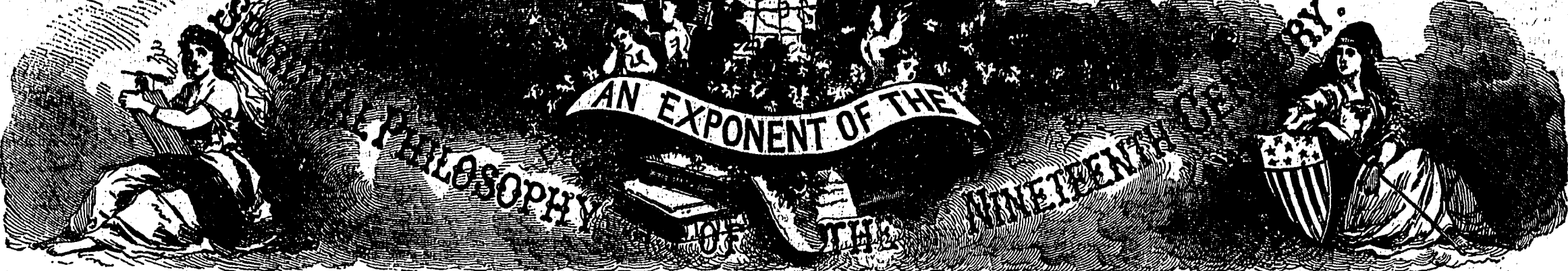


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The Spiritual Rostrum.

CLAIRVOYANCE.

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

THE subject of Clairvoyance, however novel it may appear to modern readers in this age of materialism, is not new to the world. The thing itself is older than any civilization now on the globe. Clairvoyance, 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 of sight.

This power is displayed by many under a variety 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 wonders traveled into the West. In Europe every novelty is thrust upon the public, either in books or newspapers, with a view of reaping a harvest either in praise or pudding; the opposite course generally prevails in the East. A wise policy dictates the precaution of preparing the ground before putting in the seed; pearls are not flung into the swine-trough to 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 sleep. They regarded the seer as the living 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 articles 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 Asclepius. 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. There is abundant evidence that Celsus, the great Roman physician, was familiar with this method of healing.

The ancients honored those who possessed psychic gifts, and knowing their sensitive nature provided for their wants, and sheltered them from the anxieties of life. All human institutions are but outward expressions of whatever belongs to the nature of man. Egyptians had their sacred mysteries; the Roman Senate consulted the Sibylline Oracles; the Greek found inspiration in the waters of the Castalian spring; the Priestess of Delphi gave clairvoyant responses; and the Jewish high priest derived his mystical revelations from the Urim and Thummim, 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 seeresses 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 infallible. All the ancient literature of the world is full of allusions to such knowledge—often 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 incompleteness, until at length Europe is practically under the sway of a philosophy which is distinctively called Natural, the very opposite of the Spiritual, of which clairvoyance is an exponent.

During the decadence of the ancient philosophy there arose the new Christian religion, and something of that which the former had lost was saved by the latter. Then came the long night of darkness and superstition which marked the period of the Middle Ages. The mind slept and darkness brooded over the face of the deep. All through that gloomy period, the Middle Ages, the traditions and processes of magnetism and healing are to be looked for in the archives of churches and religious institutions. In the hands of churchmen it suffered further 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. Thus the long night wore away, and at last the era of Liberty and Progress dawned on the world. Europe flung off the veil of apathy and woke from her long sleep. Letters were revived, art and science were studied, but much 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 the recesses of the mighty Himalayas. The burning lands of the Orient are one vast Bible 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 wonder: for they confine themselves chiefly to material methods, and insist on using only such 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 poses of science and high priests of materialism reject the spirit theory, and in their blatant ignorance cannot distinguish between a vision of 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 idiosyncrasy. This despite the powerful array of names of cultured persons who have tested and found the evidence satisfactory.

Modern civilization and the revival of art and science have quickened the powers in our own day. To this development we are indebted for the gradual dissipation of much of the superstition and absurd error which marked the whole period of the Middle Ages. But material philosophy, victorious in mechanical appliances, has reached such a climax that it

seeks to overthrow the hope of immortality 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 undue laudation of mechanical science, skepticism, like a malignant fog, has fallen on the age; the minds of some of our foremost thinkers and writers are enveloped in it. Owing to 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 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 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, kingcraft and artificial civilization, with their idols of ecclesiasticism and physical science, have alienated the mind of man from pure spiritual communication; the soul has been driven off into idolatrous faiths repugnant to human manliness and 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 comparatively little attention has been bestowed on the constitution of man.

The Greeks recognized the superiority of natural over acquired gifts, when they selected women to serve as the oracles between God and man. Women made famous the oracles of the Pythian Apollo and the responses of Dodona. Their special gifts of inspiration have transmitted the fame of the Sibyls to all ages, and made 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 underlie all physical effects, and beholds an outstretched panorama of being which transcends the sphere of knowledge bounded by the physical horizon. It also reveals the controlling forces of mortal existence.

The anatomist who numbers the bones and describes the nerves, tissues and apparatus which constitute the physical structure, explains nothing of the true man except the house he lives in. The contemplation of a starry night, a lovely face, or a plaintive melody, will 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 constantly the same. Nature, like a vast kaleidoscope, shows new forms and combinations as the world goes on, but the superstructure remains—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 occasion gave an accurate description of a shipwreck, concerning which he had no information through any ordinary channel. Again, 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 entire freight of the vessel.

Apollonius of Tyana discovered his clairvoyant powers while in India through the agency of a distinguished Brahmin. During one of his public discourses he paused, and remarked incidentally that the sea was bringing forth land. It was subsequently ascertained that precisely at that hour an island appeared in the Aegean Sea, not far off, it having been thrown up by an earthquake. On another occasion

(Continued on third page.)

Literary Department.

CRIME AND 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 might and threatened to engulf the shore—to 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 first 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 gleam 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 surging of the storm, several slight shocks of an earthquake were felt, which added to the universal sense of fear and desolation. The inhabitants 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 apprehension, 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 overthrown; and the choicest and most gorgeous flowers crushed out of shape and beauty. All this the morning light revealed; and the sudden breakers rushing over beach and bank with a yet unspent anger in their tones, bore with them floating masses of timber, remnants of wrecked ships, whose gallant crews slept 'neath the coral reefs; spars, masts, and cordage, boxes and bales, floated ashore; and on the cliffs above, groups of men and women were assembled, watching the inflowing waves, and 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 rose gloriously serene, and soon no vestige in 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 overwhelming terror it was her mission to soothe with 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 putting on her garden hat, she passed down the 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 define.

"Halloo, Señorita Felicia! Abroad thus early?"

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 sarcasm.

Felicia, collecting herself, replied briefly:

"I thank you, señor; I prefer walking alone."

"But it is against the customs of the country for a young lady to be abroad without protection 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; the sea covered it last night. You might lose your foothold and be precipitated into the yet raging waters."

"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 señorita 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 iron 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, Señor 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. Remember this! In one month from this day, with your will or without it, you become my wife. And you will live to rue the epithet bestowed upon me in your anger."

There was a concentrated malice in his tone that fearfully oppressed the skinking heart of his listener. But all the indignation of her brave spirit was aroused; she retorted vehemently, 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 you utterly! Not my father—not the united 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 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 it with infamy! Do you hear? Do you comprehend the extent of my power over you and yours? Your mother—that pale, weak, pining 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 loved better than life, she lifted up her snowy hand and struck the malignant ruffian 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 and groups of people, and everywhere she was courteously greeted and way made for her.

city a splendid mausoleum is being erected by public subscription in memory of the apostle of Spiritualism. In Spain, Don J. Maria Ferrer, president of the National Society of Spiritualism, was held at the Forester 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 persons desiring to join were invited to do so. The Society proposed to confine its attention to the organization of circle work, and endeavor to the means of linking together independent investigators; and establishing the feeling of brotherhood among them, as well as affording inquires a means of becoming acquainted with persons who have developed the faculty of clairvoyance, such persons to be appointed by a board of invitation.

(Continued from first page.)
 caelon, while addressing a large crowd in a grove near Ephesus, the attention of his auditors was attracted by a great flock of birds. One solitary bird alighted near them for a moment, giving a peculiar note, whereupon the whole flock arose and left. This Apollonius explained by saying that a boy near one of the gates of the city had spilled a quantity of grain, and that the solitary bird, observing this, came to inform his companions of the feast. Apollonius 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 statement.

An incident in the life of the Emperor Trajan proves the veracity of the Oracle. Being about to invade Parthia, and wishing to know the probable result of the expedition, he consulted 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 answer, 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 clairvoyance, 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 first mathematicians in the world. The high character and profound attainments of Emanuel Swedenborg were felt and acknowledged in every part of Europe. When Swedenborg was in Gittenburg, 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 possibility of doubt.

The Queen Dowager of Sweden, requesting a proof of his marvelous gifts, the seer asked for a 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, was born, in 1801, a seeress who astonished the world—Frederica Hauffe, 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, who read the minds of those he met, even to minute incidents, which they themselves had almost forgotten; and during the American War of Independence, George de Bonneville exhibited remarkable prescience of certain events occurring at a distance beyond the utmost 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 seeress, Samantha Mettler, of Hartford. During a period of fifteen years she was constantly before the public in a professional capacity, her diagnoses amounting to more than forty thousand. Dr. Smith, a medical gentleman, states that, "during the last three months yellow fever has been making sad havoc in Bermuda, and we know not when it will stop; but I am happy to say

that, out of two hundred cases treated by Mrs. Mettler's prescription, only four have died." While in the magnetic trance in Hartford, she clairvoyantly visited the island, went to the cemetery and read an inscription on a tombstone. One remarkable instance of her clairvoyant gift was exhibited on the occasion of an accident occurring to a young gentleman in a hunting expedition. Shot in the leg by his companion, the charge passed through the 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 presumed that the seeress was mistaken. A few days later, however, the foreign substance became visible, and the young man's mother, with a pair of scissors, removed a penny from the wound. The doctors in Michigan could not see that penny, even when it was within their reach and with their eyes open, but the seeress discovered it at a distance of one thousand miles with her eyes closed. Thus, the seeress had, at a distance of a thousand miles, and with closed eyes, discovered the cause of irritation, while the doctors in Michigan, while it was actually within reach of their hands and under their very eyes, were unable to perceive it. Samantha Mettler exercised her clairvoyance, not only in discovering the causes of disease, but also in selecting from the great pharmacopoeia of Nature the appropriate remedies for her patients.

Perhaps the youngest seer in the world is Sanoma, the daughter of a Hindoo noble, whose marvelous faculty exhibited itself before she was ten years of age. It suffices to lay a number of blank sheets of paper on a tripod, screened from the distant rays of the light, but still dimly visible to the eyes of attentive observers. The child merely sits on the ground, and lays her head against the tripod, with her little arms embracing its support. In this attitude she commonly sleeps for one hour, during which time the sheets lying on the tripod are filled with exquisitely-formed characters in the ancient Sanscrit. This is done without the ordinary appliances of pens, pencil, or ink. Over four volumes of these writings have been preserved, dealing with the 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 is the rational presumption to be derived from 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 seeresses 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 ticket-of-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 dogmatists. The ancient man did not exhaust his intellect to discover God. Untrammelled by creed, unfettered by priestcraft, and unembarrassed 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 Plato, "who draw down to the earth all heavenly 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, repulsion, 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 Potet, 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 preeminence, 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-orcle, 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 disengaged from matter, but not, in consequence, free from error. It is well, however, to get the assurance of more than one medium that the student possesses the necessary qualification before setting himself down to private development. There is no royal road to knowledge, physical or otherwise, and the sooner the old maxim is laid to heart the better. The psychist will not dare to enter this ring till he has trained his muscles, and the psychist student must undergo a certain class of study and preparation. To attain lucidity, requires patience, strength of will, and determination. It does not postulate genius or high mental endowments, but sincerity, honesty and perseverance.

The person who attempts to reach clairvoyance and gets discouraged after a few failures, does not deserve to succeed. First, he will be told to look into a crystal, a glass of water or a 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 ascetic, 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 Yogi made a feature of this which is worth observing. He practiced inhaling fresh air, holding it for a time with mouth and nostril closed, then slowly expelling the inspired air—at first through one nostril and next through the other. The object in this is the steadying of the mind. It is supposed that, by the motion of the breath, the thinking principle moves. When that action is stopped it becomes stationary, and the Yogi becomes as firm as the trunk of a tree. A. J. Davis, one of the greatest seers, recommended the practice. Another exercise, not taught in any of our schools or colleges, but one likely to get a prominent place in the education of the future, is the exercise of the will-powers—the powers to concentrate attention. This may appear easy at first sight, but is far more difficult to put in practice. Suppose the student is seated in his arm-chair and asked to fix his gaze on a nail on the wall of the room, and keep his mind intent on it for half an hour, he will certainly find that the act of concentration is not so easy. The mind has a tendency to lose itself in the labyrinth of the senses; guided by unlimited desires it hovers over a thousand and one objects of sense, and the attention being thus divided, the mental energy is not productive of any definite result. Schopenhauer wrote a book on the Operation of the Will; the strength and force of this influence are almost unknown. To ensure clairvoyance this will-power must be under perfect command, and it is only acquired by long and patient study. After due concentration of the mind on a person, place 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 as cheer him on the life-journey.—The Theosophist.

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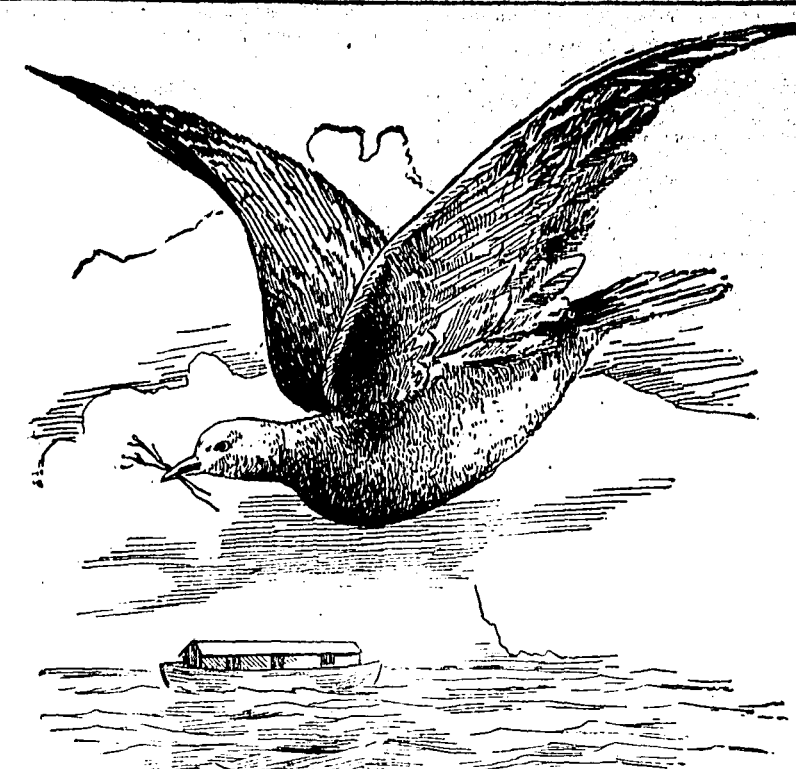
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To Doubt is Divine.

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's—he 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 blame you for using the free mind which God has given, and consider you heretics and infidels.

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 God.

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 divinely-established 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 spirit-world 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 knowledge of the spiritual? How, then, shall we best gain the hearing of the crowd? By 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 priest worship, their Bible-worship, their worship 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-throbs 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 one, 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 wake.

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. Let them 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 darkness 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 the men of creeds, the people of this age, used to the formulas of the churches, may object: What sort of

faith is this? Where is your God, your Saviour, your belief, your worship, your duties? I will answer them: Our God is not in the image of man—a tyrant, an autocrat. Our God is the Divine Soul of the Universe—in us—all. Our Saviour is not a man who bore the world's sins ages ago, but the Divine Spirit within each 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 broken."

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 development.

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 this month, the entire work will be in the hands of the local directory. The site chosen includes the Lake Front, Jackson Park, the Midway Plaisance, connecting Jackson Park with Washington Park, and part of the latter 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.

Jackson Park is located on the Lake shore, 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 over 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 harmless 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 Quarterly Convention at Hartford, Mich., on our eighth page.

Obsequies of Mrs. Underhill.

We noted in our latest issue 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, 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 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. Underhill'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 heartily seconded by her noble and generous husband. Her form was laid to rest on Wednesday, the 4th 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.

235 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 reelection, 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 State before election, for the purpose of influencing voters to come over to their support in the purely selfish scheme they sought to establish through favoring legislation. Their 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 Episcopal bishop 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 Meisano 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 man-made 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 allotted 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 spiritualist 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. Storey, Mrs. Waterhouse, Mrs. Barnes, Mrs. Loring, M. T. Dole, and others, participated in the congratulatory exercises; while musical and instrumental—and, social, converse largely added to the pleasures of the occasion.

The Color Question.

With the close of the late civil war in this country and the passage of the Fifteenth Amendment to the Constitution of the United States, it was thought by many that the "Color" question would speedily 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 assassination, 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 in the 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 manifested in the city of Boston—the home of Garrison, of Phillips and of Sumner: Its very streets recho 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 volume an engraving (from *The Magazine of American History*) representing the proposed monument in memory 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 Forest Lawn Cemetery, and the foundation of this memorial 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 granddaughter 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 MCARTHUR & 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 McArthur & 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.

As the Banner of Light represents the Spiritualists of the United States, 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 mince and pumpkin pies to their hearts' content on the 27th inst. Ditto from Governor Brackett: "God save the Commonwealth of Massachusetts!"

High-Priced 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, doctor, I'll travel around trying to borrow enough to pay your bill."—Ez.

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 abyss;

Like Up

Suppose we change the thing and boost 'em

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

"If you want a few moments of utter '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 contralto groan, from a third a tenor howl and from a fourth a bass roar. Not far off a pianist 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 deafening. '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 attractions.

"Diploma" doctors are in trouble all around the compass. They have just been "hailed 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 RHOOT.

An "Instantaneous" Photograph. Whose pious talk, when most his heart was dry, Made wet the crazy crowd'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 Superintendent.—"Who led the children of Israel into Canaan? Will one of the smaller boys answer?" No reply. Superintendent (somewhat sternly).—"Can no one tell? Little boy on that seat next to the aisle, who led the children of Israel into Canaan?" Little boy (loudly frightened).—"It wasn't me, I—just moved over last week from Missouri."—Chicago 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 fail to see them.

SHAME.

"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 when 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 Balmbridge (Ga.) Democrat, the more we realize how utterly impossible it is to scratch every man on the spot where he itches the most.

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 counterfeit \$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 all—namely, B 277428X. 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 inexperienced hands.

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 heirs 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 fund. 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, 653 North 10th street, Philadelphia, Pa.

The Spanish steamer, Vizcaya (for Havana) and the American coal schooner Cornelius 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 Carlisle 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 enlightened 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 transportation 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 insertion the same week.)

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

Mrs. Mary G. Lyman is at present lecturing in the City Temple at Watertown, N. Y., to large and interested audiences—no writes a correspondent. Services are held regularly at 2 and 7 p. m. every Sunday. She also speaks every Wednesday evening at Fulton, to the growing interest of her hearers. She is corresponding with Spiritualists in other places, with a view to inaugurating meetings and bringing the truths of the New Dispensation prominently before the people in their various neighborhoods. She can be addressed at Watertown.

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, 1824 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 British Hall Society, on Sunday, Nov. 16th, at 2 and 7 p. m.

Mr. J. Frank Baxter will speak on Sunday next, Nov. 16th, and also on Monday evening, 17th, in the Universalist Church at West Sumner, N. C. 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.

Helen Stuart Nichols, who is speaking for the Mediums' Home Society at Indianapolis the Sunday of November, has week-long engagements in Indiana as follows: Central Indiana Hospital for the Insane, Nov. 8th, (an eloquent entertainment) and lectures in the Central 11th and 12th; Chesterfield, 13th and 14th; Yorktown, 17th and 18th; Hartford, 19th; Winchester, 20th and 21st; Anderson, 26th and 27th; and on the 28th gives a "benefit" entertainment in English's Hall for the Indianapolis Home Society. Mrs. Nichols 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 Sunday morning and evening at Conservatory Hall, 610 Broadway, and on Wednesday at 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 208 West 43rd street, New York City.

Mrs. Julia E. Davis speaks in Westboro, Mass., Nov. 21st, Marlboro, 4th, 21st, and Lynn, she will speak on Nov. 18th, 19th, 20th, 21st, 22nd, 23rd, 24th, 25th, 26th, 27th, 28th, 29th, 30th, 31st. Societies desiring her services for platform tests and psychometric work can address her at 70 Windsor street, Cambridge, Mass.

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

FOR DYSPEPSIA, USE HORSFORD'S ACID PHOSPHATE. Dr. LORENZO WATTS, 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 indigestible food. 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 afternoon was "The Infancy of Jesus of Nazareth," a theme, as a matter of necessity, gathered from the far distant past.

In the evening a short time was occupied in answering questions presented by the audience. After the speaking both in the afternoon and evening a 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.

MARK DENNETT.

Beverly, Mass.—Mr. Oscar A. Edgerly, of Newburyport, was the speaker last Sunday, giving excellent 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 be more than a competent and able as a lecturer.

The evening was attributable to Mr. 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 again in April. He gave tests after each lecture, most of which were recognized.

Next Sunday Mrs. Celia Nickerson will address us.

MARK DENNETT.

Haverhill 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 speaking some twenty minutes, and presenting very beautiful 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 Spiritualist Society last Sunday, talking 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.

Sec'y.

Indianapolis, 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 but 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 has 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. Names and addresses of writers are considered as a guarantee of good faith. We cannot undertake to preserve or return cancelled articles.

We wish it distinctly understood for all time that we do not consent to answer private individual queries on any subject whatever coming from parties who do not even take the trouble to send return postage stamps. Such people will know why their messages 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 prop up replies.

WM. T. P. GNOTON, 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 message.

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

Brookton, Mass.—On Sunday, 9th inst., the audience of the morning was good, but that of the evening was very large. Mr. J. Frank Baxter's discourse was appreciated by the Spiritualists and thinkers, as it was an address controversial in nature and provocative of much discussion and interest.

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

The séance with which Mr. Baxter closed the exercises was a marked one, and full of interest to all. Mrs. H. S. Little and husband were announced as anticipated at the Ladies' Aid Society 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 Brookton, and it is said will then aid the Society with one of his selections in poetry and song.

Nov. 16th. Old Colony.

Norwich, Conn.—Mr. A. E. Tisdale, the blind medium 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. Tisdale, formerly a resident of this city, addressed the Norwich Spiritualist Union Sunday, upon the topic: 'Is Mediumship a Human Necessity?' He spoke fluently and correctly, and showed a knowledge of metaphysics and a careful study of the most intelligent of his auditors. As a blind and dependent youth in the streets of Norwich ten years ago he is remembered by a class of his hearers. 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 is well deserved. His lecture was sustained by his opening lectures in this place."

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Message Department.

SPIRITUAL MEETINGS

Are held at the Hall of the Banner of Light Establishment on Tuesdays and Fridays of each week at 8 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 8 o'clock precisely.

J. A. BIELLAUER, Chairman.

On Tuesday Afternoon the spiritual guides of Mrs. M. T. LONLEY 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 spirits for consideration. The Questions and Answers will be published each week under the above heading.

On Friday Afternoon Mrs. LONLEY, under the influence of her guides, will give spirits anxious to communicate with their loved ones 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 evil; that those who pass from the mundane sphere in an unimproved condition, eventually progress to a higher state of existence. We ask the reader to receive no doctrine put forth by spirits in these columns that shows a corrupted bias for reward or any express as much of truth as they perceive—no more.

It is our earnest desire that those who recognize the messages of spirits will verify them by informing us of the fact for publication.

Natural forces are greatly appreciated by our visitors, and many are so glad to see that it is a pleasure to place upon the altar of Spirituality their floral offerings. Visitors of inquiry in regard to the Messages must be addressed to the Editor, proprietors of the BANNER OF LIGHT, and not, in any case, to the medium.

QUESTIONS ANSWERED, THROUGH THE MEDIUMSHIP OF

Mrs. M. T. Shelhamer-Lonley.

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

Spirit Invocation.

Dear Father God, whose unwritten name is Love, whose law is wisdom, we turn to thee at this hour, lifting up our hearts with adoration and praise, and beseeching thee to send us thy light and thy truth, thy inspiration, Oh! may they be acceptable in thy sight. We know that thou wilt judge aright, for of all things thou art just, thou knowest the secret workings of the human soul, and thou art the Father of all spirits, each organism, therefore, earnestly thy truly loving. 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 incite our souls to greater activity, that shall unfold our spiritual natures into greater 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, and serve thy glory, and bring us into thy presence. 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 love is, there is peace, there is love and love and peace. We know that where thy love reigns within the human spirit there is heaven; and oh! may we understand that that heaven and home, and all things divine and sweet may be found on earth, as they are in the 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 our true relationship with whatever human child of time 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.

Q.—[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?"

A.—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 Essenes—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 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 ruler's experiences have been borrowed by historians and translators and engrafted upon the records of the career of Jesus. Apollonius 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 Nazarene, 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 the 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-minded intelligences, that desired to bless the world and lead it out of the bondage of Paganism 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 ancient times that has a practical bearing upon the race. The Christian religion, founded upon the moral ethics expounded by the Nazarene, is the result of a 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 dictation of those high in authority who sought to rule the masses through the very ignorance that assailed them, who sought to hold the people in the bondage of error and superstition, that to-day it bears but little resemblance to the pure, simple moral code which was at first presented, 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 your knowledge: has 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 individual. Those of you who have read carefully the columns 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 Jesus of Nazareth was a genuine 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 persons 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 has given reason to believe he is 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 spiritualizing things of the Supreme, Immortal Power.

Such an intelligence lives, is a moral philosopher, a tender teacher, one who delights to guide such helpless souls as are in need of instruction. He seeks no emoluments, and desires 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 miscellaneous spirits, not of a self-interest 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 ceremonial, 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 regard to subjects that they think will agitate the public mind. Now, I do not say that Mr. Faraday has been falsely represented in the 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 the same, and the results will be the same. The moral ethics recorded as coming from his teachings and pleadings to humanity 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 heaven itself, then you are at liberty to so outline a code of guidance for your own acceptance, and for that of others.

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 crowd 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 teaching 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 own interior natures, the end will be the same, that of spiritual unfoldment and of mental activity.

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

A.—Certainly. Why not? You may disagree with a brother or a sister who has been brought 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 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 re-embodiment, for instance—some other intelligence should see it to differ from them, and to express the opposite opinion.

Souls may grow and be large enough to exercise 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, healing life around us, manifested in Nature's works as well as in the intellectual existence of humanity; and this 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 opinion upon a mooted 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 views as to gain our own standpoint of thought and information, as the case may be.

Q.—[By "Seeker."] Will the Controlling Intelligence state his conception of the difference between magnetism and electricity?"

A.—Magnetism and electricity are the manifestations, 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 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 operation 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 itself, which we call God. Magnetism is the application of a refined quality of this potential 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 joyousness, and to produce a condition 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 work to do with healing, restoring, and even creating new lines of life and business 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 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 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 manifest their presence, but if he has these mediumistic qualities inherent, they will, after a while, be quickened by this silent, continuous 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?"

A.—Coming events certainly do cast their shadows before, because every event in human life springs from a series of causes, is itself, the effect of that which has gone before, will in itself produce certain results; and a spirit who is versed in this line of study will be able to reason out from the chain of sequences that result which is sure to come. Now the spirit who gives you this may not be the spirit who reasoned out or forecast the events which he

predicts in your life; the controlling intelligence may only be a medium for those spirits who have this knowledge and transmit it to you.

All spirits do not possess 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 show you a line of 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 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?"

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 be able to exercise 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 constituted in mental vitality, and therefore their influence in the world is 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 spiritual world and its electrical force, before they will be quickened in understanding and in will-power. 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 environmental 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 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 forces on earth to give full manifestation 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? and that the Controlling Intelligence believed have existed in animal, vegetable and mineral states?"

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 evolutionary stages, and an unfoldment before it has been qualified to quicken 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 evolution, and have been 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 organization. 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 evolution of various forms, of higher forms, of more complex organisms, through all the ages past, the highest of these being 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 continually grown or evolved to something higher and better until man has come upon the stage of his development, and that the life in its 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 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 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?"

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 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 fingers and hands be cold 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 so outwardly withdrawn from its two-fold form to pass out into space, and to come in contact with other scenes, and to come, 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 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 MEDIUMSHIP OF

Mrs. M. T. Shelhamer-Lonley.

Report of Public Séance held Oct. 10th, 1890.

Olive May.

[To the Chairman.] Do you want a little girl to come? I think the lady is not here, 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 spirits say, 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 not get anything that way, and I heard her say she must have it, because she got to have it. My grandpa [he is 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 ones like those pointing to the flowers, nice grandpa, I have some of the pretty 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 don't 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 a little girl, in a pretty flower world, and I don't feel bad any more, my head don'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 don't want to cry—yes, I do—but I don't want to cry in meeting, would you? Where did you get the flowers? [Somebody sent them to Lotella.] 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 Pearl, and she says 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 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 do not mean to do any harm, and I sincerely of profession, I am earthly here, 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 recognized some of my theories and unfashioned 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, and I feel that 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 a 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 state for your edification, and to 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 pressing upon me I was not slow to utter it. I 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 freedom, to give you of attention to the truths of immortality, to the truths of communion 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 summons, and for me there was joy and compensation 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 divine things that are around me. I feel my littleness. I deplore 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 wait 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 I will do my best to make them known in Campton, N. H., as Rev. J. B. Hadley.

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 that one of his angels has trod, and I may pass along that way, only to gain benediction from its fragrance. I do not express myself according to your rules, sir, I trust you will excuse 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 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 abiding influence 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 existing business life, and he may desire to withdraw himself, so far as he can, in accordance with the sacred 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 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, for these things do 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 desire to have 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 fond 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 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 result in blessing to herself; so I love, and so do those dear mortals 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 a 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 by 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.

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 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 PRESENTED NEXT WEEK.

Oct. 18 (Continued).—Editor: John Andrew Ryan; S. B. Crocker; Capt. James Duncan; John Andrew Ryan; S. B. Crocker.

THE MESSAGES GIVEN (THROUGH MRS. M. T. LONLEY).

As per dates will appear in due course.

Nov. 7.—Dr. Willard Adams; James Thistle; Josephine Morse; Fred Massey; Lotella; for Samuel Wood, Thomas Varney, George Davis, Mable Noonan, Joel Twitwell, Polly Clough, Jane Harper, Robert Clough, and Smith, Grace Carter, H. W. Newhall, Nettie 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 this 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, 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.

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 you readers such an account of some of these manifestations as to convey to them a clear conception of the present condition of this phase of the spiritual phenomena as expressed through medial instruments.

E. A. BRACKETT.

Nothing On Earth Will

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Sheridan's Condition Powder!

It is absolutely pure, highly concentrated, in quality it costs less than a cent of a cent a day, strictly a medicine. Prevents and cures all diseases. Long to your child, and you will save a dollar. Send six for \$5 to prevent cough, says a customer. A. W. W. & Co., 100 N. Main St., Boston, Mass. Express paid. THE BEST POWDERLY POWDER, name on box. For full particulars, send for free copy of orders or more. L. S. JOHNSON & Co., Boston, Mass.

Vermont State Spiritualists Association.

The Annual Convention will be held at Hyde Park, Vt., Nov. 14th, 15th and 16th, 1890, commencing at 2 o'clock P. M., at the American House Hotel, C. P. Randall, proprietor. All State Spiritualists and Magnetic Healers are invited and expected. In addition to the above talent we have engaged A. W. W. & Co., of Boston, Mass., as our mediums, and a test medium, and as this is the first appearance of our Convention it is to be hoped that the people will come and hear.

Board at the American House \$1.00 per day.

Good music will be furnished

For the Dinner of Light.
DON'T FORGET THE OLD HOME.
BY EMMA MOOD 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 smudged face
Or brush a frowny head,
Would yield more happiness to me
Than rhyme has ever said.

The little hands which used to steal
So gently into mine,
Are doing battle with the 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,
My lassies and my lad.

I think they long for me as much
As I for them, although
The utter selfishness
Would wish it were not so,
But that their lives are so complete
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 not forget the home;
Its memories are sweet,
And it is lonesome now, without
The chiming of your feet.
Send love thoughts back—I 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 parties. 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 yellow.' 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 poor girl's mother, we could not find it in our hearts to say that they were practicing a fraud. They gave us every opportunity to watch and examine the girl, and besides we do not believe the mother of 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 not 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 Nosology."

There can be no doubt as to the almost universal prevalence of Catarrh in this country. Even our speech has acquired a nasal 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 books the word "catarrh" is used very "prominently." The "force" of Catarrh "continue their ravages." But, is nothing to be done? Is there no remedy? Let us see.

Dr. SPARKLEY & PALLEN, who have in their usual health, and about to partake of her morning meal, when she was stricken with paralysis, and ceased to breathe in twelve hours' time, being unconscious from the moment of attack. Mr. and Mrs. Higbee were among the oldest workers in Spiritualism—she for many years enjoying the blessing of being herself a wonderful medium. Her husband, a devoted follower of her, who she will be missed by all. Her companion survives her.

The funeral took place Oct. 23d, and the guides of Mrs. Clara A. Field, Conn. spoke words of comfort to those who would so sadly miss their visible presence. Her memory, like her life, is full of sweetness.

BEECHAM'S PILLS
PAINLESS. EFFECTUAL.
WORTH A GUINEA A BOX.

For BILIOUS & NERVOUS DISORDERS SUCH AS
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 rosbud 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 DRUGGISTS.
Price, 25 cents per Box.

Prepared only by THOS. BEECHAM, St. Helena, Lancashire, England.
B. F. ALLEN CO., Sole Agents for United States, 305 & 307 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.

VAN HOUTEN'S COCOA
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.

DR. WILLIS may be addressed as above. From this point he can attend to the diagnosing of disease psychometrically. He claims that his powers in this line are unrivaled, combining, as he does, accurate scientific knowledge with keen and searching psychometric power.
Dr. Willis claims especial skill in treating all diseases of the blood and nervous system. Cancer, scrofula in 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 which 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.

MRS. A. B. SEVERANCE would respectfully announce to the public that those who wish, and will visit her in person, or send their names and addresses, will receive 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 matrimonially married. Full delineation, \$2.00, and four 2-cent stamps. Brief delineation, \$1.00, and four 2-cent stamps.
Address: MRS. A. B. SEVERANCE, 100 Main street, White Water, Walworth Co., Wis.
Oct. 4.

EMERSON
SUPERIOR QUALITY.
MODERATE PRICES.
50,000 SOLD
NEW YORK 92 FIFTH AVE.
CATALOGUES FREE

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 smoke or soot to discolor the chimney, &c. Gives a white, clear, brilliant light. Agents can make fortunes with it. Detail price, 10c. Each. We will send 3 sample wicks for 10c. Small wicks, 25c. a doz., \$2.25 a gross. Medium wicks, 35c. a doz., \$3.50 a gross. Large wicks, 45c. a doz., \$4.50 a gross. 1 Gross, assorted sizes, \$2.75. All postage.
Address: F. O. WEIHSKEY, Providence, R. I.
Oct. 18.

CURE Sick Headache, Biliousness,

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

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

PSYCHOMETRY.

CONSULT with PROF. A. B. SEVERANCE in all matters pertaining to practical life, and your spirit-friends. Send lock of hair, or handwriting, and I will answer three questions free of charge. Send for Circulars, 150 4th Street, Milwaukee, Wis. 3c. Nov. 8.

ASTONISHING OFFER.

SEND three 2-cent stamps, lock of hair, name, age, sex, one leading symptom, and your disease will be diagnosed free by spirit power. DR. A. B. SEVERANCE, Muskegon, Iowa.
Oct. 11.

"IF YOU WOULD KNOW"

YOUR Future Business Prospects, consult FRED A. HEATH, the Blind Medium. Enclose Postal Note for 50 cents, or register your letter with lock of hair and name. Address 6 Park Place, Detroit, Mich. 4c. Nov. 8.

DEAFNESS & HEAR IMPAIRMENTS

By the use of the "TUBULAR EAR" CUSHION, Whispers heard. Consultable, Reasonable, Safe. Write for book of proof FREE. 815 Broadway, New York. 1c.

Karl Anderson, Astrologer,

Room 6, 84 Bowdoin street, Boston, Mass. Office hours R. 1:30 P. M. to 8:30 P. M. Evenings by appointment.
Feb. 1.

Sealed Questions Answered.

AND A Full Written Sitting, for One Dollar and two stamps. Address MRS. ELIZA A. MARTIN, Lock Box 157, Fitchburg, Mass. 3c. Nov. 8.

MRS. J. J. WHITNEY, the well-known medium,

has purchased the "VAN NESH," a first-class boarding and lodging house, 1812 Main street, San Francisco, Cal. Tourists will here find all the comforts of home, elegant, sunny suites and single rooms, with first-class table, bath, and the "Van Nesh" is a safe, reliable, and comfortable street cars pass the door. Sittings daily. 14c. Oct. 4.

\$75.00 to \$250.00 A MONTH can be made

working for us. Persons preferred who can furnish a home and give their whole time to the business. The business is profitable and employed also. A few vacancies in towns and cities. B. F. JOHNSON & CO., 1000 Main St., Richmond, Va. Feb. 8.

COINS

If you receive any money collected before 1878, save it and send two stamps to NUMISMATIC BANK, Boston, Mass., for circulars on rare coins and government premium bonds. A fortune for somebody. 6c. Nov. 8.

MRS. JENNIE CROSSE, Business, Test and

Medical Medium. Six questions answered by mail, 50 cents and stamp. Whole Life-Reading \$1.00. Magnetic Remedies prepared by spirit-direction. Address 38 Tremont street, Lynn, Mass. 2c. Nov. 15.

CANCER

and Tumors CURED: no knife, no blood, free. Dr. O'NEILL & DIX, No. 163 Elm St., Cincinnati, O. Feb. 8.

MRS. B. F. SMITH, TRANCE MEDIUM,

holds sittings daily, Fridays, Saturdays and Sundays excepted, at Vernon Cottage, Grosvenor Place, River, Mass. Terms, \$1.00. Hours, from 9 A. M. to 6 P. M. 1c. Oct. 11.

A Wonderful Case.

A VOICE FROM IOWA NOW SPEAKS.
Dr. J. B. DARTON—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 you; and if I had not done so I would have been in my grave long ago. At the time I was myself under your treatment I was not expected to live 24 hours. I had fallen from a high, healthy woman of 155 lbs. to a mere skeleton of 75 lbs. But after using your wonderful Powders three months, I am happy to say that I weigh 150 lbs. I was given up by five doctors of Angus, Dallas Centre and Des Moines, Iowa. 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, Miss. JOHN JEFFERSON.
Angus, Iowa, Feb. 26th, 1890. 2c. Nov. 15.

DIAGNOSIS FREE.

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

Mediums in Boston.

JAMES R. COCKE,
Developing and Business Medium,
ALSO
CLAIRVOYANT PHYSICIAN,

No. 1581 Washington Street,
(Third door north of Rutland street.)
Sittings daily from 9 A. M. till 6 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 Psychic and Test Mediums. Between Brooklyn and Newton streets, Boston. Take Shawmut Avenue cars.
Special terms for magnetic treatment by the month.
Oct. 25.

GEORGE T. ALBRO,

No. 55 Rutland Street, Boston,
Mental and Magnetic Physician for Diseases of the Brain and all Nervous Affections. Rheumatic and Neuralgic Specialties.
SPECIAL attention given to Paralytics, or those paralytically inclined.
Powerful Magnetized Paper sent by mail on receipt of \$1.00. Office hours 8 to 10 A. M. 3 to 6 P. M.
Ladies always in attendance. 13c. Oct. 25.

DR. G. W. FOWLER,

CLAIRVOYANT,
ECLECTIC, MAGNETIC, BOTANIC
PHYSICIAN.

Spiritual Healing and Developing.
Nervous and Chronic Diseases Specialties.
83 Bowdoin Street, Banner of Light Building, Room 4.
Office hours 9 A. M. to 12 M. Mondays, Wednesdays, Fridays and Saturdays will visit patients. Sittings and Treatments by appointment. Nov. 15.

MATERIALIZATION!

MRS. C. B. BLISS. Sittings Sunday, Tuesday and Thursday evenings, at 8 o'clock. Also Sunday and Wednesday at 2 o'clock. No. 12 Pembroke street, between Brooklyn and Newton streets, Boston. Take Shawmut Avenue cars.
Nov. 1.

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. Sittings and Treatments by appointment. Nov. 15.

Miss A. Peabody,

BUSINESS, Test and Developing Medium. Sittings daily. 6 Circles Monday, Tuesday evenings, and Tuesday afternoons at 3 o'clock. Six Developing Sittings for \$4.00. 1641 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 Avenue, Boston. Will give sittings daily (Sundays excepted). Desires engagements with societies in New England for lectures and platform tests. 5c. Nov. 1.

HATTIE C. STAFFORD,

456 SHAWMUT AVENUE, BOSTON, MASS.
Sundays and Thursdays, 2:30 P. M.; Fridays at 8 P. M. Nov. 1.

Miss L. E. Smith,

TEST MEDIUM. Sittings daily. Hours 10 to 12, 2 to 4. 6 Circles Sunday, Tuesday and Friday evenings, at 8 P. M.; Wednesday at 3 P. M. 344 Shawmut Avenue, Boston.
Nov. 15.

Lizzie Kelley,

PSYCHOMETRY, and Test Medium, would like to make engagements for Platform, Spiritual and Test Mediums. Sittings daily. 365 Tremont street, Boston, Mass. 1c. Nov. 15.

Mrs. J. M. Carpenter

WILL see patients at her residence, 303 Warren street, Boston (Church District), on Tuesdays, Wednesdays, Thursdays and Fridays. (Take Warren street Electric Cars on Shawmut Avenue.) 8c. Sept. 27.

Mrs. A. Forrester

WILL give Trance Sittings daily, also Magnetic and Electric Treatments, from 10 A. M. to 6 P. M. No. 181 Shawmut Avenue, one flight, Boston. Do not ring. Oct. 25.

Miss L. M. Whiting,

MASSAGE. Formerly with Dr. Munroe. Has been in constant practice since 1872. Removed to Hotel Glendon, corner Columbus Ave. and Chestnut street, Suite 18, Boston. Oct. 11.

Mrs. H. B. Fay,

MADISON PARK HOTEL, Sterling street, Suite 6, Boston, Mass. Sittings Tuesday and Saturday, at 2:30 P. M.; Wednesday at 7:30; commencing Nov. 6th. Nov. 1.

Dr. Fred. Crockett,

MAGNETIST and CLAIRVOYANT. Consultation free. 160 Madison House, 102 West Broadway street, Boston. Nov. 8.

F. W. Strickland,

MAGNETIC Healer and Trance Medium. Hotel Glendon, Suite 4, Columbus Avenue, Boston. Hours 9 to 12, 2 to 4. Oct. 25.

Miss J. M. Grant,

TEST and Business Medium. Office Banner of Light Building, 84 Bowdoin street, Room 7, Boston. 9 to 6. Nov. 1.

Mrs. Alden,

TRANCE MEDIUM. Medical Examinations and Magnetic Treatment. 43 Winter street, Boston. 5c. Oct. 25.

Mrs. C. T. Crockett,

MEDICAL and Test Medium. Vapor Baths and Magnetic Treatments. 165 West Brookline street, near Tremont street, Boston. 5c. Nov. 1.

MRS. M. J. BUTLER will receive her

clients on Tuesdays and Thursdays, from 9 to 4, at 775 Columbus Avenue, Boston. Also evenings by lock of hair, \$1.00. Sittings at 2:30. 164 High street, Charlestown. 10c. Nov. 1.

MRS. H. W. CUSHMAN, Musical, Test and

Business Medium. Six questions answered by mail, \$1.00. Also answers by lock of hair, \$1.00. Circles Thursdays at 2:30. 164 High street, Charlestown. 10c. Nov. 1.

Miss Helen A. Sloan,

MAGNETIC Physician. Vapor Baths. No. 178 Tremont street, Boston. Oct. 18.

Mrs. Kate R. Stiles,

Nov. 1. 43 Dwight street, Boston. 5c.

MISS KNOX, Test, Business and Medical Me-

dium. Sittings daily. 208 Tremont street, Boston. Nov. 15.

MISS DR. S. BOICE, Electric and Massage

Physician, 545 Shawmut Avenue, Suite 11, Boston. Oct. 25.

MRS. J. C. EWELL, Inspirational and Medi-

cine Physician, No. 96 West Springfield street, Boston. Nov. 1.

A CONDENSED FOOD
BOVININE

PURE BLOOD AND PERFECT NUTRITION are necessary for good health. BOVININE, 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 by the starving nerve-centers.

Mediums in Boston.

Dr. Abbie K. M. Heath,

Magnetic Treatments and Vapor Baths. MEDICINES and Magnetized Paper furnished as required. 114 Circles Tuesday afternoon, at 3 o'clock. Private Sittings 7 P. M. Names, Dates, Losses, Business Prospects, etc. Terms, \$1.00. 675 Gives Sittings 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, Mass. Nov. 15.

Dr. Julia Crafts Smith,

CELEBRATED for her many cures, 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 40 years' experience, and has had a family practice, acute and chronic, for twenty years, with success equalled 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 Emurich, 6 Clarendon street, Boston. 2c. Nov. 8.

Mrs. D. A. Dearborn,

ELECTRICIAN and Magnetic Healer, receives patients Tuesdays, Thursdays and Saturdays, from 10 to 3, at 84 West Newton street. Residence, 205, Talbot street, corner Harrison Avenue, Roxbury. Receptions Sunday and Wednesday evenings at 7:30 at 8 Ringold street, off Walnutham, Boston. 2c. Nov. 15.

Seer.

MISS J. RHIND. Private Sittings on Business, Examinations on Health. Circles Monday, 7 P. M.; Thursday, 3 P. M.; Sunday, 7:30 P. M. Hours 9 to 6. 31 Common street, Boston. Nov. 15.

Dr. Harry St. Clair,

INSPIRATIONAL SPEAKER and Platform Test Medium. Sittings by appointment. Medical service if required. 422 Tremont street, Boston, Mass. 4c. Nov. 8.

Mrs. C. Mayo-Steers

HAS removed to a Cottage Place, off 122 Washington street. Circles Sunday evening, 7:45; Thursday, 3 P. M.; Sittings daily. Magnetic Treatments. 1c. Nov. 15.

Mrs. Fannie A. Dodd,

MAGNETIC PHYSICIAN and Test Medium, No. 233 Tremont street, corner of Elliot street, Boston. Nov. 15.

Dr. A. H. Richardson, Magnetic Healer,

Waverley Place, Charlestown. Oct. 18.

SUMMERLAND,

The New Spiritualist Colony

PACIFIC COAST.

Building Progressing Rapidly.

THE site of Summerland constitutes a part of the Oregon Coast, 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 Barbara, which is noted for having the most equable and healthful climate in the world, being exempt from all malarial diseases.

THE RECONSTRUCTION for a weekly Spiritual paper, published 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 plan of town, sample copies of RECONSTRUCTION and further information to

R. L. WILLIAMS, Proprietor, Summerland, Santa Barbara Co., Cal. Oct. 18.

DONALD KENNEDY

Of Roxbury, Mass., says

