext stamps, lock of hair, name, age, sex, one S leading symptom, and your disease will be diagnosed free by spirit power. DR. A. B. DOBSON, Maquoketa, Iowa.
Oct. 11. 13w* "IF YOU WOULD KNOW" YOUR Future Business Prospects, consult FRED A.
HEATH, the Blind Medium. Euclose Postal Note for
50 cents, or register your letter, with lock of thair and stamp.
Address 6 Park Place, Detroit, Mich. 4w° Nov. 8.

DEAF Pock's INVISIBLE TUBULAR FAR fortable. Successful whereal Ramedies full. Baidby F. Hiscox, early, 848 Br'dway, New York, Write for book of proof FREE. Mar. 1.

Karl Anderson, Astrologer, POOM 6, 8% Bosworth street, Boston, Mass. Office hour 1:30 P. M. to 8:30 P. M. Evenings by appointment.

Sealed Questions Answered, A ND a Full Written Sitting, for One Dollar and two stamps. Address MES. ELIZA A MARTIN, Lock Box 1577, Fitchburg, Mass. 5w° Nov. 8.

1877, Fitchburg, Mass.

TRS. J. J. WHITNEY, the well-known medium, has purchased the "VAN NESS," a first-class boarding and lodging-house, 1812 Market street, 8an Francisco, Cal. Tourists will here find all the comforts of home, elegant, sunny sultes and single rooms, with first-class table, at reasonable prices. The Valencia, Haight and Castro street care pass the door. Sittings daily. 14w Oct. 4.

\$75.00 to \$250.00 A MONTH can be made ferred who can furnish a horse and give their whole time to the business Sparomoments may be profitably employed also. A few vacancies in towns and cities. B. F. JOHNSON & CO., 1009 Main St., Richmond, Va. Feb. 8.

COINS If you receive any money coined before NUMISMATIC BANK, Boston, Mass. for circulars on rare coins and government premium flonds. A fortune for somebody. Steow Sept. 20.

MRS. JENNIE CROSSE, Business, Test and Medical Medium. Six questions answered by mail, 50 cents and stamp. Whole Life-Reading \$1.00. Magnetic Remedies propared by spirit-direction. Address \$1 Tremont street, Lynn, Mass.

CANCER and Tumors OURED: no knifor.
Book free. Drs. Gnarios & Dix.
Feb. 8. Ly

Feb. 8. F. SMITH, TRANCE MEDIUM, holds sittings daily, Fridays, Saturdays and Sundays excepted, at Vernon Cottage, Grescent Beach, Revore, Mass. Torms, \$1.00. Hours, from 9 A. M. to 6 r. M. tt oct. 11.

A. VOOLE FROM IOWA NOW SPEARS:

DR. J. C. BATDORNE—Dear Sir.: I am happy to say that I am perfectly well again, and I thank God that I was advised by a kind friend to write to you; and if I had not done so I would have been in my grave long ago. At the time I put myself under your troatment I was not expected to live 24 hours. I had fallon from a hale, healthy woman of 18 lbs., to a mere skeleton of 78 lbs. But after using your wonder ful Powders three months I am happy to say that to-day I weigh 160 lbs. I was given up by five doctors of Angus, Dallas Centre and Des Moines, flow. They said they could not do anything more for me, and that I could not live 24 hours. Every one says it was a wonderful cure. If any one doubts the truth of this, let them write to me. In conclusion I say from my heart: God bless and prosper you, and may you still continue snatching people from the grave.

Yours in gratitude, Mrs. Joins JEFFRRSON.

Angus, Iowa, Feb. 28th, 1890.

PIACNOSIS FREE.

DIAGNOSIS FREE.

CEND two 2-ct. stamps, lock of hair, name in full, age and D sex, and I will give you a CLAIRVOYANT DIAGNOSIS OF YOUR AILMENTS. Address J. C. BATDORF, M. D., Principal, Magnetic Institute, Grand Rapids, Mich. 1111 Nov. 1.

Mediums in Boston.

Developing and Business Medium.

Clairvoyant Physician, No. 1581 Washington Street, (Third door north of Rutland street.)

Sittings daily from 9 A. M. till 5 P. M. Price \$1.00. Development of Mediumship a Specialty.

SIX PRIVATE SITTINGS FOR \$4.00 IN ADVANCE. CIRCLES. Sunday, at 11 A. M., for Development and Tests. At 8 P. M., for Psychometry and Tests.

Special terms for magnetic treatment by the month.

Oct. 25.

4w*

GEORGE T. ALBRO,

No. 55 Rutland Street, Boston, MENTAL and Magnetic Physician for Diseases of the Brain and all Nervous Affections, Rheumatic and Neuralde troubles.

Special attention given to Paralytics, or those paralytically inclined.

Proceed a Magnetized Paper sent by mail on receipt of all to the paralytics. BL00. Office hours 8 to 10 A. M. 3 to 6 P. M. Lady always in attendance. 13w

DR. G. W. FOWLER, CLAIRVOYANT, eclectic, magnetic, botánic

PHYSICIAN. Spiritual Healing and Developing.
Nervous and Chronic Diseases Specialties.
8'2 Bosworth Street, Banner of Light Building, Room 4.
Office hours 9-5, not Sundays. Sittings and Treatments
by appointment.
Nov. 15,

MATERIALIZATION!

MRS. C. B. BLISS. Scances Sunday, Tuesday and Thurs day evenings, at 8 o'clock. Also Sunday and Wednes day, at 2 p. M. No. 12 Pembroke street, between Brookline and Newton streets, Boston. Take Shawmut Avenue cars.

J. N. M. Clough, NATURAL Electric and Magnetic Physician. Specialties Diseases of the Lungs, Eyes. Brain and Nerves. Office No. 23 Berwick Park, near Columbus Avenue, Boston. Office hours from 10 A. M. to 12 M. Mondays, Wednesdays, Fridays and Saturdays will visit patients. 8w Oct. 25.

Miss A. Peabody, BUSINESS, Test and Developing Medium. Sittings daily. Circles Monday, Thursday evenings, and Tuesday afternoons at 3 o'clock. Six Developing Sittings for \$4.00. 1011 Washington street, opposite Davis street, Boston. Nov. 15.

W. R. Colby, INDEPENDENT State-Writer, Inspirational Speaker and Platform Test Medium, has taken rooms at 443 Shawmut Avonue, Boston. Will give sittings daily (Sundays excepted). Desires engagements with societies in New England for fectures and platform tests. Sw. Nov. 1.

HATTIE C. STAFFORD.

456 SHAWMUT AVENUE, BOSTON, MASS. Sundays and Thursdays, 2:30 P. M.; Fridays at 8 P. M.

Miss L. E. Smith, TEST MEDIUM. Sittings daily. Hours 10 to 12, 2 to 4. Circles Sunday. Tresday and Friday evenings, at 8, Wednesday at 3 P. M. 344 Shawmut Avenue, Hoston. lw*

Lizzie Kelley,

PSYCHOMETRY, and Test Trance Medium, would like to make engagements for Platform Speaking and Tests. Private Sittings daily. 365 Tennon street, Boston, Mass. Nov. 15. Mrs. J. M. Carpenter

WILL see patients at her residence, 303 Warren street, Boston (Roxbury District), on Tuesdays, Wednesdays, Thursdays and Fridays. (Take Warren street Electric Cars on Shawmut Avenue.) 8w* Sept. 27. Mrs. A. Forrester

WILL give Trance Sittings daily, also Magnetic and Electric Treatments, from 10 A. M. to 5 P. M. No. 181 Shawmut Avenue, one flight, Boston. Do not ring. Oct. 25.

Miss L. M. Whiting, MASSAGE. Formerly with Dr. Muuroc. Has been in con-stant practice since 1873. Removed to Hotel Glendon, corner Columbus Ave. and Cazenove street, Suite 19, Boston. Oct. 11.

Mrs. H. B. Fay, M ADISON PARK HOTEL, Sterling street, Suite 6, Boston, Mass. Seances Thursday and Saturday, at 2:30 r.M.; Wednesday at 7:30; commencing Nov. 6tb.

Dr. Fred. Crockett,

MAGNETIST and CLAIRVOYANT. Consultation free Moody House, 1202 Washington street, Boston. Nov. 8. F. W. Strickland,

MAGNETIC Healer and Trance Medium, Hotel Glendon, Suite 4, Columbus Avenue, Beston. Hours 9 to 12, 2 to 4. Miss J. M. Grant,

TEST and Business Medium. Office Banner of Light Building, 81/2 Bosworth street, Room 7. Hours 9 to 6. Nov. 1. Mrs. Alden,

TRANCE MEDIUM. Medical Examinations and Magnetic Treatment. 43 Winter street, Boston. Oct. 25. Mrs. C. T. Crockett, MEDICAL and Test Medium. Vapor Baths and Magnetic Treatments. 165 West Brookline street, near Tremont Street, Boston. Sw* Nov. 1.

MRS. M. J. BUTLER will receive her patients on Tuesdays and Thursdays, from 9 to 4, at 375 Columbus Avenue. No arrangement for interviews at the store of W. S. Butler & Co. can be made for patients. Sept. 20.

MRS. H. W. CUSHMAN, Musical, Test and Business Medium. Six questions answered by mail, \$1.00. Also examination by lock of hair, \$1.00. Circles Thursdays at 2:50. 104 High stroot, Charlestown. Miss Heien A. Sioan,

MAGNETIC Physician. Vapor Baths. No. 178 Tremoi Street, Boston. Oct. 18.

SIX QUESTIONS answered or reading given by spirit power for 50 cents and two 2-cent stamps. MARQUERITE BURTON, 1472 Washington street, Boston. Nov. 1. Mrs. Kate R. Stiles,

43 Dwight street, Boston.

Mov. 1. 43 Dwight street, Boston. 8w

MISS KNOX, Test, Business and Medical Medidum. Sittings daily. 208 Tremont street, Boston. 1w*

MISS DR. S. BOICE, Electric and Massage Oct. 25. 3w*

MRS. J. C., EWELL, Inspirational and Median Physician, No. 98 West Springfield street, Boston. 8w*



THURE BLOOD AND PERFECT NUTRITION are necessary for good health. BOVI-I NINE, a preparation of the juices of lean raw meat carefully selected, contains all the elements for making New and Pure Blood and giving perfect/nutrition to all the organs of the body. For this reason weary brain and hand-workers derive the greatest benefit from BOVININE, which furnishes in abundance the nourishment so eagerly absorbed

Mediums in Boston.

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Dr. Abbie K. M. Heath, Magnetic Treatments and Vapor Baths M EDICINES and Magnetized Paper furnished as required. Circles Tuesday afternoon, at 3 o'clock. Private Sittings 1 to 9 P. M. Names, Dates, Losses, Business Prospects, etc.

l to 9 P. M. Names, Dates, Losses, Business Prospects, etc. Terms, 81.00.

EFF Gives Mittings and Advice by Letter. Write your full name and age, ask me ten questions, enclose \$1.00 and stamp, and address me at Hotel Simonds, 207 Shawmut Ave., Boston, Muss. Nov. 15.

Dr. Julia Crafts Smith,

CELEBRATED for ber many curves, can be consulted upon all diseases, either personally or by letter. By letter, enclose a 2-cent stamp, age, sex and symptoms, lock of hair and one dollar. The Doctor is an educated physician, with a gift; has had a family practice, acute and chronic, for twenty years, with success equaled by few. She will describe and locate diseases without asking questions.

The Doctor gives free Medical Examinations, to ladies, every Thursday at the office. Hotel Emerich, 6 Clarendon street, hoston.

2w* Nov. 8.

Mrs. D. A. Dearborn, L'ECTRICIAN and Magnette Heater, receives patients L'Tuesdays, Thursdays and Saturdays, from 10 to 5, at 64 West Newton street. Residence, 29; Taber street, corner Harrison Avenne. Robury. Receptions Sunday and Wednesday evenings at 7:30 at 8 Ringold street, off Waltham, Boston.

Seer. M 188 J. RHIND. Private stitings on Business, Examinations on Health. Circles Monday, 7 F. M.; Thursday, 3 F. M.; Sunday, 7:30 F. M. Hours vio 6, 31 Common st., Boston. Nov. 16.

Dr. Harry St. Clair, INSPIRATIONAL SPEAKER and Platform Test Medium Sittings by appointment. Medical service if required 22 Tremont street, Boston, Mass. 4w Nov. 8.

Mrs. C. Mayo-Steers

HAS removed to 8 Cottage Place, off 1212 Washingto street. Circles Sunday evening, 7:45; Thursday, 3 F. & Sittings daily. Magnetic Treatments. | lw Nov. 15. Mrs. Fannie A. Dodd.

MAGNETIC PHYSICIAN and Test Medium, No. 233 Tre mont street, corner of Eliot street, Boston. Nov. 15. DR. A. H. RICHARDSON, Magnetic Healer Waverley House, Charlestown. Get. 18.

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TABLE site of Summerland constitutes a part of the Ortega T Rancho, owned by H. L. Williams, and is located on the Pacific Ocean and on the line of the Southern Pacific Railroad, five miles east of the beautiful city of Santa Barbars, which is noted for having the most equable and healthful climate in the world, being exempt from all malarial dis-

THE RECONSTRUCTOR, a weekly Spiritual paper, pubished at Summerland, \$1.00 per year, sample copies free will give full details as to the advantages, objects and progress of the Colony Send for plat of town, sample copies of RECONSTRUCTOR, and further information, to

H. L. WILLIAMS, Proprietor, Summerland, Santa Barbara Co., Cal.

DONALD KENNEDY Of Roxbury, Mass., says

Don't write to me when taking the first bottle of my Medical Discovery. I know how it makes you feel, but it's all right. There are certain cases where the Discovery takes hold sharp, but it is the diseased spot in you it has taken hold of, and that 's what you want. The Discovery has a search warrant for every humor, from backache to scrofula, inside and outside, and of course it makes a disturbance in your poor body; but the fight is short; you are better by the second bottle; if not, then tell me about it, and I will advise. I will, however, in the future as in the past, answer any letter from a nursing mother.

Sincerely yours, DONALD KENNEDY, ROXBURY, MASS. 26t



This Magnetic Belt is the Most Powerful Curative Agent ever made for Lame Back Weakness of Spine and Kidneys, and pains arising from derangements of the abdominal organs. It is Nature's Substance concentrated, and will give immediate comfort and relief by restoring Natural Action to every organ in the body.

IT IS NATURE'S IT IS NATURE'S
BOON TO
WOMANKINDI
Language but faintly
describes the healthgiving power of this
Natural Support.
The Belt is made of

The Belt is made of genuine magnets, and the genuine magnets, and the genuine magnets, and the genuine of produced its equal since the days of Paracelsua, the world-renowned physician, who cured all diseases with magnetism. Every lady, young orold should wear this vitalizing heath-giving Belt and Abdominal Support. Our Book "Piain Read to Health" free. MAGNETIC SHIELD CO., No. 6 Central Music Hall, Chicago, Ill.

Oct. 4.

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MRS. CONNELLY'S REDEMPTION COMPOUND

TESTORES Faded, Gray or Blonded Hair to its Original Color; it acts at once. Without Lead, Silver, Sulphur or Poisons. No Staining the Scalp. Sent by mail all ready for use. 25 and 50c. 2c. postage stamps taken. Address MRS. A. CONNELLY, 714 Noble street, Philadelphia, Pa. Nov. 1. cowti

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prevents baldness and gray hair, and causes the hair to grow Thick, Soft and Beautiful. Infallible for curing eruptions, diseases of the skin, glands and muscles, and quickly healing cuts, burns, bruises, sprains, &c.

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TYPEWRITER | 70 Broadway, New York. HEADQUARTERS | 144 La Salle St., Chicago. Nov. 1.

10teow MRS. WEBB,

THE ASTROLOGIST OF whom JOE HOWARD, JR., wrote, will remain at her home, where she can be consulted by mall or other wise, until February. 367 West 23d street, New York. Nov. 1.

Heaven and Hell, 416 pages, paper, DIVINE LOVE AND WISDOM, 383 pages, paper, By EMANUEL SWEDENBORG, Mailed, prepaid, for 14 cents each (or both for 25 cents) by the American Swedenborg P, and P. Society, 20 Cooper Union, N.Y. 1539.

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DR. DUMONT C. DAKE,

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EMERSON'S CONCERT SELECTIONS. (81. 89 doz.), Are excellent for Conventions FOR THE CHILDREN'S CHRISTMAS Caught Napping. (30 cts., \$3 per doz.) Lowis. Mary's Stocking. (20 cts., or \$1.80 doz.) Shogren. Jingle Bells. (30 cts., \$3 per doz.) Lewis. King Winter. (30 cts., \$5 per doz.)

Kmns at the Kerchiefs. (20 ots., §1.80 dos.) Lewis, Christmas Gift. (15 cts., §1.80 per doz.) Rosabel. Kingdom of Mother Goose. (25 cts., \$2.28 doz.)
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Aug. 50.

Aug. 50.

ASTROLOGY. I practice the science according to the states of the present time. Satisfaction guaranteed. For terms address JULES WEHRLI, 207 South 3d street, St. Louis, Mo. 13w* Sept. 13. The Writing Planchette.

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

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

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

Nativities written at prices proportionate to the detail demanded.

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July 19.

NEW GOSPEL OF HEALTH, CONTAINING seven sections on Vital Magnetism and Illustrated manipulations, by Dr. STONE. For sale at this office. Price 51.25; eloth-bound copies, \$2.09.

Banner of Bight.

BOSTON, SATURDAY, NOVEMBER 15, 1890.

Meetings in Boston.

Spiritual Meetings are beld at the Banuer of Light Hall, D Bosworth Street, every Tuesday and Friday afternoon, Mrs. M. T. Loigley occupying the platform; J. A. Shelhamer, Chairman, These interesting meetings are free to the public. First Spiritual Temple, corner Newbury and Exeter Streets.—Spiritual Faternity Society: Sunday, "Temple Fraternity School for Children" at 11 A. M.; Locture at 24 P. M., by Mrs. H. S. Lake, Tuesday, Industrial Union at 74 P. M. Wednesday, Sociable at 75 P. M. E. A. C. Sanger, Secretary.

The Baston Snieltual Temples College.

The Boston Spiritual Temple Society, Berkeley
Hall.—Services at 10% A.M. and 7 P.M. Seats free; pubile cordially invited. William Boyce, President; George S.
McGrillis, Treasurer.

McOrillis, Treasurer.

First Spiritualist Ladies' Aid Society.—Organized 1837; incorporated 1832. Parlors 1031 Washington street. Business meetings Fridays at 4 P. M. Tea served at 6 P. M. Public meeting, with music, addresses, tests, etc., at 7½ P. M. Mrs. E. Barnes, Fres.; Mrs. A. L. Woodbury, Sec'y.

America Hall, 724 Washington Street.—Echo Spiritualist's Meetings Sunday at 2½ and 7½ P. M.; also Thursdays at 3 P. M. Dr. W. A. Hale, Chairman.—Ohildren's Progressive Lyceum meets Sundays at 10½ A. M.

Dwight Hall, 514 Tremont Street, opposite Herkeley.—Spiritual meetings at 2½ and 7½ P. M. Mrs. Dr. Heath, Conductor, office Hotel Simonds, 207 Shawmut Avenue, Boston.

Ladles' Industrial Society will meet at Twilight Hall, 789 Washington street, every Wednesday afternoon and evening. Oircle at 4, Supper at 6, Entertainment at 7½. Ida P.A. Whitlock, Zesident.

Twillight Hall, 760 Washington Street.—Sundays, at 10% A.M., 2% and 7% P.M. Eben Cobb, Conductor.

Eagle Hall, 016 Washington Street.—Sundays at 10% A.M., 3% and 7% P.M.; also Wednesdays at 3 P.M. F. W. Mathews, Conductor.

Chelsen, Mass.—The Spiritual Ladies' Aid Society holds meetings in Pilgrim Hall, Hawthorn street, afternoon and evening of the first and third Tuesdays of every month. Friends cordially invited. Mrs. M. L. Dodge, Secretary.

First Spiritual Temple, Corner Exeter and Newbury Streets .- Last Sunday afternoon, Nov. 9th, the lecture, delivered through the entranced organism of Mrs. H. S. Lake, was upon "Personal, Domestic and Public Duties." She said:

mestic and Pillote Duties." She said:
"There was a time in the history of the race when
the word duty was not known. It has been formulated because the enlarging spiritual consciousness
has demanded an expression. It has been seen that
in the construction of families, and the evolution of
society, the individual has become so related to others
that his concerns mergo into and blend with all.
How to maintain self without selfishness, and to cooperate without cramping the individual, has been the
problem involved in morals.

How to maintain self without selfishness, and to cooperate without cramping the individual, has been the problem involved in morals.

It is a self-evident proposition, it seems to me, that no person has a right to part with other than superfluous energies, providing he recognizes his purpose of being as that of discipline in objective states. How are you to benefit others if you cannot maintain self? or what right have any to presume upon the generosity of one's fellows because of an unjust expenditure of self-preserving powers?

Many a mother is fostering in the child a habit of arrogance and idleness, of weakness and unworthiness, by exercise of the very sentiment which she thinks will crown her with glory, i.e., self-denial.

It is a law in spiritual life that he who permits an injustice is equally culpable with him who commits it. Your duty to self is not a whit less imperative than your duty to your fellow.

The preservation of this equilibrium establishes instice in the world. You have given birth to the term, but have not yet clothed it with being. Duty to self obligates you to maintain normal states, and what these are is for you to ascertain. Fancy a family conference in which the members were to state to each other their several views as to mutual duties, and then fancy the effort to realize this.

Sound minds, sound bodies, cheerful situations are almost universally essential to moral balance; you have no right to permit another to defraud you of these under pretence of the cultivation of the virtue of self-denial, as he has no right to exact it for any supposed special universal gain.

To balance the states of give and get constitutes the science of human duty.

How delicate the line between personal and public

supposed special universal gain.

To balance the states of give and get constitutes the science of human duty.

How delicate the line between personal and public duty may be discerned in the discussion now being carried on relative to 'Catholic conscience' and the public schools. Who shall say how much the State may limit the individual to preserve itself, or how far personal liberty may be impaired for public safety? Duty is always a word capable of serving double purposes, for it deals with unity in diversity, or the relation of each to all.

The more humble the citizen the greater the obligation of society to give him room in which to expand. You cannot settle questions of social evil by disputes as to legal obligations, nor can you apply what is termed love to the healing of the body politic; for oftentimes the sentiment of 'love' beggars the bestower, and fosters the thoughtless and undeserving. Nice distinctions of duty are demanded, and careful scrutiny of principles is imperative, ere it will be possible to outline even an approximately correct standard for the guidance of human conduct."

Next Sunday the topic will be: "Some Special Features of the Work of the Fraternity Society." School at 11 A. M. Industrial Union Tuesday evening. Song Service and Social Wednesday evening. Meeting for Women Fridays at 2:30 P. M.

THE FIRST SPIRITUAL TEMPLE FRATERNITY SCHOOL.-Last Sunday our school opened with singing "America," followed by a reading by Miss Grace

SCHOOL.—Last Sunday our school opened with singing "America," followed by a reading by Miss Grace Dyar of "We are Building on Eternity's Shore." The question of the hour, "The Importance or Non-importance of Trivial Things," was answered by Lizzle Nolen, E. B. Packard, Mabel Paine, John Nolen, Edna Towne, E. B. Thurston, Mr. Gregory, Mr. George, Dr. Caswell, and Miss Maude Banks, from whose essay I extract the following:

"It seems that this subject should be treated as the great importance of small things. This temple wherein our school meets shows an example: the materials of which it is built; the massive stones, showing cohesion of atoms; the timbers, requiring years of growth from seed and small trees; the time it required to construct it, made up of months, days, hours and minutes; the many dollars which it cost to build it, made up of single cents, added together. The spiritual development which brought it about was the result of years of mental labor of the ascended workers upon its founder, and then upon the co-workers, and as the large oak comes from the little acorn, so has our school grown from time to time, like the little seed from which grows the large forest."

A reading by Lizzle McDonald and a song by Miss Bertha Dayls of "The Children's Home," were followed by the school reading in concert the lesson of the day from The Temple Messenger.

We were agreeably entertained by remarks from Mrs. Julia Craits Smith, and Mr. Mertill from Tolland, Conn.

ALONZO DANFORTH.

No. 1 Fountain Square, Nov. 9th, 1890.

Berkeley Hall Meetings. - Last Sunday the speaker was Mrs. R. S. Lillie. A large audience filled the hall in the morning, while in the evening all the standing-room was occupied. In the morning questions were received from the audience, all of which were considered under the general term, "Spiritual Unfoldment." The question was asked: "Are not unfaithful mediums aigood thing, after all, inasmuch as they thereby disgust people and turn them from continually following the phenomena to the study of the philosophy and higher spiritual unfoldment?" The answer was an emphatic "No. An unfaithful medium is not a good thing. Many who become disgusted, instead of turning their aftention to the philosophy, are repelled from it entirely. We can see how it is possible for a pretender or dishonest person to try and counterfeit this, as they might any other good thing. But how any one possessing mediumship to the slightest extent can prove unfaithful to so high and holy a trust is a mystery to every honest mind." In the afternoon, as was announced, there was an extra session, and those who assembled were treated to an excellent discourse, full of rich thoughts, each of them something that could be carried away as food for future meditation and growth. This came from Mrs. E. C. Woodruff of South Haven, Mich., a delicate, spiritual and earnest woman, who has done faithful service for the Cause, both East and West, in the years gone by. Those who heard her expressed themselves as much pleased, and hope to have the privilege of clasping her hand and listening to her instructions again in the near future.

The subject for the evening was "Home, Husband, and Wife." The controlling intelligence manifested a marked and distinct individuality, which was noticeable. He brought to his subject an earnestness which indicated that he felt the importance of the theme. No synopsis could do justice to the discourse; many expressed regret that a reporter was not present. A poetical improvisation, followed by excellent singing by the quartette, closed the exercises of the day.

Next S speaker was Mrs. R. S. Lillie. A large audience filled the hall in the morning, while in the evening all the

Dwight Hall, 514 Tremont Street,-A large and interesting developing circle was held on Sunday at 11 A. M., and several remarkable developments of spirit control were manifest.

Afternoon.—Inspirational music by Mrs. I. H. Frost.
Invocation from Mrs. Heath. Prof. Harry St. Clair said that in passing through life a great many lessons may be learned that shall be uplifting and beneficial to us, if we pay due regard to them, and seek the development of our spiritual gifts. Mrs. S. E. Buck spoke in favor of educating our children in the truths of Spiritualism, and gave several correct tests. Dr. E. H. Mathews remarked that the question is asked more

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and more "Does this life end all?" Upon the answer depends very much of success in life; by and-bye all will accept the truths of Spiritualism, and earth-life become a foretaste of the life beyond. Mrs. Dr. Bell of Cambridgeport gave, by tests, proof positive of a life beyond the present. Mrs. Lizzlo Kelly gave psychometric readings, and Mrs. M. W. Leslo readings and tests, adding that the more spiritual we are the nearer we approach our friends, and the more satisfactory will be their communications to us. Following a series of tests by Mrs. Dr. Dearborn, Dr. A. D. Haynes of Charlestown gave the closing speech of the atternoon session.

Eventing.—"Shall We Gather at the River?" was sung by the audience. An invocation was followed by remarks from Mrs. Heath; Miss Ella Jewel recited very finely "My Mother's Prayer"; Jacob Edson said he believed spirituality to be the saviour of the world: it takes from us the fear of the future, and opens the door to a world of light and beauty; theology loses its power, and Spiritualism comes to the front. After the song, "Beyond the Sowing and the Reaping I Shall be Soon," Mrs. J. E. Wilson gave readings and made an address in which she spoke regarding the present and future, and the necessity of our living in the present as we desire to live in the future.

Dr. Haynes said that many look to Jesus to save

future.

Dr. Haynes said that many look to Jesus to save them when they should work out their own salvation. Master Frankie Wright gave a fine recitation. Mrs. Besse gave tests, accompanied with names. Mrs. Wheeler said: "Dear spirit-friends are watching every human soul, from the lowest depths to the grandest heights of the life beyond, and every soul enters that life at the point they are fitted for, and thence will progress through all eternity." Dr. Smith gave psychometric readings, and F. W. Baker an improvised poem.

provised poem.

Dr. Towne cited some very interesting facts to prove that animals have an existence in the future, and often present themselves to us. The session closed with the session of the session

America Hall, 724 Washington Street. The Echo Spiritualist Meetings were held here as usual Sunday last, Dr. W. A. Hale, Chairman. Services both afternoon and evening were well attended by deeply-interested audiences.

usual Sunday last, Dr. W. A. Hale, Chairman. Services both afternoon and evening were well attended by deeply-interested audiences.

Afternoon.—Services were opened by an invocation, followed by a stirring address upon "God in the Constitution," by the Chairman, under control, which was very interesting and instructive. Following, Mrs. A. Wilkins gave a large number of clearly-recognized tests. Mrs. H. W. Cushman gave several tests, which were correct, supplemented with remarks of interest. Remarks, marked and well-chosen, were made by Mrs. M. A. Brown, Miss Nettle M. Holt, Dr. Eames, Mrs. Mary E. Plerce and Mrs. A. E. Cunningham, which were very instructive and well received. A large number of very marked tests were given through the organisms of Mrs. Brown, Miss Holt, Mrs. Pierce and Mrs. Cunningham, which were all recognized as correct. Chas. W. Capell answered a large number of mental questions, which were all correct. Several very precise psychometric readings were given by Mrs. Chandler-Bailey.

Evening.—Services were opened with an invocation and a few remarks by Dr. Hale, in his susual pleasant and interesting manner. Pollowing, Mrs. Dr. C. E. Bell gave several tests, which were correct. Father Locke followed with remarks in his spicy and instructive manner, which were thectured with mirth as usual, and were well received. Mrs. Mary E. Pierce made a few remarks of deep interest. Mrs. I. E. Downing followed, and under control of little "Mayboll" gave a large number of very remarkable tests, which were readily recognized by those for whom they were intended. C. D. Fuller also pave several tests, which were surject tests, which were surject by the usual musical talent of this place. Miss C. Campbell planist, F. F. Harding cornetist.

Service last Thursday was very largely attended, and was exceptionally interesting. After the opening remarks by Dr. Hale, Miss Nettle M. Holt, Mrs. A. Wilkins, Mrs. J. E. Wilson, and Dr. Thomas, which were instructive and well received, large numbers of tests were given throu

and speaking mediums have been engaged to participate.

M. M. Holt, Sec'y.

CHILDREN'S LYCEUM.-I am pleased to report a favorable condition of the Children's Progressive Lyceum at America Hall, under the able guidance of Conductor Dr. W. A. Hale, and his corps of assistants. There was a large attendance on Sunday morning, Nov. 9th, of friends, and a gain of twelve scholars over those of last week. The Musical Department, under the leadership of Mr. Willis Milligan, composed of three pieces, adds both life and harmony to the Ly-

three pleces, adds both life and harmony to the Lyceum.

The exercises were opened at 10:30 a. m. with singing by the school, followed by an invocation by Mrs. C. P. Longley; singing and silver-chain recitation by the children occupied nearly fifteen minutes, and then came the March. A very choice programme of songs, recitations and instrumental music was rendered by the children, and short addresses were made by the Conductor and Mrs. Butler.

The Association may justly feel elated at the interest shown in the new movement both by children and adults; and very substantial proof of their interest is evinced by the very liberal manner in which the friends contribute funds to carry on the work. Nearly fifty names were taken last Sunday as applicants for membership. There is plenty of work to be done; the field is large, and we trust all the friends who are interested will come and help us, both by word and deed.

A. P. TORREY, See'y. A. P. TORREY, Sec'y.

Engle Hall, 616 Washington Street.-Last Sunday morning a developing and healing circle was largely attended. Drs. E. H. Mathews, Fuller, Blackden, Willis, Chute and F. W. Mathews gave treat-ments. Music by Mrs. Staples, who also made re-

marks.

Afternoon.—Singing by Mrs. Staples and Mr. Andrews. Dr. McKenzle made the opening address and gave tests. Rev. F. E. Healy made an able address. Remarks and tests were given by Dr. Tripp, Mrs. Chandler-Bailey, Mrs. Wilkins, Mrs. Davis, Mr. Brewster, Miss Jennie Rhind and the Chairman, Mr. Mathews.

Mathews.

Evening.—Mr. Riddell made the opening remarks, and was followed by Dr. Thomas, Mrs. Chandler-Bailey, Mrs. Wilkinson, Rev. F. E. Healey, Father Locke, Mrs. M. W. Leslie and the Chairman, who severally made remarks and gave tests, good music being interpresed.

made remarks and gave tests, good music being interspersed.

Wednesday, Nov. 5th.—The usual afternoon meeting opened with music by Mrs. Staples and an address by Mr. Blackden. Mr. Mathews made remarks in regard to his visit to Maine, from which he had just arrived. Remarks and tests were given by Mrs. J. E. Wilson; Mme. Bayard contributed a song; psychometric readings and tests were given by Mrs. Wilkinson, Mrs. Chandler Balley and Mrs. A. Wilkins.

Meetings will be held in this hall every Wednesday at 3 P. M. Sunday, at 11 A. M., developing and healing circle; regular services at 2:30 and 7:30 P. M.

F. W. MATHEWS, Conductor.

First Spiritualist Ladies' Aid Society, Parlors 1031 Washington Street.-Two well attend-

lors 1031 Washington Street.—Two well attended meetings were held on the afternoon and evening of Friday, Nov.7th. Mrs. Chamberlain and Mrs. Stone contributed flowers for the decoration of the platform. Much important business was transacted; the hall released for a term of two years, etc.

The evening meeting, one of the best of the season, was addressed by Dr. Richardson, Mrs. S. A. Byrnes, Mrs. N. J. Willis, Mrs. Woodruff and Mrs. Dr. Hervey. Miss Amanda Balley and Mrs. Hattle C. Mason contributed excellent musical selections. While each speaker voiced a different opinion upon topics discussed, all were unanimous that Spiritualism is the most progressive religion of the age. The platform of this Society is a free platform, and we trust that though we cannot all think allke we may be patient listeners as well as vigorous defenders. Truth and Justice are sure to conquer at last.

Dr. A. H. Richardson entertained a company of



A cream of tartar baking powder. Highest of all in leavening strength .- U. S. Government

Iriends on the anniversary of his birthday, which cocurrent recently. All privileged to attend report a

ANTHE HANNER goes to pread Mr. and Mrs. J. Frank
Hanter are deterbraing their silver wedding, a had. A. J. W.

The Lander's Industriant Society met at Twilight Hail, 179 Washington street, Wednesday, Nov.
Hight Hail, 179 Washington street, Many excellent tests were given, some of twill be tranged at
helped to add to the laterest of the season of the Will be tranged at
higher to add to the laterest of the season of the transport of the season of friends. Prof. E. V. Wright made an address, in part as follows:

"Thoughts are things; things beyond tangibility, but not of sensibility; and the greatest things, the greatest living realities of the present and the future, are the intangible elements that outreach the five senses. The clergy have at last awakened new thought and indulged a new departure for greater growth and religious and human advancement. Their recent liberality in stepping out of their former sphere, from their conservative position, has led them forward into the consideration of the practical questions of the day. This marks an advance for the Church of the future, and the prospects are the ministers will hereafter be allowed to deal with the secular themes and necessities that tend, directly or indirectly, toward the elevation or degradation of the human race. When we see such men as Dr. Crosby, Dr. Dixon, Dr. Deems. Dr. Cuyler and others that 'doctor divinity,' free and independent enough to come out and mingle with the people and their concerns, and interest themselves in the affairs of the city and nation, it shows another step in the march of progress. Whether the results of the late campaign be pleasing to these participants or not, the arena of politics in New York will be bettered, and the motive was landable and good.

Much depends on what our thoughts are. Sometimes a word hurts far more than a blow. I believe the time is coming when the human family will be so unfolded, so receptive to its environments, that it will be able to see far beyond the reach of the physical senses, and see and know men as they are. Everything about us has its influence, inspires, quickens and and animates. The very all we breathe is filled with magnetic aura, as it were, with a power that touches and penetrates, and not only your faces, with their configuration, but the decoration of these walls with flags, and all else, whether of architectural heauty or commoner mechanism, addresses us in language unmistakable. Truly is it said that the very stones

connigiration, but the decoration of these walls with flags, and all else, whether of architectural heanty or commoner mechanism, addresses us in language unmistakable. Truly is it said that the very stones under our feet speak to us. Everything has a silent and potent language, and when we have learned to control and shape our environment, we will have found the true school for harmony and peace in this world, and laid a foundation for purity and grandeur and spiritual growth in the eternal future."

Mr. J. B. Gibbs, the active, good natured, and practical manager of the Mahnattan Temperance Union, of the Masonic Temple, surpassed himself in his eloquent excoriation of sectarianism. As a religious man he did not believe in bad spirits in the other world, but he believed in evil spirits in this world—ardent spirits. We were all born for a good purpose, never for a bad one.

I cannot believe that any creature, black, white or gray, can defeat God's will and better wish beyond this short life, and all the wonderful scientists of the world are born for a purpose, whether for the discovery and application of the area of electricists.

snort life, and all the wonderful scientists of the world are born for a purpose, whether for the discovery and application of the laws of electricity, the telegraph, the telephone, the printing press, the sewing machine, or other increasing conveniences of science and art, and God will never cast them off. I look beyond narrow dogma, and I see a world carrying out the designs of Omnipotence, not only for this life, but for the inhabitants of worlds upon worlds innumerable in the houndless universe where God's spirits live and shine and work for the execution of his great purposes, and for everything that is grand and good to main.

shine and work for the execution of his great purposes, and for everything that is grand and good to man.

Thank God those days are gone when his pious agents thrust hot irons through the tongues of so-called witches, because they ventured to think and speak for themselves. And one of these days the pulpts will be shaken from their foundations for a broader platform and a better doctrine, in keeping with superior enlightenment and civilization, when their inted occupants will dare to freely express their honest and unrestrained convictions in regard to politics, temperance and the practical affairs of men without fear of a loss of their bread and butter. Then will something be done to help materially the poor iaboring man in his ceaseless struggle with the conscienceless capitalist.

Although the churches are somewhat awake to these things now, and a little of the proper spirit is oozing out under the name of political reform, they are no more united among themselves than fighting elephants and llons. It is a great mystery to me how they can degrade their God by crediting him with the manufacture of devils to catch two-thirds of his children for hell, and one-third for heaven.

After remarks from Mrs. Au-tin, Mrs. Morrell, Mr. Deming, Dr. Williams, and others, the rich desert of the evening was provided by the professional and versatile artists, Mrs. Nella Miller, her sister Mrs. Rand, Mr. Miller, and friends, in exquisite solos, duets, etc., such as "The A B C Lesson," "Che Bianca Luna" waltzes, and dialect selections, accompanied by the organ, zither, banjo and cornet. Prominent temperance advocates were present, including "Rev." Father Matthew Gibbs, Mr. Eugene Underhill, (Worthy Chief, and cousin of the just arisen Mrs. Leah Fox Underhill, and a number of the handsome mombers of the Masonic Temple choir.

Nov. 10th Mr. J. W. Fletoher, the well-known "discerner of spirits;" will lecture before the Society, as above, and give public tests through his powers as a clairvoyant and clairaudient.

J. F. Snitzes.

W. J. COLVILLE'S WORK in New York is still favorably progressing on Mondays and Wednesdays, at 3 and 8 P. M.; at Kingston Hall, Brooklyn, under the able management of Miss H. M. Young; on Tuesdays and Thursdays, at 3 and 8 P. M., at Unity Hall, 574 Fifth Avenue, New York, under the equally capable superintendence of Miss A. A. Chevaillier.

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Freedom is the condition of progress—the sunshine of the mental and moral world.—Ingersoll.

to sordidness."

In the evening a very strong lecture on "The Ethics of Cooperation" was greatly appreciated, as also were the impromptu poems. Excellent music was rendered by Mrs. Dogsteeth and Mr. Turner. The class lessons on Fridays and Saturdays at 2:30 and 7:45 P. M. are delivered to good audiences.

Boz.

Meetings in Brooklyn.

The Progressive Spiritualists hold their weekly Conference at Everett Hall, corner Bridge and Willoughly streets, Brooklyn, every Saturday evening, at 8 o'clock Good speakers and mediums always present. Seats free. All cordially invited. Sanuel Bogart, President.

Spiritual Union, Fraternity Rooms, corner Bedford Avenue and South Second street. Meetings Sunday evening at 7½ o'clock. Good speakers and mediums always present. Porter E. Field (39 Powers Street). Secretary. Services held under the auspices of the Ladies' Aid. Mrs. M. Evans, President.

Conservatory Hall, Bedford Avenue, corner of Fulton Street.—Sundays 10% A. M. and 7% P. M. W. J Rand, Secretary. Conservatory Hall .- A fine audience assembled on Sunday last to listen to Mr. Fletcher upon "Does a Knowledge of Spiritual Law Interfere with a Prac-

a Knowledge of Spiritual Law Interfere with a Practical Life?" The guides insisted that the man who was not born to a recognition of Spiritual Law was only halfallye, that the futellect was only an avenue through which the spirit manifested its various attributes; and for a complete life the power of the spirit must assert itself. Those who live for to-day only do not need, perhaps, a knowledge of this law; those who recognize themselves beyond the limits of time, and feel themselves linked to the infinite, in a thousand ways feel the great glory of spiritual truth as it illumines their spiritual natures.

In the evening a fine discourse was given upon "What we Know of the Hereafter."

Next Sunday the subject will be "Clairvoyance."

Fall River, Mass.-Music Hall.-Under the suspices of the Spiritual Investigating Society, W. R Colby delivered two able and instructive lectures of a high order, on Sunday, Nov. 9th—subjects given by the audience. Next Sabbath Mrs. Abby N. Burnham will address us; to be followed by Ir. H. B. Storer, Eben Cobb, Mrs. S. A. Byrnes, J. W. Kenyon and others. With such talent we expect to raise again the spiritual flag over our city.

Dr. E. R. Wilbur, Sec'y.

Providence, R. I., Slade Hall, (cor. Wash ington and Eddy streets.) - The Spiritualist Ladies Aid Society meets in its room every Thursday after noon; supper at 6 P.M.; evening meeting at 8, in the services of which all are invited to take part. Good speakers and mediums always present.

MRS. M. A. WATERMAN, President.
S. D. C. AMES, Sec'y.

Saratoga, N. Y.—E. J. Huling sends us a letter (which will appear next week), in the course of which he says: "The Society here has been enjoying the speaking of Mrs. Juliette Yeaw, Mrs. Kate R. Stiles and other good mediums recently."



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The First Association holds meetings overy Sunday at 10% A. M. and 7% P. M. in the ball 810 Spring Garden street. Ohildren's Lycoum at 2 P. M. Joseph Wood, President, B. P. Benner, Vice President, 457 North Ninth street; Harry Huber, Jr., Secretary.

The Second Association meets every Sunday after-moon at 24 in the Church, Thompson street, below Front. T. J. Ambrosia, President, 1223 North Third street, Keystone Spiritual Conference every Sunday at 24 P. M., southeast corner foth and Spring Garden streets. Wil-liam Bowbottom, Chairman.

Michigan Convention

The Spiritualists of Southwestern Michigan will hold a Quarterly Convention at Hartford, Mich., Dec. 6th and flib. Hon. L. V. Moulton of Grand Rapids, and Mrs. A. N. Misner of Benton Harbor, are the engaged speakers. L. S. Burddick.

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rial Hali Lectures," etc., etc.

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