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The Spiritual Rostrum.

Mrs. A. Leah Fox Underhill; Decease of the Eldest of the Celebrated "Fox Girls"; Funeral Services in New York; Address by Mrs. Brigham, Etc.

To the Editor of the Banner of Light:

The recent transition of this world-renowned and noble woman to the higher state of existence is an event of more than ordinary significance. Being the eldest of the famous Fox sisters, through whose mediumship the marvelous manifestations of spirit return awakened such interest and inquiry not only in America but throughout the civilized world, the simple announcement of Mrs. Underhill's death may well cause us all to pause and reflect. Memories of the many bitter trials and sorrows to which the members of the Fox family were subjected during the early period of their strange and eventful experiences come unbidden, and must strike a chord of sympathy in the heart of every unprejudiced human soul. Under the searching scrutiny of such minds as Horace Greeley, Wm. Cullen Bryant, John W. Edmonds, Prof. S. B. Brittan, J. Fenimore Cooper, Robert Dale Owen, Isaac T. Hopper, Gov. N. P. Tallmadge, John E. Robinson, Prof. Agassiz, Prof. Mapes, Prof. Horsford, Wm. M. Thackeray (the novelist), Robert Chambers, E. W. Capron, Jacob G. Cuyler, Dr. John F. Gray, Dr. A. D. Wilson, N. P. Willis, and hundreds of other men and women of that period, the Fox sisters passed through the various and trying ordeals, abundantly proving their honesty of purpose, and causing many of their learned and skeptical investigators to become firm believers and defenders of the new light and the new dispensation. The soulful prayer and discourse by Mrs. Helen J. T. Brigham at the obsequies (reports of which are subjoined), and the affecting solemnity of the occasion, will long be remembered by the large number of mourners and friends present. At the conclusion of Mrs. Brigham's beautiful and touching discourse, Handel's exalted musical inspiration, "Angels Ever Bright and Fair," was rendered by Mrs. Louise Vescelius Sheldon, with such prayerful and tender pathos as to draw tears from the eyes of many of her sympathetic listeners. This beautiful composition was indeed a fitting close to the sacred and impressive ceremonies (which, as has been previously stated, occurred on the evening of Nov. 4th at the late residence of the deceased, 232 West 37th street, New York City).

PRAVER.

Oh! thou who art at all times with us, whose hand expresses infinite tenderness and care, and Fatherhood and Motherhood blended in one, we would have thoughts of thee come to us to-night, bringing light through all our shadows, bringing strength through all our weariness and weakness. Oh! God, thou whose light makes beautiful the world, thou whose love is the light, comfort and instruct us, for we need thee now. We bring to thee, in our prayer, all the hunger and thirst of our spiritual nature, all the longing, all the weariness, all the doubt, and all the trouble. We bless thee in the clear light of thy love and care; and, lo! even while we pray, we are strengthened and uplifted and answered.

Our Father! in the midst of sorrow we yet have the rejoicing that we bring to thee our earnest thanks that thy love is perfect. We thank thee that what ever men may think of thee, however they may stumble and be mistaken in striving to know thee who art infinite and changeless in thy love and goodness, by thine every law humanity grows upward and sun ward and the shadows melt away; and we learn that thou art love, and we trust in thee who art the spirit-the Giver of all truth. When from time to time there comes amid the darkness some helper, some guide, some hand to lift the lighted torch amid the gloom we thank thee, for thou art the love and the light that makes these things possible. Oh! Spirit of Truth, may we still apprehend thee. We may stumble in thy way, we may doubt, misunderstand and misinterpret, yet steadfast and sure stands the truth, and we thank thee that it is so.

Oh! our Father, while human hearts are grieving, while shadow, pain and sorrow lie darkly upon so many assembled here to-night, yet through all our night of sorrow the great, bright stars are shining, and there is a slivery radiance that glides through the darkness, and rests upon us where we are. We thank thee that we know thou didst give a little child to the earth; we thank thee for the love that sustained and sheltered her; for the love that nourished and developed her; and we thank thee for the maldenhood and womanhood; for the love in the wife and the mother: for the daughter, for the sister, for the friend! 'And oh! our Father, now that this friend is gone from mortal weariness; gone from the storms of the world that are lashed on every hill; gone from the turbulent

• Reported by W. S. ROGERS, teacher at Graham's Shorthand and Type-writing School, No. 50 West 22d street, New

ocean of sorrow, whose murmuring was always in her ears: Now that she stands in the clear and cloudless light, oh! Father: for the life and liberty, and the peace and happiness which she has found; for the work she has done which brings the light of blessed truth to those who sat in darkness; for the beautiful dispensation of immortal life that she was strong to bring, and steadfast and unswerving to keep before the eyes of the world, for all this we thank thee, oh! Spirit of Truth. In those days when to speak of this beautiful truth which gave to her her strength and glory, was to incur decision-when, to assert that heaven and earth were blended, and that mortals could receive messages from their unseen friends, was only to call forth criticism and bitter scorn-she stood strong and secure as an oak stands amid the storms of win-Oh! our Father; for the hand, small as it was, and frail as it was—the hand, cold and nerveless to night—the hand which helped to open the great door to unlock the great mystery to those who are longing, hungering, mourning: for this, oh! God, we thank thee. For this strength, for this loyalty, for this purity and honesty of purpose in the woman, in the medium, for all this, oh! God of love and of truth, we thank thee.

And now that her night is ended, and her day has dawned upon the eternal hill-now that she has gone as a visible presence from those who love her so tenderly and so dearly, from the many that she has won with her love and generosity, oh! Father, for the beautiful welcome that has been given her at the home invisible, shall we not thank thee? There have been words of gladness, sweet words, happy greeting, There has been a great and sweet surprise in the wonderful light, the light that has no equal on all the face of this broad earth! For all the beauty that she now sees, oh! God, we thank thee.

And now, oh! Father, help us. Help those whom she has helped. She was always quick to respond to the cry of the needy, her sympathy was always ready to aid those who were in trouble, her tears were as quick to flow as April clouds to shed their rain over the sorrows of others. And, oh! Father, from that beautiful land where she lives with millions of angels standing in the light, we pray that the same love and helpfulness down flowing from that land may be felt, may be accepted here to-night. There are many now gathered here who need this comfort; oh! Father, make them receptive of it, make their natures plastic to receive it, open the eyes of the spirit, open the windows of the soul that this light may shine in. Oh! Father, we trust in thee; lead us, guide us; let thine angels strengthen and comfort us all, now and forever

ADDRESS. "Death shall be swallowed up in victory." This is an old saying which is an instance of that wonderful inspiration which is over all the world: "Now is brought to pass the saying, Death shall be swallowed up in victory." "Oh!

death, where is thy sting? Oh! grave, where is thy victory?"

There are some words of comfort that we could recall, many that come flowing back to us like the ghosts of sweet music from the hills greeting; for you were the one who demonforever green and bathed in light, and beyond strated life after death, who demonstrated our yearning mortal vision. But among those the power of the invisible over the visible; scholing words there are none which can ex- you were the one who gave to the world press so perfectly as those we have quoted the proofs that spirit is all potent, and that it living truth of this hour: Now, indeed, "is brought to pass the saying, Death shall be swallowed up in victory.

Friends, you have come from many placesfrom homes where the name of our sister was a household word. Did you ever go to her house before when you had not from her a loving welcome? How ready she was to reach out her hand to greet you. How quick the smile sprang with the light in her face; how warm were those friendly, kindly words of greeting so dear and so familiar to the memory of all. You have come here to-night, and there, with the crown at the head, and, strongly significant, the cross also, is a quiet sleeper. But she whom you love is not there. When you look at that casket, and the wearied dust that occupies it, we would have you remember that our friend is simply gone out of it, and that she lives never so truly, never so really, as to-night. She has spoken the words of welcome to you, but you did not hear them; she has smiled upon you with such angelic sweetness as you never saw on the worn, tired face, but you saw not the light of that smile.

Friends, though you call her dead, she is living, and comes as truly as any soul can come; remember: "Now is come to pass the saying, Death shall be swallowed up in victory." Do you know what this life is? Do you know what death is? These garments you are wearing are only yours, not you. They are the shells, or robes, or houses, whatever you choose to call them-your possessions. You are interwoven in the very fibre of this body, but the body is not you. And when you look upon the faces assembled to-night, you are looking only upon the veil which one-half reveals and onehalf conceals the love of your friends.

Here upon this earth you are placed to fulfill a mission, to learn a lesson. Do you not know that this is not your home? that it is not the abiding place? that day after day and year after year you are building a house that you shall find in the other land? It is built of thoughts and motives; it is built of words; and day after day you are weaving, thread by thread, thought by thought, the robes that you shall find waiting for you in the life invisible to you to-night. And sooner or later this change which has come to our friend so suddenly, and with signs and warnings partly unnoticed or misunderstood-this change will come to you all. It will come swiftly pit will come soon to some of you, it will come lingeringly to some; but it is on its way. No, you are on your way to meet it. It is not a dreadful thing; it is not a fearful thing-this change you call death; it is only an opening of the door and passing out of the shadows into the light, to that sweet and glorious splendor that lies beyond this vestibule of toil, as you are wont to call it. And so day by day, as you are here learning your lessons, it is wise that you should stop and consider what this life really is-this life that men call death. When the night ends the

rose blossoms; when the chrysalis is broken the butterfly wafts itself in the light, shakes its wet wings, dries them in the sunshine and soars away. Is that death? No, that is a natural change, an evolution, an outgrowth. If death is not the birth of the spirit, then science halts and stumbles at this point; but if death is birth, if it is the dawn of the day, if it is the breaking of the chrysalis, then it is but one link in this long chain of evidence, in this one great chain of evolution and progression.

Friends, why should we stop to ask for evidence and indications and suggestions of immortal life? Why should we speak of intuitions and of longings for another world? Why should we speak of the strength of the pure affection which will not lie down in the dust of the grave? when that proves of itself that life flows on beyond the shadows! Why should we bring to you texts of scripture? Why should we tell you stories of the angels of the olden days who came to the seers and patriarchs and disciples? Why should we tell you of these things? There is here to-day in your mind a name. It is the name of one whose life-work shines as bright as the brightest star in the heavens-the work of demonstrating immortal

Friends, when you think of our dear sister, Leah Fox Underhill, the name itself has a sound which seems to carry with it something to the affections, something to the intellect, assuring us by these demonstrations of immortal life; and then we remember that we do not need to search and glean in the fields of philosophy and science and history to show you the reality of life. We can think of her as still living. We can trace the path backward. And you come with us in your thoughts till you find the time when those raps sounded as though the angels had said: "We seek admittance, and we will not be set aside, we will not be denied." We know that this woman has stood before the wise and the learned; she has stood before men who were proud of their intellect and attainments; her powers have been carefully scrutinized, and she has given to all these questions the clear, straightforward answers that demonstrated immortality. She did not shrink as some mediums from exhibition; she did not stand before the world, saying: "I dare not let this light shine"; but she let it shine; she held the torch when its glow and glory shone in tears-in tears that blinded her sight. Oh! brave, faithful, living worker: brave heart, silent now! Oh! brave in purpose, strong and vivid and intense in the spiritual life! We bring you homage; we bring you thrills matter and communicates through matter. Oh! brave, loyal, spiritual worker, we lay at your feet this crown of our loving remembrance, our deepest gratitude; and why should we need to seek for proofs of immortal life when you have given them so fully and so perfectly?

When we think of her, we remember the hit. ter waters that flowed to her feet, we remember the ingratitude that, gathered around her and then the purpose, like the purpose that stirred the saintly souls of old, lives beyond the shadow, and we say: "Father, forgive them, for they know not what they do." Friends, now is brought to pass the saying, "Death shall be

swallowed up in victory. Of what are you thinking as you gather here to-night? First, her powers to bring spiritual light. You were thinking of them all of these later years, when as part of this home, made bright and beautiful with love and welcome, and singing-birds and green leaves and fragrant flowers, she lived and welcomed you. Those loving hands were reaching out to the aged and the poor; always ready to give, always ready to help, always thinking of the needs of others. Those loving hands were stretched out to little children; she folded them in her arms, she kissed them, she loved them-and, friends, she gave a mother's care to the motherless. She has helped others; she has led them along the pathway of life to manhood and womanhood, and has given of her possessions to

bless them. Her life has gone out to all classes. As we stand here to night, back from the land that you cannot see, where the clear light is shining, and where the darkness of earth fades into the eternal white, there comes a presence, strange perhaps to you-not strange if you could see it; and we remember one who was a "Sojourner," and one whose name was "Truth," and we know that years ago she gave to her loving welcome. She cast her not out; she thought not of the sable-hued brow and cheek; she only thought of the purpose, and gave welcome to the woman who has given her welcome in the better land now."

Friends, remember the kindly deeds that characterized this life; how hearts have been filled to overflowing with blossoms that graced her pathway-flowers that grew from the very soil of the human heart of love and sympathy. When you remember these things let your thoughts rise above your loss and think of her gain-she whose home was open to so many, she whose ready sympathy flowed out to so

many. What has she found? Her friends! There are names we might speak, the names of men and names of women that are dear to us in memory and in reverence; and she has spoken [Continued on third page.]

* "Sojourner Truth," a well-known and patriotic old col ored woman, a stanch supporter of the American Union and a personal friend of Abraham Lincoln, spent several months at Mrs. Underhill's home, where she was made that men call death. When the night ends the happy and contented, the died at the advanced age (so day is beginning; when the bud uncloses the stated) of one hundred and seven years.

Titerary Degartment.

RETRIBUTION.

A STORY OF BOTH HEMISPHERES.

Written for the Banner of Light, BY CORA WILBURN.

CHAPTER XI. The Bawn of Love.

Dispensing her orders with an authority she had never before assumed, Felicia had a room prepared for her charge, and a trusty servant despatched for the European physician, the good and skillful Doctor Lane. Before his arrival, however, the patient was restored to full consciousness, by the application of simple household means, under the direction of the swarthy Martino, who knew exactly what was best to do in cases of a like nature. Too feeble yet to speak aloud, the young stranger looked his gratitude, and pressed the lily hand of the consoling angel, as his heart called Fe-

licia from the first glance. Beneath the gentle treatment of the doctor his exhausted strength was returning rapidly. and when he spoke the first intelligible words, thanking God for deliverance and mercy, the young girl, unable to control the sympathy she deemed was born of pity only, wept aloud, with fervent thankfulness for the precious life thus saved. When he slept calmly, she stole away on tiptoe, leaving Anita to watch his slumbers and fan away the intruding flies. She hastened to the chamber of Rose, bearing with her, deeply impressed for life, the haunting recollection of the poet-eyes and pensive face seen that day for the first time.

'I have been waiting for you, dearest, and they told me you had gone to the beach. Oh darling, that was imprudent after the storm of last night. And, dear me, your dress is draggled and wet. My dear child, where have you been? Francisca, Lucia," she said in Spanish to the awaiting servants, "go immediately and bring your young mistress some dry garments. Felicia, looking down at her dress, smiled

and colored. It was wet with salt water, and stained with mud and sand.

"Dear mother," she replied, winding her arms around her neck, "I have had no time to think of my appearance; for, rejoice with me. dear mother, a life has been saved !- the dreadful tempest has spared one, and he-

"Thank God! thank God!" said Rose, with grateful fervor. "You have a long story to tell me. I know, but I will not hear a word until vou have changed your dress. You will catch your death with cold! What can those girls be so long about? Felicia, my love, I entreat you, go and put on dry garments."

"Immediately, mother, dear. I will go after Francisca and Lucia and return in a twinkling." And she flew, singing, out of the room. 'How unusually happy the dear child is to-

day." mused the poor sufferer. When she returned to share her mother's breakfast, she was as radiant as before. She chatted gaily, and her silvery laughter, that had been almost silent since the advent of Sefor Arcabano, pealed forth again, to the great and inner delight of Rose. Keeping from her mother the encounter with the hated suitor, for she had learned to guard her feeble health from all excitement, she told her of the rescue of the shipwrecked stranger by honest old Tomaso and his son. Rose was deeply grateful for the safety of a life, and proud of the share and the responsibility her daughter had taken. She expressed a strong desire to see the young man; "for," said she, "from your description, he must be English, and it is so long since I have heard from there." She thought of her father, of her own past transgressions toward him, and sighed deeply.

Doctor Lane upon visiting Rose that day found her weaker than before, and urged upon her the necessity of quiet and repose. Alas! the mother's prescient spirit, foreseeing the approaching doom, trembled for the future of her beloved child. She knew her days were numbered, and the weary soul longed for release; for Felicia, only, she clung to and prayed for life.

That evening the stranger, fully restored, though yet somewhat weak and pallid, was enabled to converse with ease, and to receive a short visit from his hostess. As he bowed over the thin, transparent hand she held toward him, and looked up to the sharpened outlines, the hectic glow on either cheek, his face wore an expression of pitying tenderness, and a teardrop dimmed his eye. He conversed freely, with gentlemanly ease and fluency, delighting his listeners with the latest news from England and the Continent.

His name was Percy Macdonald de Risco. He was the son of an English mother, and a descendant of the once noble house of the Riscos in Spain. He had early lost his mother; but under the watchful care and devoted love of his father and aunt, he had enjoyed all the blessings of home happiness, education, travel, and good society. His father's sister had been to him a second mother. From the port of Cadiz he had taken the passage for the tropic shore, impelled by curiosity to behold its luxuriant vegetation and its manifold resources. Their yessel, richly freighted with a valuable cargo, struck on a hidden reef, and before the break of day she had gone to pieces, and, as he believed, all hands were lost. "It is an espe-

cial Providence that I have survived to tell the tale," he said.

"Thank God!" ejaculated Rose. Felicia, absorbed and silent, looked up to

Heaven in gratitude too deep for words. "You have traveled in England?"

asked him, tremulously. "Have you ever been near to Oakwood House, the residence of Harold Palmer?" She had forgotten the strict injunctions of her husband, never to speak of her birth-place and family in the presence of strangers. "It is in ---shire, only some twen ty miles from the metropolis," she added.

Although England is my birth-place, I must acknowledge that I am totally unacquainted with some portions of it. No, madam, I have never been there," said Percy.

"It is my father's homestead, our old ancesral domain," sighed the wan lady.

"I thought you were English," he replied. And this young lady, speaking the Spanish language so fluently, surely she is not a native of the tropics?"

"My daughter was born in England; but we have lived here many years. She has no recollection of her native land.

Felicia met the beaming blue eye bent upon her in respectful admiration. She blushed deeply, and cast her eyes upon the choice bouquet she was holding in her hand.

"This is a Paradisean abode!" said the young man, looking around with evident delight. Just such a home as the poetic enthusiast would covet-the dreamer of the beautiful desire. What glorious scenery! What a mingling of the sublime and the calm and placid in those towering mountains, von ocean expanse, and the flower-decked valleys, flowerenwreathed houses, rustic church spires, the holy stillness of this enchanted spot! Truly an Eden!"

He spoke enthusiastically, and the color, mounting to his cheeks, enhanced an hundredfold his manly and uncommon beauty.

Fearing that a prolonged conference would tend to exhaust her few remaining feeble powers, Felicia whispered to her mother, and both arose to go.

"Make yourself entirely at home, sir," said Rose. "I am but an invalid, incapable of enjoying or of giving pleasure; but my servants are at your order, and all that we can do to make your stay agreeable shall be done. My daughter will bear you company when I am unable. By what name shall we call our guest?-that of the Macdonald, or the Spanish de Risco?"

"In my father's country," said he, smiling, 'I am called De Risco, always; but in England I am Macdonald only. My friends call me simply Percy. You, madam, who have been so kind to me-this young lady, to whose care and sympathy I owe my speedy restoration-will you not, waving all the outward ceremonial, call me by the name my mother loved? I have been cast as a waif of the storm to your hospitable gates. Will you not call me Percy?'

As if a long-known friend, a dear, familiar voice had spoken, Felicia felt her heart-strings vibrate to the music of those pleading tones. Rose, too, was deeply moved. She gazed intently upon his frank and noble countenance. With tears glistening on her lashes, she said:

"I will call you Percy, and care for you as my own son for the sake of the departed." Felicia, speaking for the first time since she

had introduced him to her mother, said, timidly: Will you accept these flowers? After the

perils you have passed I thought their presence might be agreeable.'

He took them from her hand, and replied: Their fragrance is sweet, indeed; but unto the Great Giver the incense of a loving heart is richer tribute. Thank you for these floral angels; but the thanks of my soul for this day's bounty must ever remain unspoken. Miss Felicia, I am your debtor for life!

What was there in the words to cause her heart to throb so grandly exultant? What influence was it that stemmed the current of her usually fluent speech? As she passed from the room she met once more the almost worshiping glance of those cerulean eyes, and earth was transfigured to her sight. A veil of dazzling glory seemed to envelop every object; every leaflet, every blade of grass seemed instinct with a new-born faculty of joy; the mountain's empurpled heights were bathed in a diviner light than heretofore. There was a thrilling significance in the azure glow of skies and waves; there was a deeper and a tenderer tone to the wildwood warblings of the feathered choristers. A magic veil was over the charmed face of life, beneath whose brilliant, rosy folds two young and untried hearts learned the first solemn mystery of Love. They were captives both to the soul-attractions of the beautiful and the true. The overruling hand of Destiny had brought together these kindred souls.

"She is an angel of mercy! Lovely as the embodied ideal of the poet, good as the saints above, true and pure as a revelation of Heaven!" thus exclaimed the young man. dwelling fondly on her image, her every look

and tone of pity.
"He is beautiful and noble as the great and good we read of. He must be like them. How glad I am to meet with such a friend!" mused the young girl alone in her chamber, ponder-

of Providence. What can I, in my weakness. do, but pray and submit unto thy will, dear

Gladly accepting the invitation of the lady of the house to remain until her husband returned, Percy spent many a charmed hour in the society of mother and daughter. With all the tropical suddenness and luxuriance, the deep love had rooted in both hearts, and was to each revealed by the many tokens of its be ing, yet it was never confessed in words. The silent consciousness, the blissful certainty of its existence, was enough joy for their trusting and confiding affection.

The wretch Joaquin, who was forever prowling around and in the house, took in with his sharpened vision the innocent drama enacting. His lynx eyes noted every movement of the neglected wife; every timid love-glance stealing from beneath Felicia's dark lashes was silently commented on; every seeking and returning look of the enraptured Percy was written down in the memorandum book of his memory. He was a spy, an eaves-dropper of the most cunning class. He would secrete himself behind window curtains and doorways; hide in closets, and listen outside of doors. He would insist upon waiting at table, though there were plenty to take his place. He undertook various offices about the house, which were reluctantly conceded. Rose feared him, and Felicia seldom spoke to him, for, with her intuitive perception of character, she read him as false and treacherous.

The villain was serving two masters at that time, the one Philip, to whom he was linked in secret bonds of fellowship, the other was Don Elvino de Arcabano, to whom he reported regularly the proceedings of the day. He was well-paid for his tidings by the senor, who had taken up his quarters in Santa Cruz.

The dawning of the blessedness of love seemed to herald the glowing promise of a full fruition. Percy Macdonald, worshiping the very footprints of his "consoling angel," as he mentally called Felicia, was revolving in his mind the fitting opportunity and the most acceptable manner with which to ask of her the inestimable boon of her love. He thought her mother looked favorably upon him, and he longed to kneel before her and demand of her the bride he adored.

As is peculiar to all high-principled and noble natures, the young man, gifted with wealth, name and genius, felt a shrinking diffidence as he thought of approaching the great era of his life. Perhaps, he thought, Felicia's evident pleasure in his society was a mark of intellectual preferment only; perhaps her feelings were all sisterly, were merely those of calm friendship and esteem. Like many other lovers he tormented himself with these scruples, and put off the day of final certainty until, alas! it was too late, and fraud and treachery stepped in between him and his happiness.

Felicia loved him, and in that love she rested securely, fearing no more the threats of Arcabano, feeling strong and defiant to resist all, clad in the sacred panoply of invincible, unconquerable love!

Rose's feeble strength had rallied considerably. Her sleep was undisturbed, her eye was bright and clear with a steady light. She had quaffed the magic potion of hope, and was revived. The almost filial attentions of her young guest, the happiness of her daughter all lights and clear with a steady light. She had quaffed the magic potion of hope, and was revived. The almost filial attentions of her daughter all lights to the seance. Rose's feeble strength had rallied consideryoung guest, the happiness of her daughter, all conspired to win her from her grief, to arrest the progress of disease, to renew the prayer and the effort for life.

miles to the seance.

As many Universalists had become Spiritualists, it was suggested that the old Universalists church, that had become dilapidated from long disuse, be repaired and occupied to accomand the effort for life.

Thus three sanctified weeks passed on, and one rainy afternoon the master returned, and came so suddenly into the presence of his wife that she nearly fainted with affright.

"So, so!" he cried, hoarsely, "fine doings in my absence! Quite romantic, indeed! A shipwrecked hero, and a couple of billing and cooing scenes per day! Well, I have come to put a stop to all this. Where is Felicia now?"

"I-believe-I think-she-she is with Mr. Macdonald in the front saloon," stammered

"She is, ch? Well, that's the last time she'll be with him there. You are a fool, a simpleton, to think to circumvent me. You and the foolish minx had your plot hatched finely, but I came upon the scene rather too early for your reckoning. We'll see who will win the day. Who and what is this Macdon-

Rose told his history. At the name of Risco her husband started, and passed his hand repeatedly over his brow.

"He's an infernal young puppy!" he cried, when his wife had finished her narration; and, with a parting glance of menace and admonition, he left the room.

That night he was as affable and courteous as a well-bred gentleman could be. He warmly welcomed his guest, and congratulated him upon his escape from the terrible death. He bade him remain as much longer in "Eden Rest" as he could content himself. He spoke of his own youthful travels in Spain, and alluded somewhat boastingly to his own wealth and family station. As for the Risco family, they were well known to him, he said; and he doubted not that name would call friends around him everywhere.

The young man, charmed with the graceful manner of his beloved's father, felt his heart fill with hope and expectation.

Felicia, delighted with the pleasure he manifested in the society of Percy, thanked him gratefully, and gave him the good-night kiss with a warm and willing heart. The sweetest visions of reciprocated affection spread before the lover's eyes. Only the prophetic heart of Rose foreboded sorrow.

'[To be continued.]

Never give way to melancholy. Nothing encroaches more. I fight against it vigorously. One great remedy

Bunner Correspondence.

New York.

SARATOGA SPRINGS .- E. J. Huling says: "The intelligence of the sudden passing over of Dr. A. S. Hayward a few weeks ago, caused much sorrow among his many friends here ing over the occurrences of the day.

"A good young man, if my intuitions do not mislead me," thought Rose. "His looks of admiration rested on my child. Oh! if it were possible—and she, too, seems to regard him with uncommon favor. Perhaps it is the hand the many are anxiously looking for his message.

and many are anxiously looking for his message.

News came last week of the passing over of Capt. Henry A. Ealer at New Orleans, which occurred Nov. 1st. He had been an annual visitor at Saratoga for many seasons, and his wife and daughter, Mrs. J. B. Houston, have been regular visitors at Lake Pleasant for a few years past. Capt. Ealer was for fifty years a Mississippi pilot, and 'held the wheel' on one of Admiral Parragut's battle ships when his fleet went up the river. The attention of his family was attracted to Spiritualism by reading Wolfe's 'Startling Pacts,' which Mrs. Houston accidentally met with in a library at Saratoga, where it had been presented by the writer of this."

NEW YORK CITY .- Sylvanus Lyon writes, in the course of a recent letter, that a call at the Spiritual Home of Mrs. Emily B. Ruggles, No. 402 State street. Brooklyn, N. Y., caused him to meet with a worthy old medium, Pendleton Lapham, born at Stamford, Dutchess Co., N. Y., April 30th, 1822, who has resided for many years in Poughkeepsie, since in New York, and now at Greenville, N. J. Of this worthy and suffering brother he says:

"His [L.'s] father, Solon Robinson, was a sturdy farmer, twice married. His first wife sturdy farmer, (wice married. His first wife being the mother of five boys and one girl; the second, Pendleton's mother, bore three boys and four girls. All of this large family have lived out life's fitful scenes, met its sorrows and joys, and gone to the Summer-Land, and now, weary, old and feeble, our friend Lapham nears the end, and waits for the summons of the angle 'to come away' to spirit real me

the angels 'to come away 'to spirit realms.

Mr. Lapham experienced conscious spirit in-tercommunion in 1850, and he has since contercommunion in 1850, and he has since continued proclaiming to many 'the glad tidings,' and proving his birthright through many trials and losses; now in old age he meets the stern, severe lessons of poverty, and needs immediate aid from some of the kind and loving, who realize that 'the drying up of a single tear has more of honest fame than shedding seas of gone.'

gore.'
Our great seer, A. J. Davis, was a friend of this medium in early days, and Lapham's mother was truly a mother to 'Jackson.' He resided with her in her home in Poughkeepsie. It was her death and spirit-birth which Mr. Davis so beautifully describes in his Autobiography, page '45, with a cut. He had so often received requests from Spiritualists concerning this 'change,' and of the spirit's new birth, that he came from New York during this good he came from New York during this good woman's last illness, and in an upper room waited and watched for this glorious vision the first which has ever been thus fully described of death's change and the spirit's birth. After so many years, and life's various changes—seeing one after another of his large family circle leaving earth scenes—Mr. Lapham really needs a little timely aid to minister to pressing wants, and prepare for emergencies. The kindly disposed can remit for this purpose even the smallest sums, to Mrs. Ruggles, the good worker, at the Home of Mediums, No. 402 State street, Brooklyn, N. Y."

Maine.

WEBSTER CORNER --- A correspondent writes: "Monday evening, Nov. 3d, Mrs. Ida P. A. Whitlock, of Boston, lectured at Webster Corner, Me., to a good-sized and appreciative audience. She gave psychometric readings after the lecture, and many of the skeprigs arter recently, and many of the skep-tics present were surprised, to say the least. Perhaps it may be interesting to your readers to know how rapidly the interest in Spiritualism has grown in this little place. About a year ago a circle of six met, at the home of Mr. and Mrs. Dunnell, at Webster Corner, with Mr. Kirby (formerly of Boston) as medium.

long disuse, be repaired and occupied to accommodate the increasing number of attendants, and it was done. A protracted meeting was held a few weeks ago, and over five hundred people gathered on the closing day to hear something of this new religion. Meetings are held every other Sunday, and large audiences gather to listen, some coming by carriage many miles

So the work goes on, quietly dawning in families, and the truth is spreading in this most retired and remote section of the country. Arrangements are being made for Mrs. Whitlock to again speak for the people, and no doubt she will do so later in the season.

South Dakota.

ABERDEEN.-E. Bach writes: "During my visits to Onset Bay I became quite intimately acquainted with the late Dr. A. S. Haywardthat is, for so short a time as we naturally saw one another. After his passing over I saw him frequently around our rooms here, and remarked about it. During a séance in my house on the evening of Nov. 3d, and while we were interested in other matters and had no thought on the evening of Nov. 3d, and while we were interested in other matters and had no thought about the Doctor, some new control held out his hand to me (those who know us will readily understand who the medium was) and said: 'How do you do, Mr. Back?' This was said in the peculiar way in which the Doctor used to pronounce my rather difficult name, and it did not take us long to find that Dr. Hayward was with us in spirit in our far western home. I wish I had a report of what he said; we were perfectly enchanted. He spoke about twenty minutes, in his rapid way. He seemed to dwell largely on the fact that what he found 'over there' was so far in advance of his expectations that he could hardly find language to express his feelings. In all my experience as a Spiritualist I have never had the glory of that existence described in such glowing colors. I can realize, however, that, he being a good medium, and passing over so quickly, is in better condition to draw comparisons than many—being able to control within a short time after his passage. He spoke in glowing terms about the privileges of mediumship, and after listening to his recital, advice and praise, we felt that it was really good to be Spiritualists. I am a 'hard head,' and skeptical by nature, but I regard the message we thus received, both in its manner and matter, to have been natural and genuine from beginning to end. What glorious experiences Spiritualists will natural and genuine from beginning to end. What glorious experiences Spiritualists will have in the time to come, when the science is better understood, when there will be more of us, and when we shall repeatedly meet such as he as an every-day occurrence.

COBDEN.-Warren Chase writes: "Another of our old and faithful pioneers, it seems, has is, to take short views of life. Are you happy now? Are you likely to remain so till this evening, or next month, or next year? Then, why destroy present happiness by a distant misery which may never come at all, or you may never live to see? For every substantial grief has twenty shadows, and most of them shadows of your own making.—Sidney Smith.

If the Buby is Custing Teeth,
Be sure and use that old and well-tried romedy, Mrs. WINSLOW'S SOOTHING SYRUP, for children teething. It soothes the child, softens the guins, allays all pain, cuires wind colle, and is the best remedy for diarrhesa. gone to his reward-Dr. John Mayhew of Wash-

& Rich, which enabled me to finish my forty years for the Cause, and publish the record thereof in my book, 'FORTY YEARS ON THE SPHRITUAL ROSTHUM'—a work every writer and speaker on Spiritualism ought to read. Bro. Jinyhew and several others obtained clerkships from President Lincoln, whom we all know to have been a Spiritualist; as I was well acquainted with him I could have obtained one also, but I held out till our Cause prospered, and then retired, old and poor."

Massachusetts.

MARLBORO .- "S. L. H." writes: "The second in the course of monthly meetings of the progressive in spiritual thought was held on progressive in spiritual thought was held on Thesday, Nov. 4th, at the residence of Mr. Geo. Morse. The Ladies' Social held in the afternoon is supplemented by a tea, after which a short business session gives way to the lecture, which on this occasion was given by Dr. G. C. Beckwith Ewell of Boston. The subject was called for from the audience, but none being presented, the Controlling Intelligence took 'The Spiritual Philosophy and Its Phenomena' as the basis of remarks. Many were present who were unfamiliar with the subject, and great interest was manifested by the audiand great interest was manifested by the audience. Additional time was also devoted to im-

provisations upon different subjects given by those in attendance.

Mrs. Davis from Cambridge, who was present, was invited to give tests, to which she responded, affording much satisfaction."

HAVERHILL.-W. L. Jack, M. D., writes: It was on one of those delightful evenings during August, and the session of our camp, that a few friends who had called upon one of the cottagers at their pleasant cottage on the Bluff proposed to have a sitting. A small table was at once produced that had been used for spiritual purposes only, at which we sat. In a few moments raps were heard in different parts of the room, and responded accurately to ques-

tions mentally propounded by a gentleman who was for the first time at a Camp-Meeting. This naturally interested others. One gentleman from Hartford, one from Haverhill, and a stranger to nearly all, himself possessing a stranger to nearly all the stranger to nearly all th some questions, in response to which the raps became louder than before. The table was lifted from the floor, and afterward moved toward a picture of a departed child upon the wall, where were many others of great value. Upon reaching the picture raps spelled out the name of the child and the date of its passing to the spirit-world, thus satisfying a longing of the mother.

the mother.

Other demonstrations of spirit-presence were had, not only raps, but lights, and tests of a very convincing nature. One of the gentlemen referred to is a prominent business man here, only on a visit to Lake Pleasant, but is a strong spiritual magnetic medium, and I have seen a table float in broad light in his presence without contact of hands. After leaving the cottage and returning to his own, the demonstrations continued."

New Jersey.

NEWARK .- "G. M." writes: "After a long intermission Liberal League Hall opened its doors on the evening of Nov. 9th that the truth of Spiritualism might be proclaimed again from its rostrum. Mrs. E. Cutler, of Philadelphia, has undertaken the work of arousing our people to greater interest in the Cause; it is to be hoped that she will find sufficient encouragement, so that her labor may not be in vain. She expects to remain with us for some time. After the lecture—which was well received several tests and readings were given, which were mostly recognized, and acknowledged to

Virginia.

PETERSBURGH .- J. Campbell Kemp writes, calling renewed attention to the fact that Sir Richard Burton-whose death in Europe has been announced—"in the early years of Spiritualism bravely championed the new belief.
This important fact in his life was carefully suppressed by the writers of the numerous notices of his decease appearing in the leading newspapers of England and America."

New Publications.

ONE MAN'S STRUGGLE. By George W. Gallagher. 12mo, cloth, pp. 169. New York: Funk & Wagnalls. The "one man" of this book, the Rev. Edward Barnos

was pastor of a small society in a quiet neighborhood, the growth and prosperity of which were due to his efforts. At the end of six years he received a call from a wealthy church in a near-by city, which he accepted. with a view of enlarging his field of usefulness, and by means of an increased salary relieving his wife of much of the drudgery of household duties. City life made him familiar with the evil results of the liquor traffic, and he entered energetically in a crusade against it: and by doing so provoked the enmity of his parishioners, one of them advising him "to let all so-called popular questions alone." "Popular questions." he said, "are smouldering fires: the more you stir them up the more they blaze and burn. Thousands of ministers have wrecked themselves and their churches on popular questions." This was the beginning of the struggle. Few aided and many opposed him; and through scenes of conflict the warfare of this one resolute, determined man withstood the assaults of the many who, wrapped in their cloaks of hypoerisy, nurtured their pride and selfishness, until a change of worlds proved to him that no one can really fail in a just cause. The book will do much good in showing the motive that, for the most part, animates the church and society in its bearing toward all reformatory and progressive movements.

ON THE BLOCKADE. By Oliver Optic. 12mo, cloth, pp. 355. Illustrated. Boston: Lee & Shepard.

This is the third of the author's popular series of The Blue and the Gray." The scene of its stirring incidents is one on the Southern coast, and the event described are based upon the naval operations that took place there. The writer reminds his readers that while not investing his story with the dignity of history, he has avoided mingling fiction with actual historic occurrences. At the same time, he awards to both sides engaged in the conflict a full meed of praise for bravery, self-sacrifice and heroic endurance

Grim Conscience.

- "That fellow's a tough!"

- "That fellow's a tough!"
 "Yes."
 "He'd hold you up at night!"
 "I believe it."
 "He'd rob your house!"
 "I think he would."
 "Then why did you give him a quarter?"
 The above conversation occurred between two gentlemen standing on the corner of Broadway and 14th street.

The above conversation occurred between two gentlemen standing on the corner of Broadway and 14th street.

"I'll tell you why," said the one who had promptly handed out the piece of silver when "struck" for lodgings money. "One day two or three years ago I was down on Canal street. A tough-looking chap asked me for money, and I not only refused, but threatened to have him arrested. I did n't exactly mean it, but he thought that I did, and in his hurry to get away he ran in front of a big truck team, and was knocked down and run over. The wheel crushed his hips, and he did n't live over ten minutes. I helped carry him to the walk, and I'm telling you straight when I say that he kept his eyesstraight on mine until they closed in death. There was that in his look which made me feel, contemptible compared to a worm, and for the next menth it seemed to me that everybody in New York looked upon me as worse than a murderer. That man died blaming me for his death, and I'd have given five hundred to see him live. That's why I come down whenever I'm struck; and if five hundred to see him live. That's why I come down whenever I'm struck; and if I hadn't but half a dollar on earth I'd divide it if called upon."-N. Y. Sun.

The fire caught Pickrell in Nebraska recently and nearly wiped out the town of that name on the Union Pacific Railroad.—N. O. Picayune.

FUTURE LIFE FOR ANIMALS.

The horse which General Charles W. Tilden of the Aixteenth Maine rode during the war died of old age at Hallowell some time since. He was one of the finest horses the division, and his owner was siways so much attached to him that he cared for him in the most tender manner until he died, and at his death gave him a decent burial. The incident touched the poetical sentiment in the breast of Rev. Nationale Butter, D. D., of that city, who wrote the following lines:

Farewell, my horse! thy work is done,
Thy splendid form lies low,
Thy limbs of steel have lost their strength,
Thy flashing eye its glow.

No more thy quivering nostrils snuff The battle from afar. No more beneath thy flying feet The plains with thunder jar.

For thou wert born a hero soul, In days when heroes fought,
When men, borne by thy glorious strength,
Immortal laurels sought.

Seated upon thy nerve strung form, Another life was mine. And well I knew the same high thrill Ran through my soul and thine.

A throne thou wert to sit upon, And true as steel within,
Whene'er I felt thy brave heart beat,
My own has braver been.

And when the bugle's call to charge Over the column ran, Thy arching crest, "with thunder clothed," Loved best to lead the van.

Upon the march, with tireless feet, Through mountain gorge and plain, When others strayed thy place was kept Through all the long campaign. But now thy last, long halt is made;

Thy last campaign is o'er; 'he bugle call, the battle shout, Shall thrill thee never more. Where art thou gone-old friend and true— What place hast thou to fill? For it may be thy spirit-form Somewhere is marching still.

Here there are those whom we call men,

Whose souls full well I know Another life may not deserve One-half so well as thou; And natures such as thine has been Another life may claim, And God may have a place for them Within his wide domain.

His armies tread their glorious march Over the eternal plain;
Their leader rides a snow-white steed—
Who follow in his train?

We may not ever meet again; But, whereso'er I go.
A cherished place within my heart
Thou It have, old friend, I know.

God made us both, and we have marched Firm friends whilst thou wert here; I only know I shall not blush To meet thee anywhere.

Some Stubborn Facts.

To the Editor of the Banner of Light: So long as the M. D.s unite against the people, and seek to have the stamp of public legislation put upon the allopathic mode of practice by declaring all other modes illegal, I propose to oppose the scheme and do my part toward rendering their efforts nugatory. At the present time I present some stubborn facts, which could be supplemented by scores upon scores of others, all going to prove that allopathy stands on no solid basis, but is a mere system of conjecture and experiment. A case

A mechanic of this city (Providence) found himself in a bad way. He was weak, had no energy or "snap" appetite poor, having to spur himself constantly to keep about his work, going home at night weary and worn. At length he consulted an allopathic M. D., took length he consulted an allopathic M. D., took his medicine, and in ten days or a fortnight gave up work, and much of the time kept his bed or the lounge. The doctor was on hand daily, dealing out his potions by prescriptions, which were changed often, in several instances costing five dollars. Time wore on in this manner till nearly a year had elapsed, when the patient lost patience, and suggested that inasmuch as he received no benefit he thought it best to see some one else.

The doctor was somewhat surprised, and said: "You had best hold on. I think I can bring you all right. Don't change now. I have been here so long, give me another chance." He was not dismissed then, but in about a week the much-doctored and purse de-pleted patient told the doctor he had concluded to consult some one else, and therefore should not require his services any longer. The doctor evidently hated to let go his hold, but very honestly declared he did not know what ailed the patient, though he had done the best he could: So, after all for nearly a year had been pursuing a course of treatment entirely aimless, making a series of costly experiments; no uncommon thing under allopathic medication, so costly frequently as to

sacrifice life, or leave the patient a physical wreck, a constitution shattered beyond repair. wreek, a constitution shattered beyond repair.
The sick man had had enough of allopathy, so he called upon a woman, one of those undiplomatized "quacks" whom the "regulars" hate and heartily despise. She diagnosed his case, gave him some medicine at once, which he declared made him feel like a new man. She gave medicines and directions, the result of which was the voiding in a short time of numerous gall stones. Recovery was rapid and numerous gall stones. Recovery was rapid, and in three or four weeks the victim of the allopathic malpractice resumed work, and for now pathic malpractice resumed work, and for now some two years he has enjoyed good health. And yet, in the face of facts like this, the "regulars" have the effrontery and impudence to importune our legislators to protect their practice by making that of the "irregulars" illegal.

Another fact: A prescription was presented the deek of a druggist in this activities he

Another fact: A prescription was presented at the desk of a druggist in this city which he refused to put up, assigning as a reason that there was too much poison in it. A few hours subsequently the doctor who made the prescription came in in a passion, and asked why the prescription was not filled. The druggist answered that there was too much poison, and further that he would not fill such a prescription as he would not take the responsibility. further that he would not fill such a prescription, as he would not take the responsibility which would attach to him by registering it. The doctor was still more angry, and said he must have the prescription. The druggist still refused, but said he would sell the drugs as such. The doctor bought them, and the result was fatal. Oh! yes; bolster up the M. D.s by law!

The Salvation Army.

The Salvation Army.

"Think of the doctors, now dead and gone, who have knit their brows over the sick." Yes, and think, too, of the patients, the chrouic cases, the "given over" ones, those over whom the brows were knit in vain. The chronic diseases exhaust the resources of the physician and the strength of the sufferer, who, given over as a hopeless case, has only to wait for death, the physician being able only to palliate his sufferings, or give temporary relief. The impression is becoming general, however, that there is a remedy for many of these chronic and "hopeless" cases, and that it is the Compound Oxygen Treatment of Dris. Starkey & PALEN. But read for yourself what the Compound Oxygen Treatment has accomplished in chronic cases and the testimonials from patients given over by physicians. Read what Judge Kelley, Mrs. Livermore and numerous others have said about it. You will find it in our brochure, sent free, 200 pages, a Treatise on Compound Oxygen. It will give you records of many, very many cases and cures, with testimonials. Of course there are worthless imitations, either under the same or different names, but all allike claiming to possess the properties of Compound Oxygen. None genuine but that manufactured by Drs. Starkey & Palex, 1820 Arch street, Philadelphia, Pa., or 120 Sutter street, San Francisco, Oal.

Passed to Spirit-Life.

From Genoa, O., Oct. 25th, 1890, Mary Jane Parker-Rudes, aged 57 years 1 month and 11 days. aged 57 years 1 month and 11 days.

She was born in Carmel, Me., Sept. 13th, 1833. When eleven years of age she removed with her parents to Ohio, and later was identified with educational pursuits, which characterized her subsequent history to a remarkable degree. In 1857 she was united in marriage to A. B. Rudes, and excepting one year spent in California, her home has been in Genoa, O. She was an emblem of perfect character; a bright luminary of the Spiritual Philosophy to these around her. Homert, open and ready to express her opinion, based on actual knowledge and truth of futurity, she not only believed but said she knew she would exist in the Great Beyond, for she had the evidence.

Frement, O.

The best thing for swollen hands or feet is Johnson's Anodyne Liniment; soothing. Try it.

A Dector's Confession.

"Humbug? Of course it is. The so-called solonce of medicine is a humbug, and has been from the time of Hippocrates to the present. Why, the biggest crank in the Indian tribes is the medicine man."

why, the biggest was the admission, especially so the medicine man."

"Very frank was the admission, especially so when it came from one of the biggest young physicians of the city, one whose practice is among the thousands, though he has been gradual but a few years." says the Buffalo Courier. physicians of the city, one whose practice is among the thousands, though he has been graduated but a few years," says the Buffalo Courier. Very cozy was his office, too, with its cheerful grate fire, its Queen Anne furniture, and its many lounges and ensy-chairs. He s irred the fire lazily, lighted a fresh cigar, and went on:

"Take the prescriptions laid down in the books and what do you find? Poisons, mainly, and nauscating stuffs that would make a healthy man an invalid. Why in the world science should go to poisons for its remedies I cannot tell, nor can I find any one who can."

"How does a doctor know the effect of his medicine?" he asked. "He calls, prescribes, and goes away. The only way to judge would be to stand over the bed and watch the patient. This cannot be done. So, really, I don't know how he is to tell what good or hurt he does. Some time ago, you remember, the Boston Globe sent out a reporter with a stated set of symptoms. He went to eleven prominent physicians and brought back eleven different prescriptions. This just shows how much science there is in medicine."

There are local diseases of various characters for which nature provides positive remedies.

is in medicine."

There are local diseases of various characters for which nature provides positive remedies. They may not be included in the regular physician's list, perhaps, because of their simplicity, but the evidence of their curative power is beyond dispute. Kidney disease is cured by Warner's Safe Cure, a strictly herbal remedy. Thousands of persons every year write as does

Thousands of persons every year write as does
H. J. Gardiner, of Pontiac, R. I., Aug. 7th, 1890:
"A few years ago I suffered more than probably ever will be known outside of myself, with kidney and liver complaint. It is the old story:
I visited doctor after doctor, but to no avail. I was at Newport, and Dr. Blackman recom-mended Warner's Safe Cure. I commenced the use of it, and found relief immediately. Alto-gether I took three bottles, and I truthfully state that it cured me."

LIST OF SPIRITUALIST LECTURERS.

[We desire our List of Lecturers to be at all times reliable. Therefore we ask those most interested to inform us of any

Therefore we ask those most interested to inform us of any changes that from thine to time may occur. !— Ed. B. Of L.

MRS. N. K. Andros, Delton, Wis.
MRS. R. Augusta Anthony, Albion, Mich.
MRS. M. C. Allberg, Barton Landing, Vi.
W.M. H. Andrews, M. D., Cedar Fails, Ia.
C. Fannie Allyn, Stoneham, Mass
James Madison Allen, Peoria, Ill.
William Algory, Lock Box, 699, Orninge, Mass.*
MRS. R. H. Britter, Lock Box, 699, Orninge, Mass.*
MRS. R. W. Scott Bridgs, Is Alken street, Utica, N. Y.
Bibhop A. Bralis, 86 State street, Albiany, N. Y.
Addis, R. W. Scott Bridgs, Is Alken street, Utica, N. Y.
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Addis, R. W. Scott Bridgs, Is Alken street, Utica, N. Y.
Bibhop A. Bralis, 86 State street, Albiany, N. Y.
Addis, R. R. Balley, 812 So. Washington Av., Seranton, Pa.
G. H. Brooks, care Better Way, Chehmati, O.
J. R. Buell, and Mrs. Dr. Byll, Indianapolis, Ind.
Miss, A. P. Brown, St. Johnsbury Center, Vt.
Mrs. S. A. Bynnes, Berkshire street, Dorchester, Mass.*
J. Frank Banter, Bib Walmit street, Chelsea, Mass.
Mrs. L. Balley, Battle Creek, Mich.*
Miss, A. Bynnes, Berkshire street, Dorchester, Mass.*
Mrs. L. Barley, Battle Creek, Mich.*
Miss, A. Bynnes, Berkshire street, Boston, Mass.*
Miss, Elley M. Butinian, 530 Tremont st., Boston, Mass.*
Miss, Elley M. Butinian, Say Tremont st., Boston, Mass.
Miss, Brichan, A. Butleys, Derver, Col.
Miss, A. Bynnes, Barker, Granville, N. Y.
Miss, B. W. Bishop, 165 E. Athst., N., Minneapolis, Minn.
Miss, M. Monse, Barker, Granville, N. Y.
Miss, S. E. W. Bishop, 165 E. Athst., N., Minneapolis, Minn.
Miss, Nellie S. Baater, Capac, Mich.*
Milly Marker, Granville, N. Y.
Miss, C. Walley, Marker, Mass.
Miss, Charley, G. Bank street, Polidadelphia, Pa.
Warrens Chabe, Goblen, Ill.
Dean Clarke, care Banner of Lourt, Boston, Mass.
Miss, Clarke, Capender, Mich.
Miss, Belle A. Chambert, Mass.
Miss, Clarke, Conserva, O.
Charles, A. Cherky, Sonevalle, Miss, Miss, Conserva, O.
Charles, Dawner, Soneva, O.
Charles, Dawner, Soneva, O.
Charles, Dawner, Sandor, S changes that from time to time may occur. !- ED. B. OF L.

. Will also attend funerals.

[Continued from first page.] these names ! she had seen the old familiar faces; she has clasped the hands of welcome friends in the Better Land, and the old life of trouble, pain and weariness and advancing years, is left behind her. Ohl loving sister, loving friend, loving wife, heaven is indeed brighter to-night because it has one more kind heart dwelling therein.

Among those who have loved her, among the names of statesmen, among the names of men who have helped shape the very character of our country itself, among the names of poets and teachers, we might speak of one, yes, more than one, but of one especially, whose young, sweet life flowed away like a strain of rich music in a land where music is the eternal language. And she has stood by the dear boy, * and she has clasped his hand and said, "I have come from those who mourn and grieve, and I am sure your father, your mother and all your dear ones are seeing more light than they have seen, and I know it will not be very long when we shall all be together." And so, friends, tonight the message that we bring you is one of love and congratulation for the one who has left the night behind her forever, and who stands on the morning shore, who stands beneath the peace that can never, never fade away!

Friends, when you take your final look at that face that lies so pallid and so pathetic there with the last shadow of pain, say to yourself that is not your friend; that is not Leah; that is only the garment that is cast off. She will not need it any more. She stands, strong and young and free, and with such a pride of character as she could not have in that poor, tired body among the troubled surroundings of earth. And when we think of this we will comfort our grieving, we will dry our tears, and say: You have found the victory. Death is indeed swallowed up in victory. "Oh! death, where is thy sting? Oh! grave, where is thy victory?"

Friends, you are spirits now, while you are wearing these garments of the body a little while; the world you call the invisible is all around you like the atmosphere. Oh! hearts sad and burdened, if we only could draw aside the curtain, and let you see the beyond, you would know these things. Between these rooms a thin curtain is drawn aside, and they are thrown into one; between this room and that there hangs a curtain of lace, but just beyond there are green leaves, and flowers, and birds. You only need to open the doors or windows between. And, oh! friends, between you and the beautiful home where the birds are not asleep, between you and the beautiful beyond where the flowers are all in bloom, there is a curtain hanging; would that you could draw it aside. You cannot, but angels' fingers will do this for you if you are only willing. And so, friends, shall we say good-night? No, let us change it; "Good-night" is the stem of the rose-thorns pain our fingers as we hold it; but lo! upon this stem uplifted is the rose, and that rose is the "Good-morning" for our friend. For all the sad and troubled ones may the peace of God come, the benediction of heaven, the clear light of the truth. For the dear companion whom she loved so deeply, and who has so nobly aided her in her work, faithfully standing by her through years of care and pain and trial-for this companion we need only say there will be light, there will be strength, there will be recognition "when the mists have rolled away." For the dear ones who have made the light of the home, we have only these words of kind sympathy, of sweetest and tenderest love; to those who have called her sister, and who have found her a sister not alone in name, always ready to forgive, always ready to do, always ready to help them, when the night of this mourning seems deepest and darkest, we only say, look up, and think of her where she is at rest and at peace, and then say: "Now, indeed, is the saying brought to pass, Death is swallowed up in victory.'

She has laid her burden down And has found her glory crown; She has passed her pain and loss, There must stand the risen cross; t In the land you cannot see, There her soul is made so free That it feels no pain or loss: It has the crown, but not the cross. Friends who look through mists of tears, Friends who stand in earth's dark spheres, Cannot see the shining way, . Cannot see her opening day Yet amid earth's cross and woe Some sweet message you may know, How her soul has found the light, How her way is past the night. She has heard her mother's voice, That which makes the soul rejoice; She has heard her father's tone,

And she is not there alone. And she has the children there, Beautiful and bright and fair, In the glory of that land. Where the pure and deathless stand. She has heard the tones which here

She had mourned for many a year; Seen the faces which she lost For the river she has crossed. She has laid her great cross down. She has found at last her crown. And we think of realms of light, Far beyond earth's weary night.

Oh! thine eyes are bright and clear, And thy light, thy love is here. Hear we not the dear old voice-But it says: "Rejoice, rejoice; For at last my life is free, I have passed the misty sea; I have found the shining shore, And my loved ones gone before."

So, dear friends, from realms of light When we say to you good night, Think of that bright land of peace Where the storms and night shall cease: Where the glory of the day Lasts with peace and light alway She will not feel the drifting snow, Nor hear the bitter winds that blow.

She has found the sweetest land, Where the purple violets grow, She has seen where angels stand, Passed from toil and earthly woe So, dear friends, there in the light Say good morning, not good night. Send us all from shores above The benediction of your love.

CLOSING PRAYER. And now, oh! Father, may thy blessing rest upon ns who se steadily need it: upon the suffering com-

has cared for and loved; upon these friends whose • Emmons Hamlin Watson, the gifted young musician, son of Mr. and Mrs. J. Jay Watson, who passed from earth

paulon, weak and weary; upon these dear ones she

to heaven Jan, 18th, 1890, aged mineteen years and ten-months, and in whose rare musical genius Mrs. Underhill took a warm personal interest.

+ Mrs. Underhill's beautiful aviary of birds, flowers and tropical plants.

‡ 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.

love follows her over into the land where she is to-night? May the blessing give us strength, and truth, and peace, until all shall realize that there is no death, but that which seems so is "swallowed up in victory." Amen.

AT GREENWOOD.

The remains of Mrs. Underhill were laid to rest in Greenwood Cemetery, by the side of those of her sainted mother whom she loved so tenderly, on Wednesday, 5th inst. A beautiful cross and crown of flowers was placed at the head of her grave. The day was charming and serene, and the clear sun shed a bright halo over the great "city of the dead." Many relatives and friends followed the remains of the dear one to their final resting place. Mrs. Underhill's generous nature, and many kindly acts toward the weary and friendless during her long and useful life, need hardly be commented upon here, for they were a marked characteristic in her earthly pilgrimage. Henry Ward Beecher frequently remarked that "the only true way to be happy ourselves in this world is to make others happy," and the greatest aim of this good woman's life was to carry out this divine injunction to the letter. The poor and needy were never turned from her hospitable door empty-handed, and her great, sympathetic heart constantly went out to the suffering children of earth. As a consistent Spiritualist she remained steadfast and firm in her faith. The mottoes of her daily life were, "Listen to the small voice within and obey its dictates" "Do not unto others that which you would not have others do unto you"; "Worship where your conscience (not pride) leads you, and you need not fear to meet your God."

Many happy weeks and months have been spent by myself and family at the beautiful home of Mr. and Mrs. Underhill, who have been among our most intimate friends for many long years; and during these happy days Mrs. Underhill was ever ready to demonstrate, through her mediumship, the palpable assurance of a glorious immortality. In her many labors of love for the afflicted she has been constantly seconded by her noble and generous-hearted husband. Mrs. Underhill will be greatly missed in her home, and by a large circle of devoted and tried friends. I cannot better close these remarks than by quoting from a beautiful letter once written by Mrs. Pauline W. Davis, of Providence, R. I., to Mrs. Underhill, wherein she said: "Deeply as I am interested in the new philosophy, of which you are a chosen teacher, still am I more interested in you as a woman, a woman whose heart is alive to all that is good and great, and that has been purified by high love.'

New York City. J. JAY WATSON.

Cora Denny, the New Musical Medium.

To the Editor of the Banner of Light:

I desire to call the attention of your readers to the new musical medium, Cora Denny of Dayton, O. Miss Denny has been playing only seventeen months, and has sung but three months; but her performance to-day is worth going a long distance to hear.

A girl of eighteen, yet very childlike, quiet and retiring, it is interesting to observe, as she enters upon her work, an entire absence of fear or nervousness. With a most complete abandon to the control, she at once displays the most skillful and delicate touch of the accomplished musician of long training, and the general per-

formance is one of great interest. That the unseen artist is Liszt, I can readily believe; as, having frequently heard his everto-be remembered playing through the organisms of two other sensitives, his style is here unmistakably identified. So, when the analysis of this girl-child's ordinary voice is entered upon, and the time of its training by the spirit Jenny Lind is taken into consideration, the claim made in this direction does not seem without reason. The qualities required for the sudden transitions of the voice, the ease with which these are made, the rapidity and precision of their execution, the volume of sound, and the magnetic life and intensity of the outbursts of melody, all indicate that the sensitive is operated on by a very superior mind, if not a genius in vocalization.

Without musical education she plays neither by note nor by ear; but it comes to her, as with matchless skill she performs or sings the most difficult music-classical, sacred and operatic -all of her work being genuine improvisations, and the words sung frequently in foreign tongues.

She seems to be equally well adapted to other phases, especially that of the trumpet; and from the unseen side there appears to be quite a competition as to the course she shall pursue. Her musical inspirers would like her to travel. and continuously develop in the one phase; while other guides, who as conscientiously have her best interests at heart, wish her to resume her development as a trumpet medium. for which she has had three months' previous training, and thus unite the two phases. The latter course would necessitate her remaining at home, at least for some time. An objection to this is the severe strain to which the physical organism must be subjected, which might be disastrously fatal, and her mediumship lost to the world.

But we shall hope and pray that the destiny of this gentle girl shall in the near future be a most brilliant success, and bring joy to the hearts of thousands who are interested in one of the most elevating and inspiring of Spiritualism's phenomenal phases-in music, the gift of gifts divine. H. W. BOOZER.

Grand Rapids, Mich., Nov. 2d, 1890.

November Magazines.

THE LADIES' JOURNAL.-Will Carleton contributes · Elder Lamb's Donation," an illustrated poem, in his usual pleasing and characteristic vein. The month's holiday is remembered in "A Thanksgiving Surprise," a story by Susan Coolidge; "Twilight of Thanksgiv" ing," a poem by W. D. Kelly; "A Thanksgiving Dinner," by Mrs. Rover, and "Some Thanksgiving Dishes," by Anna Cameron. A number of stories are given, some complete, others continued or begun. "An Old Maid" contributes "Why I Never Married," Mrs. H. W. Beecher a paper on the "Magical Power of Kind Words," and Eva M. Niles one on "Things to Make for Fairs." Mr. Rexford gives his usual two pages in relation to flower culture. The other departments are well supplied with interesting and useful reading. Philadelphia: Curtis Pub. Co.

NEW ENGLAND MAGAZINE.-The subject of the opening paper is "Charles Bulfinch, the Architect," profusely illustrated with two portraits and plotures of buildings designed by him in this city and other places, including Fancuil Hall, enlarged, Second Hollis Street Church, Boston Theatre, State House, and McLean Asylum. Of other illustrated articles; are
"The Tangible Writing of the Blind," "Fifty Years
of a Canadian University," "Japanese Popular Art
and Sketch books," "By Stage Coach in the Adirondacks," and "The New England Newgate," (East Granby, Ct.,) all of which subjects are interestingly described and commented upon. Rev. A. D. Mayo

contributes a paper upon "The Third Estate of the

South," and Charles H. Levermore, Ph.D., "Impressions of a Yankee Visitor in the South." Edward E. Hale writes of "The Professor in American Flotion." "The Soul of Marse Ralph," "Poor Mr. Ponsonby," and "Among the Berkshires," will prove attractive to all readers. Boston: 86 Federal street.

THE QUIVER .- The fourth of the series of "Half-Hours with the Worthles of Yesterday and To-Day" has Mrs. Prentiss, daughter of the famous Portland clergyman, Ed. Payson, for its subject. "Tale of a Dutch Hero!" is the first of a series on heroic subjects. "A Merry Heart Goes All the Day," is the title of a short story. The frontispiece is "Early Lessons," from a drawing by Alice Havers. New York: Cassell Pub. Co.

THE NEW IDEAL.-William J. Potter leads the contents with an able essay: "Liberty, but Religion Also," in which it is his endeavor to show that religion is an inherent, constitutional relation and function of the human mind. "binding humanity to a boundless search after an Eternal Cause; to the service of a law of Eternal Right; building humanity, through the forces of character, into an ever growing organism, wherein shall dwell and work the veritable spirit and power of the Eternal Being," Under the title "Theodore Parker: Samuel Johnson," Mr. Traubel summarizes the service to man's mental growth of both, and makes a comparison, the article being called forth by a lecture of the latter recently published, "which," says Mr. T., "more nearly touches justice for Parker than any estimate hitherto sent forth." Criminals," "Strength of Character in Women," and 'Reverence, from a Modern Standpoint," are topics dealt with by other writers. Boston: 196 Summer

CASSELL'S FAMILY MAGAZINE -A picture of a girl in nautical attire is given as the frontispiece, in Illustration of a stirring song by Mr. Weatherby. Stories began and finished in this number are "A Disciple of Mesmer, A Story of Hypnotism," by Henry Frith, and "Mrs. Montgomerie's Manquivres," by E. Neal, both illustrated. Of remaining articles are "Coins, Oic and New," "A Prime Minister's Engagements," and Of remaining articles are "Coins, Old "About Rounds and Catches," etc. New York: Cas sell Pub. Co., 104-106 Fourth Avenue.

VICK'S ILLUSTRATED .- Starting with an instruct ive paper upon "Fruit Growing," the contents include a finely illustrated one upon "Weeping Trees," followed by others on "Training American Grape Vines," "Winter Fruits and Berries," "Hardy Perennials and Shrubs," and the "Culture of Peanuts." Home plants for winter and other matters of interest are treated upon in "Pleasant Gossip," Rochester. N. Y.: James Vick. .

THE BIZARRE, NOTES AND QUERIES .- Prominent among its contents are "Curious Complications of Names," "The First Lottery," "Names of Those who Came in the Mayflower." "Antonomasais of Cities and States," "The World's Oldest Rose Bush," Forms of Salutation," and "Legends and Myths." Manchester, N. H.: S. C. & L. M. Gould. For sale by Colby & Rich.

THE KINDERGARTEN. - "Typical Lessons" are continued. The first paper upon "Kindergarten Principles in School Practic," and the third on "Man agement and Methods," are given, together with a large amount of other matter useful to teachers and parents. Chicago: Alice B. Stockham & Co.

THE PHRENOLOGICAL JOURNAL gives a portrait and sketch of T. B. Reed as one of "The Notable Peo ple of the Day," also of Mrs. Yonge, the English writer, and Mrs. Stillwaggon, who celebrated the one hundred and fifth anniversary of her birthday last September. New York: Fowler & Wells Co.

HERALD OF HEALTH. - Dr. Holbrook continues 'The Hygienic Treatment of Consumption." Other general articles are " A Japanese Meal," and " Some of the Peculiar Characteristics of Old Age." New York: P. O. Box 2141.

THE HOUSEHOLD fully sustains its well-merited reputation for being indispensable to all who desire to be fully posted in good housekeeping. Brattleboro' Vt.: George E. Crowell.

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

If No notice will be taken of any letter or communication which does not come authenticated by the name and address of the writer.

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

Banner of Bight.

BOSTON, SATURDAY, NOVEMBER 22, 1890.

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Before the oncoming light of Truth, Creeds tremble, Ignorance dies, Error decays, and Humanity rises to its proper sphere of Knowledge.—Spirit John Pierpont.

"Twenty-One Years a Medium."

OR BRITISH SPIRITUALISM AS IT WAS AND IS, Is the title of a valuable discourse recently delivered before the Liverpool, Eng., Psychological Society, which we shall give to our readers next week-it having been specially reported

MR. J. J. MORSE, the eloquent trance speaker, gives in this lecture-which is a sort of celebration of the attainment of his majority as a Spiritualist worker-much detailed information of importance concerning the early history of the Cause in Great Britain; and adds thereto the soon as these Protestants obtained the civil presentation of personal experiences and reflections which will prove of deep interest to his friends and the public.

Ingersoll on the Constitution.

No more masterly statement of the full and real case of those blind and misguided zealots, called the God-in-the-Constitution faction, has been made than that which appeared in The Arena, from the always powerful and pungent pen of Robert G. Ingersoll. Taking for his text the well-known affirmation that 'all governments derive their just powers from the consent of the governed," he proceeds with a series of statements and a chair of reasoning that demonstrate beyond all cavil the Nationalists, stated in general terms, is to that this government of ours, having its limitations fixed in the Constitution is a "government of the people, by the people, and for the people," which he truthfully pronounces a sublime declaration.

For centuries, he says, the people had but little voice in the affairs of the nation. The king sat on his throne by the will of God, and for that reason was not accountable to the people for the exercise of his power. He commanded, and they obeyed. He was lord of their bodies, and his partner, the priest, was lord of their souls. The Feudal system was supposed to be in accordance with the divine plan. No effort was made to enlighten the common people. No one thought of educating a peasant, of developing the mind of a laborer. The people were created only to support thrones and altars. Their destiny was to toil and obey, to work and want. The poor peasant was the prey of throne and altar; one deformed his body, the other his mind, and these two vultures fed upon his toil.

Theocratic rule is depicted by Col. Ingersoll in the strongest outlines, all verified on the pages of history. In 1776 our fathers endeavored to retire the gods from politics. Their declaration that "all governments derive their just powers from the consent of the governed," was an open contradiction of the then political ideas of the world. It was in fact a declaration of the independence of the earth. It was a notice served on churches and clergy that thereafter mankind would govern and protect themselves. Politically it tore down every altar, and denied the authority of every "sacred book," and appealed from the providence of God to the providence of man.

Those who promulgated the Declaration adopted a Constitution for the great Republic. A constitution is for the government of man in this world. It is the chain people put upon their servants, as well as upon themselves. It defines the limit of power and the limit of obedience. Therefore nothing should be in a constitution that cannot be enforced by the power of the State. Behind every provision of the constitution should stand the force of the nation. Suppose, then, we amend the Constitution, and acknowledge the existence and supremacy of God, what becomes of the supremacy of the people, and how is this amendment to be enforced? A constitution does not enforce itself. It must be carried out by appropriate legislation. Will it be a crime to deny the existence of this Constitutional-God? Can the offender be proceeded against in the oriminal courts? Can his lips be closed by the power of the State? Would not this be the inauguration of religious persecution?

And which God shall have the honor of being placed in the Constitution—the God of the Catholics, the God of the Presbyterians, the God of the Puritans, of the Baptists, or the God of the Old Testament, who will reënact human attainment is a self-evident truth, since the Mosaic code and punish hundreds of of. I there are no clear conceptions of the human

fenses with death? What tribunal is to define this God, and who is to make known his will? In his presence, laws passed by men will be of no value. The decisions of courts will be as nothing. Who is to make known the will of this supreme God? Will there be a supreme tribunal composed of the clergy? Such a provision would place the country under the feet of priests. It would be the destruction of religious liberty. The God in the Constitution would have to be protected. There would be laws against alleged blasphemy, laws against the publication of honest thoughts, laws against carrying books and papers in the mails in which this constitutional God should be attacked. The land would be filled with theological spies, with religious eaves-droppers; and all the snakes and reptiles of the lowest natures, in the sunshine of religious authority, would uncoil and crawl.

If this proposed God is really the governor of nations, it is not necessary to acknowledge him in the Constitution. It would not add to his power. If he governs all nations now, he has always controlled the affairs of earth. In that case, why did he not see to it that he was recognized in the Constitution of the United States in the first place? If he had the supreme authority and neglected to put himself in the Constitution, is it not, at least, prima facie evidence that he did not desire to be there? Is it possible to flatter the Infinite with a constitutional amendment? The Confederate States acknowledged God in their constitution, yet they were overwhelmed by a people in whose organic law no reference to God is made. This government is secular. It derives its whole power from the consent of man. All forms and customs inconsistent with the fundamental fact that the people are the source of authority, should be abandoned. In no court should there be any appeal to any Supreme Being. A rascal, by taking the oath, appears to go in partnership with God, and ignorant jurors credit the firm instead of the man. Governors and Presidents should not issue religious proclamations. It is no part of their official duty to call upon the people to thank God.

The creedal ministry have for many years attempted to give our government a religious form. We have taken the position that the people are the real and only rightful source of authority. We have solemnly declared that the people must determine what is politically right and what is wrong, and that their legally expressed will is the supreme law. This leaves no room for national superstition. We have entered upon a new epoch. This is the century of man. Every effort to really better the condition of mankind has been opposed by the worshipers of some God. Everywhere and at all times bigotry has opposed the liberty of thought and expression. It has been the sworn enemy of investigation and intellectual development. It has denied the existence of facts. It has always been carrying fagots to the feet of philosophy. It has erected the gallows for genius. It has built the dungeon for thinkers. To-day, the orthodox church is as much opposed as it ever was to the mental freedom of the human race. Protestants battled with Catholics for what they call freedom of conscience, and as power they denied this freedom of conscience to others.

If God is allowed in the Constitution, man must abdicate; the experiment of selfgovernment will have failed. Religion is an individual matter, and each soul should be left entirely free to form its own opinions, and to judge of its accountability. With religion government has nothing whatever to do. Government is founded upon force, and force should never interfere with the religious opinions of men.

What Nationalists Want First.

According to Edward Bellamy, in an article n the October Forum, the policy proposed by successively bring under national or municipal control all public services and branches of industry, simultaneously organizing the employés on a basis of guaranteed rights as branches of the civil service of the country, the process to be continued until the entire transformation shall have been effected. All Nationalists are agreed that the telegraph and telephone services shall be nationalized first. Then they demand that the present post-office business shall be extended by the establishment of a parcel-express service, in order to bring the business up to the degree of efficiency attained in other countries.

In the matter of nationalizing railroads, various opinions may be held. Mr. Bellamy's own opinion is that it would be uncalled for and unwise to purchase the roads outright, but that the best course would be the assumption of a permanent control of the system by the government. The present security-holders would continue to receive such reasonable dividends, according to a just valuation of the plants, as might be earned. Nationalists likewise propose immediate legislation looking to government control of the coal mines of the country. If, they argue, the corporate control of railroads amounts to a system for enabling private persons to tax the commerce of the country for their private profit, corporate control of the coal mines is in effect a system for ena bling private persons to tax the manufacturers of the country for their private profit.

The Nationalists are also everywhere agitat ing for municipal assumption and management of local public services, such as transit, lighting, heating, and the water supply, which are now rendered by corporations. And they oppose with vehemence the granting of any further franchises for such purposes. They further advocate laws in every State making obligatory the education of children during the whole school year, up to the age of seventeen years, and providing for the requisite assistance, from the public funds, of children whose parents are unable to support them during school attendance. The Nationalists hold that the fact that a child's parents are poor, or even thriftless, is no sufficient reason for condemning the child to the life-long serfdom of ignorance, and that it is the duty of the State to

see that children are not so condemned. This is the immediate programme of the Nationalists, as announced by their chief apostle, if not the author and founder of their faith. Their theory will naturally undergo the evolution process after the practice of it shall have fairly begun, so that as the years go by and the generations pass the practical ideal which has been so fascinatingly and impressively stated in Mr. Bellamy's famous book, "Looking Backward," will in time be attained under the rule of a higher order of civilization. That it is by no means impossible to reach this high level of

mind that are out of the reach of execution, and no ideals combine in the dreams of the human thought that are not capable in some day of realization. If it is indeed for humanity at large that all past institutions have existed shall say that any conception is an idle dream that embraces the largest and sincerest good of humanity first, and leaves institutions to come and go, to appear and disappear, according to the temporary need for them and the greater need for the welfare and happiness of the people?

A Word from The Advertiser.

We have given our own opinion as to the great work (?) which Psychical Research Societies are doing, wherever such may still exist! The following, which appears editorially in our staid contemporary, in reciting a remarkable historic fact, is led to couple the incident with wonder (italics our own) as to what such societies would do with this case. That is precisely what we should like to inquire?

"In her volume of 'Far West Sketches,' lately published by the Lothrop Co., Mrs. Frémont shows her self to have been a fearless frontierswoman. Like all army women, she evidently made little of personal discomfort, and even when her husband was away on some dangerous errand she hoped for the best. Once, however, she had an experience that tried her cour age, and it was in itself so curious that one can but wonder what the Society for Psychical Research would say to it. In the winter of '53-54, when Mr. Frémont was on an exploring expedition, his wife was living in Washington near her father. One night Mrs. Frémont had been sitting up late listening to her sisters' account of a ball from which they had just returned. As she knelt before an open fire, balancing a long stick of wood which she was about to put in the grate, 'suddenly,' she writes, 'a hand rested lightly on my left shoulder, and Mr. Frémont's voice, pleased and laughing, whispered my name. There was no sound beyond the quick-whispered name—no presence, only the touch-that was all. But I knew (as one knows in dreams) that it was Mr. Frémont, gay, and intending to startle my sister, whose ready scream always freshly amused him.' For two weeks before this, Mrs. Frémont had been so impressed with the conviction that her husband was on the verge of starvation that she had been losing appetite and sleep. Now, after this half-vision, the feeling came to her that he was out of danger, that he had come to speak to her, to tell her so. The matter was freely discussed in the family, and the precise day and hour of the vision noted. They could not hope to hear from Mr. Frémont for many months, but at length letters came to confirm all his wife's impressions. During the fortnight when she had believed him to be starving. Mr. Frémont and his men were passing through an horrible ordeal of hunger and cold. On the night when his wife had felt his presence, the explorer had reached a little Mormon settlement; and—after due allowance for difference in longitude-at the very moment when he seemed to stand near her. Mr. Frémont was entering in his journal a wish that his wife might know of

In regard to the so-called "consumption method" for the cure of consumption by Dr. Koch of Berlin-that is causing great sensation all over Europe at the present time-Prof. Nothnagel of Vienna declares it to be one of the greatest feats in the history of medical science; and Prof. Villroth says it will be the means of discovering a cure for cancer, as experience renders it probable that the latter is also of bacillic origin. The people of this country, notwithstanding, are just now very skeptical, for the reason that Dr. K. himself asseverates that it is impossible for him to positively declare the cure will be lasting; that a relapse may occur, etc. There is another obstacle in the way, say medical experts, namely, the fact that the remedy has a violent effect upon the patient, who may not be able to endure the application-in other words, we should put it, like inoculation to prevent the smallpox, the remedy may be worse than the disease. Nous

CAPITAL PUNISHMENT.-Four murderers in New York State are waiting to be singed to prayers are good speed and cheer for their coming death by electricity. Friday morning of last week a murderer in Canada was separated from his body by rope, and died in great agony. The same day a man in Boston deliberately shot another to death, with a full knowledge of the death-penalty staring him in the face. The daily press is filled with such terrible details, and thus our youth become familiar with crime. Is it not time to do away with the Mosaic law of an eye for an eye and a tooth for a tooth? Is it not time to call a halt in regard to legal murder? Is it not far better, and more in consonance with the teachings of the humble Nazarene, that Christian communities reform the penal code, making the penalty for murder imprisonment for life?

The Methodist Episcopal Missionary Committee, sitting in Boston the present week, has voted to appropriate \$22,000 to Methodize the people of India to its way of thinking on religious topics, while right in our midst there are many of our people who are in a nearly starving condition for the necessaries of life There is not a day, except Sunday, that we do not have urgent calls to aid the destitute in this city who are worthy people, but through sickness and other causes are in want. What a great amount of good that sum which goes to India would do in Boston during the winter months! Let us take care of and elevate our own people before endeavoring to "lift up" the denizens of India, who have among them more learned men than we, whether they believe in the Methodist creed or not.

The Berkeley Hall Society of Spiritualists in Boston holds meetings on Sundays, which are very fully attended—so much so that it has been mooted that its managers should secure a larger hall. This is a good omen, showing, notwithstanding the efforts of bigots and mercenary presses to crush out our divine religion, that the glorious work of human regeneration by the spirit-world workers is potent and bound to succeed.

In response to the recent call in THE BANNER that the generously-inclined would extend financial aid to Hon. Warren Chasethe widely-known Spiritualist, lecturer and author, in his old age and retirement, we acknowledge the receipt of ten dollars from Mr. M. W. Waitt, of Victoria, B. C. This generous donation has been forwarded to Mr. Chase at his home in Cobden, Ill. We trust that others may feel to imitate this generous example.

What Rev. Dr. Putnam says so pertinently regarding Unitarianism is equally applicable, and it seems to us more forcible, when applied to Spiritualism. To wit: It, consid ered in a lump, may be regarded by the mass of mankind as very small, "but considered as a leaven it is vast and omnipresent; as an organization it is feeble, but his aurinfluence it is irresistible!"

Mrs. D. A. Dearborn has a card on our seventh page, to which attention is directed.

A SPECIAL OFFER.

We offer a series of CASH PRIZES to the four persons who send us the largest number of new and all present institutions exist, then who yearly or six months' subscribers to the Ban-NER OF LIGHT before the 1st of June, 1891. The prizes will be rated as follows:

> FIFTY DOLLARS to the person sending us the largest amount of money for new yearly and six months' subscriptions; TWENTY-FIVE DOLLARS for the next; FIFTEEN DOLLARS for the next, and TEN DOLLARS for the next.

Here is an excellent opportunity for Platform Speakers and Mediums to call attention to the oldest and best spiritual paper in the world-a journal of eight pages, that for \$2.50 the Boston Advertiser for Nov. 5th, shows that per year, or \$1.25 for six months, presents weekly a large amount of matter of the greatest importance to the spiritualistic public. The work of the platform, the press, and the séance-room, and the productions of scientific and literary minds in our ranks, are found in THE BANNER from week to week, so that the news of the spiritualistic world may be readily condensed from our columns.

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

Silver Wedding.

Nov. 10th, 1890, was a joyous occasion in the pleas ant home of Mr. J. Frank Baxter and wife, at 181 Walnut street, Chelsea, it marking the twenty-fifth aniversary of their happily-wedded life. Both are Plymouth-born, and there lived, excepting some few years when Mr. Baxter began his teaching (for he vas a public-school instructor seventeen years, until married in 1865), when both left Plymouth, and have never since returned to live there. Both are Spiritialists-Mr. Baxter a medium from childhood, and Mrs. Baxter convinced through his mediumship in the old-time notable Plymouth "circles." Aside from the male parents, now both deceased, their association with Spiritualists and Spiritualism was not particularly relished by the near relatives.

From 3 till 10 o'clock was set apart for informal reeption. There had been no thought of silver returns, save in one or two instances where circumstances led to anticipation, and no expectation of any special party gathering was planned or surmised; hence, when gifts so numerously and freely came, as they did, the recipients were overwhelmed with surprise, No set speeches or music were planned, and all were left free to social and impromptu entertainment.

Mr. Baxter's friends everywhere will be pleased to read this account, and for them we enumerate some

of the presents:

From the Boston Spritualist Ladies' Aid Society—of which body Mrs. Baxter has been a member for years, and once was its efficient Secretary—came a beautiful oak and plush rocking easy-chair of antique and attractive pattern, and a large china salad dish, beside numerous personal gifts from the members. There was conspicuous a large swing ice pitcher of silver, with salver and gobiets; gold lined, silver cheese dish, gold olive fork, silver felly spoon, "Plymouth Rock" paper weight, silver thimble, gold sugar spoon, silver tooth-pick holder, silver-ornamented gauze fau, pair silver dessert spoons, silver syrup cup and salver, one dozen silver fruit knives, a solid gold jelly spoon, glass inkstand with oxydized silver top, gold-lined silver creamer, case of silver individual butters, cut-glass scent bottle, glass celery boat in silver frame, silver and glass olive jar, plated silver dessert spoon, two bread-aud-milk sets (plate, saucer and bowl each), one-half dozen silver nut-picks, pair silver bread-and milk spoons, oxydized case of full set of manicure tools, silver and glass pickle jar, pack of cards in silver-ornamented case, silver salad fork with old ivory handle, silver butter knife, silver postage-stamp holder, beautiful china vase, large silver gravy spoon, books, photographs, tray and spread cloths, artificial flowers and a profusion of natural flowers, among them one beautiful large bouquet of cut flowers and an exquisite corsage bouquet of roses. So ended twenty-five years, and opened auspiciously So ended twenty-five years, and opened auspiciously the future wedded life of Mr. J. Frank Baxter and wife, with knowledge and encouragement from the occasion that their friends are hosts whose living

The Sagoyewatha Memorial.

F. F. Furness, who died in New York Weduesday, possessed the largest museum of aboriginal relics and curiosities in the country. At the time of his death he was making preparations to erect a monument to Red Jacket, the great Seneca chief, at Canoga, N. Y.—Boston Evening Record,

So says our contemporary, and one reading the paragraph might be led to think that the proposed nemorial to Sagoyewatha had received a severe check in the occurrence noted above. We have, however received the following letter, which speaks for itself, and in a far different strain:

To the Editor of the Banner of Light:

I have read with gratification the articles which have appeared in the dear BANNER about our noble spirit friend and guide, the great Indian chief "RED JACKET," and thought the engraving you published of the monument to be erected to his memory on the earth-plane very beautiful; the memorial is highly appropriate, and one that will be very gratifying to all true Spiritualists. Little did I dream at the time that it was all due to the inspiration of the spirit of "Red Jacket," the control of the generous and noble lady who has given to the Buffalo Society ten thousand dollars for the purpose. The Buffalo papers stated merely that "a lady" had made this noble gift. Now I should think that for the cause of Spiritualism, and as one more convincing test of the truth of our beautiful faith, and last, but not least, that honor should be given to whom honor is due, there should be a more general recognition of our grand Indian spirit, who so long has been the controlling guide and helper of so many of our mediums, and also the noble-hearted Mrs. Huyler.

New York, Nov. 12th.

[Funds will he received at this office for the purpose.] To the Editor of the Banner of Light:

[Funds will be received at this office for the purose, and publicly acknowledged.]-ED. B. of L.

HALL'S JOURNAL OF HEALTH leads the contents of the current month with the first of a series of papers by Dr. Sheppman on "The Hygiene of Motherhood" that promises to be of great value, the more so if the lessons they teach are heeded, the inevitable result of such a course, being more of harmony and happiness among men. Of a large variety of subjects treated of on subsequent pages are "Tooth Powders and Tooth Washes," "Paralysis and Apoplexy," "Corpulency," 'The Requisites of Food," "Mother and Offspring," and "How to Keep the Baby Well." A special inducement is given in this number for those who are not subscribers to become such. New York: 218 Fulton street.

Jos. P. Hazard, Esq., writing us from Peacedale, R. I., Nov. 11th, gives the following clear evidence that "laying on of hands" is still regarded of value by the suffering, notwithstanding the would-be proscriptive frowns of the Allopathically inclined:

"You may be interested to know that John Ladd of Newport, R. I.; a house carpenter, and a well-known spiritual medium, was recently called to the elty of Chicago by two invalids, who pay him two thousand dollars for his services as medium and physician—he being at liberty to treat other patients who may desire his services."

We acknowledge-with thanks-dona tions of beautiful flowers for our Circle-Room, from Miss Jennie Meadon of West Bridgewater. Mrs. Carrie F. Loring of East Braintree, and Mrs. E. Cassell of Chelsea.

MRS. UNDERHILL'S OBSEQUIES The true message which the Spiritual Philosophy has to deliver at the hour of death, is to be found in the funeral address by Mrs. Nellie J. T. Brigham on our first page. Idea to the (a) to place;

Read what Dr. Grigorowitsch says of magnetism and its powers—on our seventh page.

Special Notice to Patrons.

THURSDAY, Nov. 27TH, having been set apart by the constituted authorities as a season of Thanksgiving, the Banner of Light Establishment will remain closed throughout that date. ADVERTISERS desiring to renew their cards In THE BANNER for Nov. 29th are requested to have their notice of such continuance at this office on Friday, Nov. 21st, instead of Saturday, Nov. 22d.

As we go to press one day in advance for that issue. Correspondents must see that their notices, etc., reach us on Monday morning, Nov. 24th. to insure insertion.

A JESUITICAL MOVE.

BY HUDSON TUTTLE.

To the Editor of the Banner of Light:

An army may be attacked in two ways: One is the bold advance in the broad light of day, bugles sounding, cannon thundering, and the solid divisions marching on, on like an avalanche, to the dead line, to fall in helpless dust, or crushing the foe with remorseless strength, shout from the ramparts victory. This is the noble, manly course, which even in a lost and ignoble cause wins sympathy and praise. The other is that of the insidious spy who proclaims himself friend and helper of the army he leads to destruction. This method has in all ages met the execration of mankind, and whenever and wherever discovered been punished with remorseless vengence.

What is true of an army is true of every great cause. It is not the open enemy that is most to be feared. The lion may be a terrible foe, but the serpent coiled in ambush can strike a blow more fatal than the rush of the lion. Spiritualism has received many hard blows from its opponents, which it has gained strength in resisting; but the severest attacks it has received have been ostensibly from within its ranks. To claim to be a Spiritualist, and then proclaim its frauds and follies, and the vices of its leading supporters, until the air is murky with their alleged foul deeds, is the way of the slanderer and defamer. This is an easy rôle to play, for the libeller may exalt his own purity, and claim to be a reformer, while blackening the cause and the character of every one con-

The outside world at once comes to the conclusion that if Spiritualists acknowledge such charges the cause must be infamous, and thus the object of these enemies in disguise is accomplished.

For years there has been established in New York City an Orthodox bureau for the purpose of opposing Spiritualism by all means available, honest or dishonest. At various times the country has been flooded with tracts, or fliers, generally worded so as to lead to the conclusion that the writer was or had been an earnest Spiritualist, and felt impelled to expose some of its dangerous practices and teachings.

Of late the West and South have had a shower of leaflets, or rather slips, sent through the mail, signed "W. H. Clarke," a name unknown, but evidently belonging to a bigot of smallest calibre, who is acting for his chiefs. His object is to east odium on Spiritualism, by showing that evil spirits have almost exclusive control. These spirits descend to "browbeating" and "intimidation," and A. J. Davis is quoted as saving that spirits afflict persons with "attenuating diseases," so as to reduce their strength, that they may be more completely controlled.

Mr. Davis never wrote that evil spirits inflicted disease, and the BANNER OF LIGHT never advocated the sacrifice of mediums. There are an hundred beautiful and truthful communications from departed spirits to one that is otherwise.

Another leaflet, as widely circulated, is devoted to showing that spirits habitually engage in influencing mediums to rob and murder. Mr. 'Clarke" himself, he says, came very near being killed in this manner.

If these circulars were like the present one, their destruction would have saved Mr. "Clarke" from publishing an infamous libel on the cause he implies that he belives. He closes this circular with the question: "Is it any wonder that sensible people refuse to accept Spiritualism as a religion?" No, it is no wonder, for they do not refuse, but accept it by the thousand and the million, and such false statements, although irritating, have no perceptible influence on the movement.

It is well for us, however, to know the source from which such defamatory publications spring, and the animus back of them. We will then be prepared for the foe who lurks in our midst disguised as a friend.

As there are evil disposed men, we grant that there are spirits of similar likeness; but the individual who is pure in thought and deed, upright and just, will repel from his sphere all evil influences, and attract only those that are good. If we seek evil we shall find it; if we seek the good it will surround us as the full sunlight of the heavens.

NEW MUSIC,-We have received from the White-Smith Publishing Company, Boston, the following: Instrumental-"Love's Legend," a reverie, by Paul Keller; "Woman's Grace," a waltz, by H. C. Faulk-ner; "Mazurka Originale," by William Dore; "Sweet ner; "Mazurka Originale," by William Dore; "Sweet Raptures." a waltz, by Wohanka; a waltz, a galop and a polka, by J. Rummel; "Winner's Method for the Violin," with the rudiments of music, scales, exercises, etc., and many popular melodies. arranged for beginners, by S. Winner; "Ma Belle Mazurka," by Narciso Martinez; also Garcia's "Evening Call Schottische," Arrieta's "Tango de la Marina," Bonnish dance; "A Last Farewell Mazurka," Lopez: "The Conqueror's Spanish Waltz," Perez; "Grand Mexican Waltz," "Joylul Lancers," "Once More," and "Far From Thee," all arranged for the plano by Martinez; Leschetizky's "Les Doux Alouettes," revised and fingered; by Carlo Franc; "Dream of the Pasco Polka," by Carlo Franc; "Dream of the Pasco Polka," by Paul Hervey; "Petit Minust," by G. Bachmann; "The First Violet," by François Behr.

From W. S. Ripley, 88 Court street, Boston: "At the

From W. S. Ripley, 88 Court street, Boston: "At the Crossing," song and chorus, words by Mrs. Nellie J. T. Brigham, music by W. S. Ripley; "The Bridge of Light," song and chorus, words by Alice Elizabeth Maxim, music by W. S. Ripley.

"THE JEWISH CHRONICLE" is the name of a new eight-page paper, to be published in this city every Thursday, in the interest, as its name indicates, of he Hebrew citizens of Boston and its vicinity. In its initial number, it states its purpose to be to sustain historic Judaism, pure and simple, and to make itself s welcome visitor in every Jewish household. The same number contains a portrait of ex-Congressman Leopold Morse of this city. I. Wolfsohn, Business Managéri 63 Devonshiré street.

The Spiritualists of Vermont held their annual convention at Hyde Park in that State Nov. 14th, 15th and 16th, a report of the proceedings at which, sent us by Luther O. Weeks, we shall place before our readers in the next issue.

Mrs. E. B. Leyson of California has a card on fifth page regarding Medical Lake, its benefits, etc.

NEWSY NOTES AND PITHY POINTS.

THE OLD YELLOW PUMPKIN. THE OLD VILLOW PUMPKIN.

How dear to this heart is the old yellow pumpkin,
When orchards are barren of stuffing for ples!

When peaches and apples have both been a failure,
And berries of no kind have greeted the eyes.

How foundly we turn to the fruit of the cornfield—
The fruit that our children are taught to despise—
The old yellow pumpkin, the mud-covered pumpkin,
The big beliled pumpkin that makes such good
ples!

Oh, golden-hued pumpkin, you surely are "in it,"
You joily old rascal, so recently spurned;
We ask your forgiveness for thus having wronged

When from your dear presence we scornfully turned. Come rolling down hill, till we meet you and greet

you.
Your bulk is a feast to our fruit-hungry eyes,
We love you, old pumpkin, so well we could eat you,
For you are a "dandy," when made into pies.

It is no wonder Corp. Tanner loves the dead soldiers. Up to date he is reported to have made in fees for pension cases committed to his charge \$197,0001

The Pope is a poet, and has written two poetical inscriptions for fountains which he has presented to his

In the combined register of the First Presbyterian Church of Morristown, N. J., now being published, is recorded the death of a negro servant of Dr. John Johnes, aged eighty one years, "frightened to death by ghosts."—The Sedgwick (Kan.) Pantagraph.

native town of Carpinet.

A philosophic historian truly says: "The Past is only the Present in a less developed form."

Though Truth is eternal, man's apprehension of it grows with his growth.—Shippen.

One of England's new patent med-of-war, The Serpent, dashed upon the reefs off Cape Bucy, on the coast of Spain, near midnight of Nov. 10th, and sank instantly, before a boat could be launched-whereby some one hundred and seventy-five sailors and officers were drowned, only three of the entire ship's company escaping the disaster. There is great excitement in British naval circles concerning the event, and even greater among the people, over the action of the 'ruler of the Queen's navee," who, it is alleged, after announcing the terrible occurrence at a festal board in London, subsequently made "an unusually jolly speech" in connection with the toasts of the evening. How about offices through birthright, and "the hand-

The officers and men appointed by the British Gov. ernment to delimit the frontier between the English and French possessions in West Africa have em-

One of the reasons why the hotel and restaurant walters in this city request their wages increased, is that they do not want to be "tipped." It is the sentiment of the public, too, and the latter will heartily second the waiters' effort to get their wages advanced.

ADVERTISE! Full scores of things might be described with bright poetic wiles, The theatre hat, the iceman's bill—all Eiffel-tower styles; With novelties and mark-down sales, and bargain lots

If you expect to sell your wares you've During the last twelve months actual settlers have

taken up some nineteen million acres of land in the United States, or nearly thirty thousand square miles. When, says the Chicago Tribune, we can increase our actively agricultural area in one year to an extent nearly equal to the whole of Scotland, and have the fact passed over with a mere paragraph of comment, it may no longer be doubted that we are a great Nation inhabiting a great country.

Rev. Mr. Savage appears to be one of the editors of the Sunday Globe. He is a conglomerate, ideal man.

Attention is directed to the prospectus of the Ban-Attention is directed to the prospectus of the Ban-Mer of Light, which may be found printed else-where in this paper. The Banner is the oldest and best paper published in the world devoted to Spiritu-alism and kindred subjects. Its subscription price has recently been reduced from \$3.00 to \$2.50 per year. Those who would have positive knowledge added to reverential faith of another or continuous life beyond the grave, should take and read The Banner and observe the soundness of its teachings.—The Experi-ment News. Norwalk. O. ment News, Norwalk. O.

Mr. Alphonso R. James, living at eighty-six years of age in Providence, R. I., reports that sixty years ago he was told by his physician that he had consumption and would die. He therefore adopted a bread and fruit diet, and thinks that this is why he

Russell Sage is quoted as saying: "I never lent a dollar which was returned to me unless legally secured. I never backed a note I did n't have to pay, and I never recommended a man for a situation who didn't turn out to be as mean as he could. I now let other men run the philanthropy business."

Banks may burst And men may dle, But Yankee Doodle 's On the fly-Every time. Tariff scares, and "Bulls" and "bears," May shake the "shorts" a bit, But when it comes to Yankee crit-He's thar!

Fr. Ignatius preached to three large congregations in Horticultural Hall last Sunday. Several bigots

England wants to buy the French coast of Newfoundland.

"Pretty near" does not count. The sunbeam that travels ninety-five million miles may be stopped seven feet from the earth by a cheap umbrella.

The news that Baring Bros., the celebrated London financial house, were in trouble created almost unparalleled excitement in all portions of the financial world on Saturday list. The Bothschilds, the Bank of England and some Scotch banks came to the rescue, however, and prevented a business collapse and panic, which might have spread through Europe and

There is an intention to apply to the British Parliament for an act to incorporate a body under the style of "The Trustees and Guardians" of Shakspeare's Birthplace.'

INDIAN SUMMER TO her bler
To her bler
Comes the year,
Not with weeping and distress, as mortals do;
But to guide her way to it;
All the trees have torches lit.

—Lucy Larcom. INDIAN SUMMER.

An Iriahman saw yesterday a card in a bookstore window on Washington street, which read: "Dickens' Works for five dollars," when he was heard to remark: "I want none of yees. Five dollars, bedad!

For the first time the University of Leipsic will admit women to full privileges.

"Uncle Sam" is O. K. At this date he has in his treasury, in gold, \$203,514,150; gold certificates, \$39, 437,550; gold certificates in circulation, \$135,963,760; and so on, not counting his immense amount of silver

Young women often die suddenly from tight lacing, and the doctors report such cases as heart failure. Ignatius Donnelly has been elected to the Minne-

sota Senato, having saved his Bacon in the contest by a narrow majority. How is that, G.?

The Maine, the great armored cruiser, that was launched at the Brooklyn Navy Yard, last Tuesday, is the most important vessel yet added to our new steel navy, and the most formidable ship of war that ever carried the American flag.

The Turkish government has sent three thousand troops to Tripoli, and is increasing the armament of the forts, due to fears concerning the designs of Italy.

Movements of Platform Lecturers. (Notices under this heading must reach this omce by fonday's mail to insure insertion the same week.]

Dr. Margurito St. Omer, clairvoyant and magnetic physician, has been holding a series of circles in Clinton, Mariboro and Hudson, Mass., giving remarkable tests of spirit presence and psychometric readings, and is open to receive engagements as a public speaker and test and psychometric medium.

Mr. J. W. Fietcher speaks in Brooklyn, N. Y., overy Sunday morning and evening; before the Psy-phical Society, 010 Sixth Avenue, New York, Wednes-iny avenue.

J. Frank Baxter is now lecturing in Maine. On Sunday, Nov. 30th, he will lecture in Hillsboro', N. H.; Sunday, Dec. 7th, in Salen, Mass.; Sunday, Dec. 14th, in New Bedford; and Sundays, Dec. 21st and 2sth, in Norwick Ct.

W. J. Colville has completed arrangements with the Spiritualist Society in Worcester, Mass., to occupy its platform Sundays, Dec. 21st and 28th, and Jan. 4th, leaving all week-days for Boston.

John Slater has returned to San Francisco, where he has decided to locate permanently, and resumed his public ministrations in Scottish Hall, Larkin street. Dr. F. L. H. Willis has been speaking in Norwich, Conn., during November. In December he will address the friends in Buffalo, N. Y. In January he speaks in Rochester; in February in Cincinnati; in March in Grand Rapids, Mich.

Dr. H. A. Lamb of Portland, Me., will lecture before the Spirit Temple in Mystic Hall, on Congress street, that city, Nov. 23d, at 2 P. M.

Valentine Nicholson is now located at Indianapolis, Ind., at 232 Broadway.

Ind., at 222 Broadway.

Miss Bara Williamson is at 210 4½ street, N. W., Washington, D. C. Her letter came too late for use this week—will appear in our next issue.

Mrs. G. W. Kates is holding receptions at 1325 Columbia Avenue, Philadelphia, Pa., each Monday, Wednesday and Friday afternoon until further notice. Mr. and Mrs. Kates are engaged in a local work in their home city during this winter. After January they will accept engagements. Address them at 2234 Frankford Avenue, Philadelphia, Pa.

Carrie E. S. Twing will apeak in Newburyport, Mass., Nov. 23d; in Red Meit's Hall, Haverhill, Dec. 21st and 28th; Pittsburgh, Pa., the month of January; Elmira, N. Y., February; March 1st and 8th, Springfield, Mass.; Anniversary Exercises, March 31st, Saratoga Springs; April, Grand Rapids, Mich.; May, Albany, N. Y.

Mrs. H. S. Lake will speak for the Spiritual Society

Mrs. H. S. Lake will speak for the Spiritual Society of Washington, D. C., the Sundays of December. Par-ties wishing her services for week days in that vicinity will address her at 52 Worcester street, Boston, Mass.

Horsford's ACID Phosphate Recommended by Physicians of all schools, for the brain, nerves and stomach.

Fund for the Destitute Poor.

DONATION MONEYS RECEIVED. Miscellaneous contributions from Free Circle, \$10.00; H. M. S., \$2.00; A. G. F., \$2.00; Mrs. M. Lincoln, \$1.00; Mary Bell, 50 cents; J. V. Aldrich, 25 cents; Victor E. Rithense, \$1.00; C., \$5.00. Cordial thanks, friends.

The attractive event of Thanksgiving Day in New England is the dinner, and the Dinner Set is an important feature of it. Jones, McDuffee & Stratton have made it easy to acquire one. See their announce

Haverbill and Bradford, Mass., Brittan Mall.-Last Sunday Dr. F. H. Roscoe of Providence was again the speaker before the Union Spiritualist Fraternity in Brittan Hall, and in the evening appeared before the largest audience he has ever spoken to in this city, among which were many strangers, who were attracted thither to listen to his interesting psychometric readings, moving in lines of descriptive details, connecting names of persons recognized with circumstances in their lives known by their friends to have occurred, with so much accuracy as to force the conviction that psychic conditions adhere to matter in mysterious ways, enabling the past to be read by magnetic contact with a correctness so palpable as to take it out of connection with accidental results, and going far to establish beyond doubt the theory of an invisible connection between matter and spirit by communication between the two worlds—the visible and the invisible—so fixed that it only needs to be developed, by the unfoldment of soul-gifts, as a grand highway thronging with entities which are not to be seen by ordinary vision.

In the afternoon Dr. Roscoe voiced what purported to be a spirit who was a medium before passing over, and, in returning to seek expression, gave an interesting communication.

In the evening a short address was given upon Home Influences, followed by a large number of psychometric descriptions.

Mrs. K. Exitles of Boston, inspirational and platwas again the speaker before the Union Spiritualist

Home Influences, tonowed by a large chometric descriptions.

Mrs. K. R. Stiles of Boston, inspirational and platform test medium, will occupy the platform next Sunday.

R. P. H.

Lynn, Mass.-Mrs. Julia E. Davis's audience in Cadet Hall, Sunday evening, Nov. 9th, was larger than usual, and very attentive. She is a fine medium, and her psychometric readings were unusually interesting. These meetings are increasing in interest, and we hope, with the aid of good talent, to soon fill the hall. Mrs. Davis will be here again in December. On Sunday, Nov. 16th, Mrs. Wilkinson, of Cork.

New Bedford, Mass .- At the meetings of the First Spiritual Society last Sunday Prof. Kenyon again spoke to delighted audiences. The afternoon services consisted of answers to questions. The evening subject was a continuation of the theme of the previous Sunday: "What Good in Spiritualism?" The Professor seemed at his best—the facts he uttered being listened to with the deepest attention. Next Sunday Prof. Kenyon will speak here again. SEC'Y.

Cambridgeport, Mass. - Interested audiences convened at Odd Fellows Hall, 548 Main street, on Sundays, Nov. 9th and 16th, to listen to words of comfort from Mr. J. D. Stiles of Weymouth. After addresses, which were replete with thoughts of much beauty and truth concerning the other, the true life, he gave in each instance numerous clearly defined and recognized tests. The musical selections were finely rendered.

MRS. M. A. PENNIMAN.

Thanksgiving China and Glass.



Our stock of DINNER WARE was never so abundant as now, both in sets complete and in matchings to old sets.

In COURSE SETS we have an extensive exhibit., Oyster Plates (with deep shells), Fish Sets, Salad Sets, Game Sets, A. D. Coffee Sets I. C. Sets, etc.

All grades, from the low cost, through the medium values to the most expensive decora

By steamer Pavonia we have landed 45 pack ages, including the new Schonbrunn Dinner Ware from the Waterloo potteries, which has no superior in the Staffordshire potteries, and of which we are the sole importers.

Many of our Decorated Sets are stock patterns, which can be readily matched for years to come, an advantage appreciated by experienced housekeepers.

In the GLASS DEPARTMENT we have new designs of blown and out table-ware, in complete services, as well as the general line for matchings of old sets. In DRESDEN CHINA we have an attractive

exhibit, recently landed. In the LAMP DEPARTMENT (in East Gal lery) is an extensive display, with many novel-

Jones, McDuffee & Stratton, SEVEN FLOORS,) NO. 120 FRANKLIN STREET, BOSTON.

Plymonth, Mass,-Oct. 10th Dr. W. A. Hale gave an interesting discourse in the afternoon. Subject, The Ethics of Life." 'dnig.

Nov. 2d Mrs. A. E. Cunningham gave an address afternoon and evening, also a number of very satisfactory tests from the platform. She remained over Monday for private tests. After the close of the services Mrs. Neille Burbeck, the President, became controlled, and gave two very excellent tests to parties in the audience. All the credit is due her for the lectures the Spiritualists are having in Plymouth. She has worked faithfully and well to have regular meetings here.

Nov. 16th Mrs. A. E. Cunningham was again with us. She gave a short lecture in the afternoon. Subject, "The Different Phases of Mediumship," followed by tests, also address and tests in the evening.

Nov. 23d and 36th Mr. Henry H. Warner is expected to lecture for the Society.

When there is no Sunday evening lecture circles are held at Mrs. Hannah Hyder's on Russell street, Mrs. Jenny Covington's on Union street, and occasionally at Mrs. Neille Burbeck's on Bummer street. They are well attended. afternoon and evening, also a number of very satis-

Haverhill and Bradford, Red Men's Hall. -Mrs. Sarah A. Byrnes of Boston was the speaker for the First Spiritualist Society in Red Men's Hall, Sunday, Nov. 10th, afternoon and evening. In her remarks she contrasted the thoughts of the present day with those of the past, proving that the ideas of the past, theological and otherwise, were not practically adapted to the present time. She urged a more general looking forward on the part of the people, and a greater effort to assimilate the new revelations of the present, rather than cling to the old because of their antiquity.

present, rather than cling to the old because of their antiquity.

In the evening every seat was filled, and a fine discourse was delivered.

Next Sunday, Nov. 23d, Mr. Richard A. Grieves of this place is to speak for us. It is his first attempt in this direction.

'HARVEY RAY.

Norwich, Conn.-Sunday, Nov. 16th, our platform was honored by the presence of Dr. F. L. H. Willis of Rochester, N. Y. The address of the afternoon upon the topic, "Woman's Place in the World

noon upon the topic, "Woman's Place in the World of Ideas," was of special interest. The speaker presented the subject in three departments of woman's work—Intellectual, Spiritual and Maternal—and referred to many noted and eminent women of the past, as well as present time.

The subject of the evening lecture was, "The Voice of Spiritualism to Churches and Creeds." Each address was supplemented by an inspirational poem of marked eloquence and power. Fine audiences listened attentively to every word which fell from the lips of this truly noble worker in the cause of Spiritualism. Bro. Willis speaks the remaining Sundays of this month.

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

Springfield, Mass.-The First Spiritual Society of this city was addressed last Sunday by Prof. Peck of Boston. His afternoon subject was, "Evolution versus Creation"; that of the evening lecture, "Where is the Spirit-World?" the audience being the largest we have had of late. Judging by the applause, these lectures by Prof. Peck gave the utmost degree of satisfaction.

isfaction.

The Ladies' Aid Society, which meets every Wednesday evening, is growing in numbers and interest. Prof. Peck is the life and soul of the meeting; his reading, singing and recitations are an attractive feature of the exercises.

J. L. [In addition to the above Dr. W. L. Jack furnishes a report of the same general purport, speaking highly

of the work of Prof. Peck in Springfield.-ED.]

Providence, R. I., Slade Hall, (cor. Washington and Eddy streets.)—The Spiritualist Ladies' Ald Society met in its room as usual for work. Supper at 6 r. M. Evening meeting at 8 r. M., opened by Vice-President, Mrs. Sarah Osborne. Invocation by Mrs. M. A. Goodrich. Speaking by Mrs. Hazard and the control of Mrs. M. A. Goodrich, followed by remarks from others.

S. D. C. AMES, Sec'y.

Saratoga Springs, N. Y .- E. J. Huling has a letter under "Banner Correspondence" this week, to which attention is called. Under a later date he adds: "Mr. R. H. Kneeshaw, who has come from Montreal several times during the past year to speak for the So-clety at Saratoga, has taken up his residence here, and will answer calls to speak in the vicinity, attend funerals, etc."

Philadelphia, Pa. - A correspondent writes Nov. 16th: "At the last election held by the First As-Sociation of Spiritualists, Mr. Sam. Wheeler (1114 Wallace street) was elected Vice-President, and Mr. Robert A. Thompson (614 Venango street), Secretary. Mr. Joseph Wood is still President."

Newark, N. J .- Sunday, November 16th, Libera League Hall (177 Halsey street), was well filled by an attentive audience. Mrs. E. Cutler was the speaker Her discourse was full of good advice. The meeting Her discourse was turn or good darrest closed with a number of very excellent readings. G. R.

FOR A DISORDERED LIVER try BERCHAM'S PILLS

**The We have received from Colby & Rich a copy of Dr. J. M. Peebles's new book, entitled, "Immortality, and Our Employments Hereafter." It is a large, neatly printed book of 320 pages, and contains, says the author, "what a pages, and contains, says the author, "what a hundred spirits, good and evil, say of their dwelling places." Dr. Peebles is an accomplished and trenchant writer, having given to our spiritual literature some of its most enduring works, such as "Seers of the Ages," "Spiritualism Defined and Defended," "Jesus, Myth, Man or God," "Conflict Between Spiritualism and Darwinism," etc. This last work of the talented author should have a place in the home of every Spiritualist.—Golden Gate.

Excursion Tickets to Hot Springs, Ark.

Excursion Tickets to Hot Springs, Ark.

The Baltimore and Ohio Ratiroad 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 cilmate of the Southwest. The route is via Cincinnati and St. Louis, with only one change of cars, and that is made in Union Dépôt at St. Louis. Pullman Sleepers all the way.

SPECIAL NOTICES.

Three Hours More. - Every Tuesday, Thursday and Saturday, from 8 A. M. to 2 P. M., A. J. DAVIS, Physician, in his office, 63 Warren Avenue, Boston. No new patients treated by mail. Oct. 4.

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

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

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

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

ADVERTISING RATES.

25 cents per Agute Line. OR.

Special Notices forty cents per line, Minion, each insertion.

"Business Unras thirty cents per line, Agate, each insertion.

Notices in the editorial columns, large type, leaded matter, fifty cents per line.

No extra charge for cuts or double columns.

Width of column 2.7-16 inches.

Advertisments to be renewed at continued in the must be left at our Omee before 13 M., on Saturday, a week in advance of the date whereen they are to appear.

The BANBER OF LIGHT cannot well undertake to wouth for the honesty, of its many adortisers. Advertisements which appear Yair and honorable upon their face are accepted, and whenester it is indie known that dishounts in improper persons are using our advertising columns, they are at once interdicted. For reguest matrons to notify us promptly in case they discover in our columns advertisements of parties whom they have proved to be dishonorable or unworthy of confidence.



What Easter is to the Milliner and Christmas to the Toy dealer, Thanksgiving is to the Crockery ware merchant. Our kitchen furnishing department is crowded full just now for this reason. Notice the prices: -7-inch Yellow Ware Baking Dishes, 4-qt. Bookingham Ware Pudding Pots, 1-2-gal. Vinegar and Molasses Jugs, 15c. And all other sizes in every quality ware at same out prices.

BOOTE'S SEMI-PORCELAIN WARE is a perfect imitation of China, and in its present neat decorations gives one's table a finishing touch, making it really a thing of beauty. To sort up for Thanksgiving we offer -Bugar Bowls, 25c. Water Pitchers, 29c.

Individual Butters, per dox., 24c. CUTLERY DEPARTMENT. A splendid pair of finest steel Carver and Fork costs only \$1.50.

while Rubber and Celluloid handled

40c.

Platters (16 inch),

Carvers are sold at low prices. Table Knives and Porks, each, Bread Knives, each, lOc. Butcher Knives, each, 10c.

Let us give you our prices before you purchase any Kitchen or Dining Room supplies. Write us your wants, and we will answer you fully. HOLLANDER, Department Store,
BRADSHAW 610 Washington Street,
610 Washington Street,

& FOLSOM'S BOSTON.

PARLOR TABLES Now aren't they dainty? How they will set off your parlor, giving it a new attractiveness. For books, for magazines or papers, for a lamp, to be used as a centre or corner table, for card-parties, in fact what a beautifying effect is a handsome and rich table for the parlor. It can be made ornamental and useful in a thousand | Band Concerts Afternoon and Evening. different ways, and is not expensive

Here is one taken at random from our large stock, size of top 26x26 inches; it is one of our latest designs, and is very handsome and rich, and only \$8.50. It is an economical luxury, and sure to add materially to your happiness. Needs to be seen to be appreciated.

Our large Catalogue of all kinds of Furniture for the asking.

Arthur McArthur & Co.. 16 and 18 Cornhill, Boston.

DR. STANSBURY'S Spirit Remedies.

Prepared under Control of an Ancient Band.

LIXIE OF LIFE TONIC AND NEEVINE.

LA most wonderful invigorator. The first dose will convince you of its value in General Debility. Highest Testimonials. Try it. \$1.00 per bottle: six bottles for \$5.00. vince you of its value in General Debility. Highest Testimonials, Try it. \$1.00 per bottle; six bottles for \$5.00.

BLOOD, KIDNEY AND HHEUMATIO
REMEDY.—Purely vegetable specific for the cure of the units of the un

Has cured some of the worst cases on record. By mail, 50 cents.

THROAT AND LUNG HEALER will cure any Cold or Cough, if taken in time. Greatest value in Consumption. \$1.00 per bottle.

DYSPEPSIA TABLETS.—50 cents per box.

WILD-FIRE LINIMENT.—Bottle, 50 cents. The greatest Pain Eradicator. Superior to all others.

PSYCHO-HYGENIO PILLIS.—Cure Malaria and Liver Complaints. Specially magnetized for Health and Development. 50 cents per box.

DIAGNOSIS FREE. If in doubt which remedy to order, send name, age, sex, and leading symptom, with stamp, for reply. For a clairvoyant diagnosis in full, send lock of hair and fee, \$2.00.

The above sent prepaid by mail or express on receipt of price, with full directions, by addressing DRS. STANS-HURY & WHEELOCK, 443 Shawmut Avenue, Boston, Mass. Agents wanted. Clairvoyant Physicians, Magnetic Healers, Mediums and Medicine Dealers supplied on liberal terms. Special inducements; send for circulars and terms. Pacific coast supplied from 305 Scott street, San Francisco, Cal. Also for sale by COLIRY & BIOH.

Nov. 22.

ALBRO'S

CONTAINING vitalized forces for the healing of the sick and the development of mediumship.

Magnetized Paper is no new method by which the essences of life are conveyed to the people. Still the theory of its conveyance is little understood.

Thoughts and desires are a substantial entity.

Vitality, born of Magnetism and Electric Currents, is also an atomized substance. Therefore all these being substances, paper can be thoroughly saturated or imbued with them.

Having been before the public for many years in the interest of Mediumship, and especially successful in developing mediums into some of its highest phases, he has found it quite impossible to reach the many who wish his personal attention. Therefore he has given the study of magnetising paper his closest attention, that he might reach the thousands who desire the development of their powers, and he is confident that the best results can be obtained with all who have these hidden forces and use the paper according to directions.

have these inductioners and the state paper.

Mr. Albro's success in the development of mediumship in the past is a sufficient guarantee of the magnetic power contained in his paper. Price of Magnetized Paper is One Dollar per package. Enclose money or postal note. Write your name and address plainly. Address

G. T. ALBRO, 55 Rutland Street, Boston, Mass. MECHANICS' FAIR.

Seventeenth Exhibition

Mechanic Association, Huntington Avenue, Boston.

ADMISSION 25 CENTS. EXHIBITION OPEN AT 9 A. M.

EXHIBITS ALL IN ORDER.

SEND for Pamphlet of Dr. Thomas's Electric Lung, Spine, Heart, Stomach, Kidney Batteries. Galvanic Insoles and Fernale Battery Supports. Awarded GOLD MEDAL and DIPLOMA by the "Academy of Science," Paris, France. For advice, send stamp, age,

The Thomas Battery Co.,
117 Public Square, Cleveland, Ohio.

The Leyson House and Sanitarium. THE Resort of Medical Lake, California. Hot, Cold, and A Steam Baths. Special attention given to Invalids. Sit-nated on West Shore. Boats free to guests. MRS. E. B. LEYSON, Proprietor. Nov. 22.

Dr. and Mrs. W. A. Towne, MAGNETIC, Mind and Massage Treatments, also remodels furnished. Now located at Hotel Aldrich, 88 Berkeley street, Boston. Hours 10 to 7. ADIES! write for terms. \$3 sample Corset free to agents. Schille & Co., 287 Broad way, New York.

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N. B.—If you will state where you saw this advertisement, we will send you free a sample copy of the Phirmological Journal, published monthly at \$1.50 a year, 15 cents a number. Dr. A. A. Kimball,

MAGNETIC and Electric Healer. A lady in attendance who will give sittings. 26 Chapman street, Boston. Nov. 22.

Misses Russell and White, MASSAGE, 14. Winten street, Boston, Room 7. Recom-mended by Physicians, Hours 9 to 5, or by appointment, Nov. 22.

Mrs. C. Mayo-Steers

HAS removed to 8 Cottage Place, on 1212 Washington street. Circles Sunday evening? 181 Thursday, 7 F. M. Sittings daily. Magnetic Treatments. 1 W. Nov. 22.

IR. MARGURITE ST. OMER, of London Dengiand is open to rockive engagements by Spiritual Societies in New England as p. Public Lecturer, Test and Psychometric Reader, for Public or Private Circles, Address Lock Box 1636, Fitchburg, Mass.

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if You are All Run Down.

A ND know not what the matter is, you will not regret it A by consulting A.W. KEYOU, Magnetic Healer, 384 Main street, Charlestown. Advice ree. Office hours 10 to 2. Nov. 22.

Message Depurtment.

"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 3 o'clock pre-cisely.

J. A. Shelhamer, Chairman.

On Tuesday Afternoons the spiritual guides of MRs. M. T. Longler 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 hamded to the Chairman, will be presented to the presiding spirit for consideration. The Questions and Answers will be published each week under the above heading.

On Friday Afternoons MRs. LONGLEY, under the influence of her guides, will give spirits anxious to communicate with their loved ones of earth an opportunity to do so.

It should be distinctly understood that the Messages published in this Department indicate that spirits carry with them to the life beyond the characteristics of their earthly lives—whether for good or evil; that those who pass from the mundane sphere in an undeveloped condition, event-the mundane sphere in an undeveloped condition, event-nally progress to a higher state of existence. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no more.

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

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

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

QUESTIONS ANSWERED. THROUGH THE MEDIUMSHIP OF

Mrs. M. T. Shelhamer-Longley.

Report of Public Seance held Oct. 21st, 1890. Spirit Invocation.

Spirit Invocation.

Oh! blessed spirits of wisdom and of power, ye bright souls whose march is onward and whose work is ever filled with love and beneficent goodness, ye precious ones who delight to do the will of our Father, in serving humanity in helpful ways, we bespeak your presence at this time; we desire to receive ministrations from your lives, and such inspiration as will quicken our minds with new understanding of the things of life that belong to abiding existence. Oh! ye beautiful angels of love and peace, we would come under your influence and receive of your helpful good cheer this day. May our minds be so stimulated by the truths which ye bring from humortal heights, that they shall perceive more largely, more fully, the significance of our own being. Oh! pour out unto all the world such glad tidings of great joy as will indeed call up the lowly and the sad-hearted unto a new comprehension of life, with its beauties and its destinles. Give unto those who are ignorant such gleams of knowledge as will open their minds to receive more and more of the grand lessons of existence. And oh! may those who are mourning the loss of their beloved ones from the family circle, receive from you such beneficent comfort, such divine consolation as will strengthen the heart and bring to the countenance a smile of joy and peace, because of the knowledge they receive from on high that there is no death, no separation, hardly a change in the lives of those who press on to other worlds.

We ask the blessing of all good souls, and the benediction of the Most High, to be with us now and at all times. Amen.

Questions and Answers.

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

Ques.-[From the audience.] QUES.—[From the audience.] I have some-times felt that Henry C. Wright inspires me in my literary labors. But a friend of mine dis-putes the fact, saying that the spirit of Mr. Wright has performed its mission, and is now braveling onward toward the Supreme Godhead, intent on working out its own salvation. Is there any special rule by which such philanthropic spirits are guided, and are they limited in the time they shall devote to missionary labors after these they shall devote to missionary labors after

ANS.—Philanthropic spirits are quite frequently attracted through mortal agencies to the outward life, for the purpose of working some beneficence for humanity. Personally, we do know that Henry C. Wright has not fulfilled his mission to earth, at least he does not feel that he has, and that he frequently comes that contact with medial generics here for the into contact with medial agencies here, for the purpose of speaking some good word or exercising some uplifting influence through and over the medium, or for humanity, in some below in the purpose of the medium.

over the medium, or for humanity, in some helpful way.

We know that he comes with his sweet inspirations of peace and of love, seeking to incite human beings to follow the "Golden Rule" in their attitude toward their neighbors, and therefore we have no reason to doubt, Mr.

Chairman, that the spirit in equation does Chairman, that the spirit in question does inspire your correspondent for some good work toward humanity. There is no special rule or line of limitation for the spirit who is kindly disposed toward the human race, in which he tine of limitation for the spirit who is kindly disposed toward the human race, in which he must fulfill his mission of good to others and, then give way, or advance into other scenes of then give way, or advance into other scenes of the spirit who is kindly disposed toward the human race, in which he those in the other life who exert a strong opposition to the return of excarnated intelligences to the spirit who is kindly disposed toward the human race, in which he those in the other life who exert a strong opposition to the return of excarnated intelligences to the spirit who is kindly disposed toward the human race, in which he those in the other life who exert a strong opposition to the return of excarnated intelligences to the spirit who is kindly disposed toward the human race, in which he those in the other life who exert a strong opposition to the return of excarnated intelligences to the spirit who is a spirit who is a spirit who is kindly disposed toward the human race, in which he those in the other life who exert a strong opposition to the return of excarnated intelligences to the spirit who is a sp experience for his own unfoldment, or for the betterment of some scheme. Eternity is measureless; we may not count its years, as it stretches on before the human family, and in eternity the intelligent soul has ample scope and time for growth and self cultivation, therefore, if an individual spirit chooses to give one hundred, or one thousand, or tens of thousands of years to coming in contact with mortals, in order to exert upon them some beneficent or order to exert upon them some beneficent or inspiring influence, there is no power that shall limit him, nor none to say him nay. We know of spirits, progressive, beautiful, exalted minds who, in their own sphere of light in the spiritual world, shine with glory, because of the generation and radiation of their personal magnetic aura, who are interested in humanity below, frequently coming into contact with earth and its inhabitants, sometimes exercising an influence over sensitives, and at other times not, but always in coming doing good, reachnot, but always in coming doing good, reaching out toward the race, to inspire them with loftier thought and nobler life; and such spirits many of them, have been in the spiritual world many long years of time.

We are assured that our friend Wright, who has manifested from this platform a number of times, has not yet wearied in well-doing in contact with the earth which he loved, and its peo-ple for whom he had a tenderness and affec-tion which remain with him still.

sect with the earth which he loved, and its people for whom he had a cheefferness and affect the people of whom he had a cheefferness and affect the people of whom he had a cheefferness and affect the people of t

longer as the case may require, and there with drawing his thought from all external things he comed into a passive condition, rises in exaltation of mentality to a superior sphere, so to speak, and thus cuts himself off, for the time, from those outward surroundings which have attracted his life. He then enters into a state of quiet, dreamy inactivity, does not lose consciousness altogether of his surroundings, and he would know, should any one enter his retreat, or approach him from any side, but for the time he is at rest, drawing into his system new magnetic forces from the atmosphere, and from his peaceful surroundings, and casting off those wearled conditions which may have assailed him while he was at work and employing his energies for some external and importlonger as the case may require, and there withing his energies for some external and important end.

Q.—[By J. H. McE., Pittsburgh, Pa.] I have read the reply of the Controlling Intelligence to questions by Mr. Isaac Paden, in which it is said: "Space itself has form, we believe." Now I would ask, if this is so what is outside of space? Can the hunger mind conceive of such a proposite. Can the human mind conceive of such a proposi-

A.-We can conceive of nothing that is form-A.—We can conceive of nothing that is form, less; even the most atomic state possesses form, and therefore, while human beings may speak of that which is shapeless, yet when the mind comes to bend itself upon such a subject it becomes too abstract for consideration, and we find that we cannot possibly think of that which is without form, so called. To our mind space itself has a form, and it is peopled with bodies all of which have their own neculiar bodies, all of which have their own peculiar and particular shape. The very elements of the atmosphere, unseen by the mortal eye, so subtle that they have time and again eluded the physical grasp, and yet which, in their com-binations, make up stupendous forms of mat-ter, are of themselves possessed of form. That is what we believe, for Science tells us that the most infinitessimal atom in all existence is ever true to itself and its kind, and possesses its own particular form.

its own particular form.
Your correspondent asks us, then, What is there outside of space? We can answer, nothing. We cannot possibly imagine any place or any condition of existence where space is not. We cannot possibly imagine anything outside of this universe, for the entire universe embraces all things. We do not mean, now, merely the physical universe which you behold around you, but limitless expanses of space that belong to the great and beautiful universe of life; and we cannot understand that in any part of this measureless universe space is wanting.

Q.—[By William C. Bennett, New York.] A noble Indian spirit claims to have been with me from my birth. Will he remain with me in spiritlife, or will he return to earth in order to help

some other mortal?

A.—We cannot teil. This is a personal matter, belonging to the questioner and to his attending guide. Probably his Indian friend cannot himself tell whether he shall remain as a helper and attendant to the friend, when he passes to the other life, or whether he shall return fo earth to come in contact with some other mortal needing his help; or whether he shall direct his course in neither direction, but pass on to other states of being in the spiritual world where he may form new associations pass on to other states of being in the spiritual world where he may form new associations and come under new conditions. The Indian race is a grand and noble race, when given one half a chance for its unfoldment and for the display of its natural attributes and abilities. The Indian spirit who has passed from the earth life, and entered the more favorable in spiritual to the world that they need the world that they purport to be.

Q.—[By J. P., Kansas City, Mo.] What are the more prominent prophecies now pending as pected in the approaching New Advent or Dispensation, which some are now proclaiming?

A.—Spirits differ very widely upon all subjects as this. Many intelligence will be comined to the life do the coming "Messiah" or "Reformer" expected in the approaching New Advent or Dispensation, which some are now proclaiming?

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A.—Spirits differ very widely upon all subjects as this. ditions of the higher hunting-grounds, unfolds in spiritual attributes quite rapidly, and gains mental vigor, because his perceptions are clear; his spirit vibrates responsive to the higher laws of the spiritual world, and so he is an apt pu-

pil. He has within him a love for all things of nature, of the universe at large, for those diviner things which stir and appeal to his inner life, but which he does not comprehend, and for humanity his love reaches out broad and free, therefore he is frequently attracted back to earth, seeking to help in some way those who are in need of assistance.

Now, the Indian very frequently, in coming in such ways to earth, gains by his experience, broadens his mind, quickens his perceptions, gains a larger view of life, comes to a better understanding of humanity, and works out of a condition which may have depressed him on earth, but which in the spirit-world does not thus assail him.

He may take up this work as a mission for a time, and after years of service and of attendance upon mortals, he will pass on, finding his mission fulfilled, his work accomplished, to higher scenes and other unfoldments in the spiritual world.

basis for such opposition?

A.—Ignorance. And we have many spirits in the other world who are profoundly ignorant eoncerning the laws of life, concerning the beauties of existence, concerning things of vast importance to mankind, because there are constantly going out from this planet minds that have been dwarfed and limited, and altogether undeveloped during their existence in clay. We shall not stop to arraign society for this state of things—although we do place the blame upon your social systems, even though they are somewhat in advance of what the social systems of the past have been—but hu-manity as a society, the higher, more educated, intelligent classes of the race, have not, as a whole, paid that attention to the ignorant, soul-deformed and mentally limited classes that it is their duty to do; by and-bye this state of things will be corrected, and society will train its children so there will be no outcasts; it

will educate them so that they will understand the beauty of living good lives here as well as the beauty of seeking for happiness hereafter. Undeveloped spirits are not all averse to the spread of truth and knowledge concerning the mmortal life, by any means; many of them have done good service, and have helped themselves by so doing, for no spirit can possiby do a kind deed or extend a helpful hand to an other individual without at the same time rais-

through their very ignorance, yet all the while the higher work goes on, and the spirits will free themselves from the condition of purely carnal life and rise to something that is higher and better beyond if those whom they ap-proach will give them good advice.

Q.—Why do not the spirit friends of our materializing mediums give warning when designing parties are preparing to disturb the conditions of their seances—or may hap are about to assault them personally?

-We think that the spiritual attendants A.—We think that the spiritual attenuants of mediums have more than once warned their instruments of impending danger, and perhaps this has been done more frequently than the public understands; but at the same time let us remember that the mediums themselves and their near associates have a duty to perhaps and a work to do in this connection.

and their near associates have a duty to perform, and a work to do in this connection.

Spirits come merely to give their manifestations, in order to convince humanity of the existence of intelligent mind apart from the physical form, and to show the power of the spirit over matter. Now, when the manifestation is genuine, when the medium is reliable, and the spirit-guides of the instrument are also truthful and to be relied upon, the operations of the subtle mediumistic law will always be such as to, if not prove their correctness and truth, at subtle mediumistic law will always be such as to, if not prove their correctness and truth, at least bring to mortal understanding a knowledge of something outside of and beyond material existence. When these reliable manifestations occur, and there is danger in the atmosphere from over-zealous or from deceiving individuals, the spirit guides, if they can come into the atmosphere of those designing ones, will be certain to warn their mediums. But it may not be possible for those spiritual intelligences to come into the atmosphere of those on mischief bent; these latter may be of a very positive, psychological bent of mind, generating an active, potential aura which enfolds their entire being like a casement, and which cannot be penetrated by the spirit attendants of the medium, therefore the designs may not be known until it is too late to prevent harm. annot be penetrated by the spirit attendants of the medium, therefore the designs may not be known until it is too late to prevent harm. But if mediums will be so particular and so careful of their own doings as to, at all times, draw to them the very best possible influences for the work which they have to do, if they will demand of their spirit-guides honesty of purpose and truthful dealing, and if they will, themselves, exercise these toward the world, then we shall hear less of attempted raids, and of the exposure of mediums for materializing, or any other phase. We believe the time is coming, and it will dawn before many years have passed away, when our mediums of every class will be imbued with the spirit of fidelity to truth, with the desire only to receive from the spiritual world that power and manifestation which is based on truth itself, and will consent to sit for receiving these expressions of spirit presence only at certain times, so that their forces—magnetic and electrical—will not be rapidly exhausted; then we believe we shall have a class of manifestations under such conditions as will insure their success, and as the same time prove to the world that they are what they surport to be.

life, prophets and teachers, will be born to you in all lands and under all conditions, and humanity will see springing up in various quarters men and women, and little children even, whose lips will seem to be touched as by fire; whose lips will seem to be touched as by fire; so instructive, so uplifting will be their teachings, so beautiful their example, that in the century to come there will be an awakening, so to speak, of new life and spiritual power throughout all lands, so that you will not need one special Messiah, but will receive messengers of good will and peace, those who come to teach and to bless, on all sides. Personally, we believe this to be the truth. Not that one Messiah, not that Christ, he of Nazareth who taught the living principle of fraternal and Messiah, not that Christ, he of Nazareth who taught the living principle of fraternal and heavenly love, will be born again, under any guise, to speak to humanity, but that teachers and messengers of light and peace will stand before you, preaching the gospel of love as it comes to them through inspiration from the angel shores. Personally, we believe the greatest good will be effected in this way; that there will be sent out to the multitude on all sides here upon American shores, and far off across the deep waters, susceptible souls that will be touched by angel ministry, and will repeat unto mankind beautiful lessons that will be drawn from the higher life; and if man on earth, taking advantage of the opportunities which are his, profiting by the experience of the past, appropriating the knowledge that he has grained through the history of the ages and opropriating the knowl dge that he the past, appropriating the knowledge that he has gained through the history of the ages and through discipline, responds to this inspiration, and accepts the truth as it is thus outlined to him, he will unfold in spiritual faculties, grow in mental activity, and gain power and strengh and wisdom so as to be a law unto himself.

-{By J. H. T.} In a paper before me I find the following paragraph: "Now we hold these truths to be self-evident in the premises. 1. That any person who does all he can in some honest occation, according to his strength and wisdom, does only his duty. More than this no man can do. 2. That all first-class, skilled workmen, who do. 2. That all first-class, skilled workmen, who do their duty in any vocation, whether at home or in Congress; on the bench or on the farm; are justly entitled to equal compensation for equal hours of labor or like time of service." Will the Controlling Intelligence at the Banner of Light circles please give his views as to the truthfulness of the position therein taken?

A.—Personally we believe that he who understands his own powers sufficiently to make the best use of them, does simply his duty by exercising those powers to their fullest extent. Personally we believe that he who thus expresses his powers and puts forth his energies into active operation, whether they have been limited or expanded, does the best he can, and is entitled to a full compensation for his labors. The man who is not sufficiently talented or developed or educated to perform some brilliant mental work cannot possibly effect the same results in life as the keen intellect which does accomplish some such work; but he may be equally useful in some other capacity which the intellectual man could not perform, and thus each may do his duty and accomplish his allotted tasks, and each should find the recompense thereof.

We believe the time is coming in the history of humanity when every worker will had not be a supported that the compense thereof. A.-Personally we believe that he who un

body at any time, until death itself claims the outward form; there is a connecting. Hak between the intelligence and the body, so that the spirit may return to the outward temple and retake possession of it. It may be the case, when an individual is chloroformed, that the spirit passes out from direct contact with the brain, although keeping partial possession of the various tissues and parts of the bodily form, or it may be that the spirit merely becomes subdued, held in abeyance within its own at mosphere, quietly resting, so to speak, in a magnetic state, yledding up the vital action of the body to the operation of the drug employed. The spirit never fully departs, for if it did so no physician on earth could restore the individual to a state of consciousness and activity. body at any time, until death itself claims the

Q.—If material, from whence does the spirit procure its clothing after the death of the physical body ?

cal body?

A.—The clothing of the spirit is certainly material, to all intents and purposes, as is the spiritual body which the soul possesses when it enters the higher life. Withdrawing from the physical body the soul gathers to itself, through the law of attraction and assimilation, various magnetic particles and elements which go to make up the composition of its spiritual body, and there are also gathered from the environments of this magnetic form elements and particles which fashion the rokes the spirit is to ticles which fashion the robes the spirit is to wear. That is not altogether the work of the intelligence itself, although it is carefully per-formed, almost unconsciously, by the arising spirit, but the work is most essentially perfected by the attendant guardians, who are close by, and who care for the wants of the new-born soul. Spirits in the other world are provided for just as are your little children here that come into your lives, so beautiful and fair, procome into your lives, so beautiful and fair, provided for until they are enabled to provide for themselves, and if, when that time comes, which it does speedily to most, they are not sufficiently concerned to make effort, to so wisely use their powers as to provide well for themselves, then must they put up with that which they can find, because every intelligence after it has gained a state of consciousness and after it has gained a state of consciousness and activity, will gain just exactly what it has earned, and what it deserves.

SPIRIT MESSAGES, THROUGH THE TRANCE MEDIUMSHIP OF Mrs. M. T. Shelhamer-Longley.

Report of Public Séance held Oct. 10th, 1890. [Continued from last week.]

Elder Benjamin Whitcher.

Yea, verily, the things of the world are flee-ing away from the heart of man as he enters lea, verily, the things of the world are neeling away from the heart of man as he enters the spiritual kingdom of righteousness. The world's people dream not of the signs and symbols of everlasting unfoldment for the soul, as they rush, in their headlong speed, to gather up the offerings of mammon; but to me the time is full of significance. First the sleep and the quiet, then the strong awakening of the soul to its own realities; first, the calm, dead silence, and then the breaking of the storm that is to cleanse away impurities, and bring the day of light and beauty and usefulness.

I come like a herald in the night, to assure my people that the end is not yet. Now is the time of silence; to morrow will be the awakening, when the full, strong voice of the spirit shall break forth, and be heard on every side. Cheer up, my people, and be not discouraged; beautiful influences go forth from your strongholds of spiritual power, which are felt and will be answered. The time of the Lord is yet to come, the second coming of the Spirit of Truth shall he in your midst.

to come, the second coming of the Eord is yet to come, the second coming of the Spirit of Truth shall be in your midst. Be prepared for its reception. Close not the inner ear to the sound of the word that shall break with rich meaning upon the air, for it shall tell of work to be done; it shall instruct those who are un-enlightened, it will call them to higher duties, enlightened, it will call them to higher duties, and to put forth greater strength for the service of the Most High. Not in this century will the awakening come, will the voice of the spirit be heard in its fullest strength, through our inspired prophets and teachers, but when the new century shall dawn, will come the great word that shall instruct as to the upbuilding of the house, and the unfoldment of the new work.

Oh! brothers and sisters, fear not, the way is

Oh! brothers and sisters, fear not, the way is long, but full of glory for the aspiring soul; the age is filled with the busy activities of a people warring with themselves, but it is potent for good, as it leads the way to the higher unfold-

good, as it leads the way to the higher unfoldment of a grander time.

[To the Chairman:] My word, brother, will go to the Shaker Community at Canterbury, and to that at Enfield, N. H., where I trust it will be received, for I go out with new strength to my brothers and sisters, and I am with them in their good fight for the truth, in their labor of love for the world. Elder Benjamin Whitcher.

Whitcher. Sarah Crooker.

Sarah Crooker.

And I follow in the steps of my good brother to add my word of cheer to our people. I come with love unspeakable and with a heart full of joy. Never for one day have I deserted the home-life, never have I neglected the spiritual wants of our good sisters and brothers, never have I ignored their fidelity to truth as it appeals to them; and although I, as a returning spirit, can see more largely than I could on earth, the things that belong to the spiritual existence—the ways that are to be trodden ere we shall yet come to the mount of transfiguration and perfection; to the work that is to be performed ere we shall rise to sublimer heights of self-conquest—yet I know that the life and the purpose and the aim of our dear ones are all tending toward this one grand end, that of spiritual unfoldment, and the ascendency of the soul and its powers above the things of matter and of time. Yea, as has been said, the second coming of the Message Bearer will be one of beauty—one that shall bring peace and love to the hearts of those who are faithful, and one that shall tend to harmonize the hearts and minds of those out in the world who are now unsatisfied and ill at ease. We may work for the end patiently and without ceasing, knowing that all will be good for those who serve the Lord with a thankful, aspirational desire to be of use and to assist in making the world more sweet.

Oh! I. would like to call the names of so

that I have got back over this track. If they are, remember me pleasantly to them and say: I am very well satisfied myself to come. Changes have taken place, I know, and the world is full of change. I am glad of it; it does a man good to pass through changes, it keeps him awake and up to the times. If he did n't go through a change now and then he'd come to be a sleepy old craft that did n't amount to much. Well, I'll not stop any longer. Much obliged to you for this privilege. I went out suddenly, but I was in a good place when I was called.

John Andrew Ryan.

[To the Chairman:] Shure, now, I don't suppose ye'll want to hear from me at all, at all. I'm not one of ye're good-looking fellers, wid broadcloth on me back, I can just tell yees that. But, 'pon me soul! I've got a warm heart for me frinds that bees left on the mortal side and I think ween call it that are full of

that. But, 'pon me soul! I've got a warm heart for me frinds that bees left on the mortal side, as I think yees call it, that are full of misery. Shure, there be some of 'em, sir, trimbling loike, ye knows. And what fur, does ye say? Why, because they're afraid of getting o'ot of the body; they don't know what sort of a black-looking feller will coom up to them. 'Pon me soul! I think I'd better tell them the worst lookin' sort of a crayture they'll meet, at all, at all, is their own selves. If they find them bees pretty good-looking, they'll not meet anybody that looks any worse.

Now I suppose they'll think this is a strange, strange sort of a message for me to give. Well, it is; but it's the blessed truth I'm telling yees, that every one of yees, if ye get out of the body and foind any worse looking feller than ye is yerself, then I'm mistaken. Now I suppose yees all think ye're purty good-looking. Of course ye do, because ye none of ye loike to think yees not up to the best of thim; but sometimes I foind, sir, that the inner man don't look quite so pretty as the outside man does; then agin, sometimes, I can just tell ye, the inside feller has got the best side and is the handsomest. I suppose ye're wishing I'd be going; but as long as I am here—and perhaps the inside relief has got the best side and is the handsomest. I suppose ye're wishing I'd be going; but as long as I am here—and perhaps I'll never get the chance to coom agin—I'd better stay. Well, now, 'pon me soul ladies and gentlemen, yees may not believe it, but I have been about twelve years getting here, and I'm not in so much of a hurry as I was to get out.

[Looking at the flowers.] Oh! bless their purty faces! they make ye're eyes shwim and ye're lips smile. Well, now, if yees all try to be just as swate as these be, ye'll foind a pret-

ty good set of people when yees get over.

Now yees want to know about meself. I'm not as ugly looking as I moight be, and I'm not not as ugly looking as I moight be, and I'm not as handsome—but sort o' criss-cross between the two, ye see. Well, I looked for a purty black sort of a purgatory; I did, 'pon me honor. I thought how as I had been sometimes a little too rough, yees know, and then I did n't know so much aboot the foine things that yees society people have, and the style, and I did n't suppose the property and the style, and I did n't suppose the property and the style and I did n't suppose the style style style suppose the style style suppose the style style style suppose the style supp ety people have, and the style, and I did n't suppose there was any very bright and shining place for a feller loike meself. So, sez I, I'll just be after having to put me best foot forward, and slick up me clothes the best way I can, and make 'em think I'm as good as I can be, anyhow; but somehow they let me slip right through, they did, and I did n't see such a dark tunnel, after all. Oh! I haven't got into a shining place, where it's all gold and gems. No, I have n't, and I've no use for 'em ayther; but I've got to a very good place, where me old mother is, and where me children went, and where me aunt is, and some of the folks!

ayther; but I've got to a very good place, where me old mother is, and where me children went, and where me aunt is, and some of the folks I used to know, and some of 'em has got a little patch of garden, a raising this sort of beauties, (referring to the flowers) and they are getting strong and happy in the free air and in God's sunshine. And I tell ye what it is, we has teachers, we has, that do n't turn up their noses at poor folk ayther.

Why, bless ye're soul! if yees do n't understand 'em on a knotty point that is twisted up, they do n't say to yees, "Oh! well, ye haven't got brains enough to comprehend that," but they just say: "Yees now wait a bit, me man, and take a little at a time; master this point, and take a little more. That's how'yees will grow." So, ye see, we gets on sort o'aisy lolke; we don't feel ashamed of ourselves, because we be trying to do the best we can, and we's not abashed in the presence of our teachers. No, sir; we feel that they can trust us, and we has confidence in them, and we's get along first class.

Perhaps I'd better he going. I see a preach-

and we has confidence in them, and we's get along first class.

Perhaps I'd better be going. I see a preacher-man standing here that wants to get in, and he knows so much more than I do I'd better get out. Does ye want to know me name? IYes, I'd like to have it.] Me name, when I was dressed up in me best clothes, was John Audrew Ryan; and when I was in me old blouse, carrying brick, then, yees know, I was just plain Andy; and me folks, I expect, are round these Boston parts somewhere—leastwise they were when I left, and I expect they have n't got any nearer the gold regions they have n't got any nearer the gold regions now than they had afore.

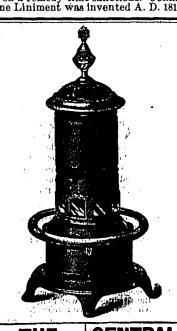
*Referring to Spirit S. B. Brittan, whose communication followed, and which was published in advance in The Banner of Oct. 18th.

INDIVIDUAL SPIRIT MESSAGES TO BE PUBLISHED NEXT WEEK.

Oct. 17.—A. S. Hayward; Mrs. Alice C. Alexander; Thomas Lambert; William Sloan; Ralph Adams; Fanny Gleason; Olive P. Holmes; Ira Davenport; Florabel.

THE MESSAGES GIVEN (THROUGH MRS. M. T. LONGLEY) As per dates will appear in due course. Nor. 14.—A. E. Newton; Ellen Brown; Charlie White; S. Dunton; Mary M. Wadleigh; E. W. Drury; Elisha Norton; C. A. Mooney; Sarah Thomas; Snowbird.

Rely on a remedy time sanctions. Johnson's Anodyne Liniment was invented A. D. 1810.



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BOSTON.



For the Banner of Light. INTROSPHOTION.

BY MARY WOODWARD WEATHERBEE,

I had not known, until I looked within. How great a mystery was woven in This that we call, oh! soul, thy life and mine: The life of nature and the life divine.

Lo! we have companied these many years, And I confided thee my hopes and fears; Supposed that thou couldst suffer just as I, And at the end, maybe, lie down and die.

Oh, vain philosophy! I could not see, I was, instead, a stranger unto thee; But when I went within and shut the door, Oh! soul, I loved thee more than ere before.

Now, even life itself-its youth and age-Is lifted up to a diviner stage; External things (so fixed) seem blown away. While I ascend with thee this higher way.

It makes the present a determined hour; For thus, surrendered to its mighty power, All things seem possible, that might not be: Since God the Highest overshadows me.

Arce Thought.

RECIPROCITY AND BALANCE OF TRADE.

BY GEORGE A. BACON.

My article on "Reciprocity," in your issue of Oct. 18th, has had the honor to receive the adverse criticism of Mr. Clarke Irvine, who seriously seeks to resurrect certain long since dead and buried political economic views of Adam Smith, McCulloch, et al.

He insists that exports represent indebtedness, and imports assets; that a nation's prosperity is indicated by the amount of what it buys, and not by what it sells; that when its debts are the largest, the less it has to pay with, the better it is off; and that the opposite view is an utterly exploded American notion! For proof, he points to Great Britain, andthat settles it in his opinion.

How easily he, to quote his own words, "is deceived and misled." The example he instances fails to sustain his point. Apparently Great Britain's imports largely exceed her exports. But the explanation is, that thousands of her citizens get dividends from individual investments in the Australias, Canada, the United States, and elsewhere, in goods which come into Great Britain as imports in the form of beef, mutton, pork products, wool, cotton, and all sorts of merchandise. It is owned, and not bought by British subjects, and brought home in preference to gold for the profit to be made by its sale. This is understood by every intelligent political economist; it is, however, often perverted for effect by those who are seeking to make out a case to the contrary.

The American press for the past twenty years has been overrun with mention of cases where millions of pounds sterling have been invested by English agents or syndicates in this country alone! What means the present visit of Sir James Kitson, and his seven or eight hundred delegates and capitalists from the British Iron and Steel Institute, who are now investigating the iron and steel works in the United States?

The returns from these many large investments in goods, as already indicated, represent profits, and are in no true sense imports. Deduct these amounts from the bona fide imports of Great Britain, and the real figures correctly representing the imports would show up very differently. And the same is relatively true of Holland, Canada, etc.

My points were that each nation must have its own economic policy to fit its particular case; that England to-day is pursuing a totally different policy from that which she once did: that change of circumstances involved changed relations; that England's circumstances being vastly dissimilar to those of the United States, she was no example for this country to follow; that reciprocity called for the application of a system of equal exchange, an adjustable policy of barter between this and certain other countries with which we hold special business relations. I instanced the fact that while last year we imported from these particular countries one hundred and seventy nine million dollars of goods, we exported only sixty-eight millions, leaving a balance of over one hundred and ten millions to be made good. If these points are not well taken let the contrary be shown. What my critic has said does not invalidate one of them

In the light of practical experience how does this statement comport with business principles? "Now the truth is [he says] that every nation is enriched just to that extent her imports exceed her exports."

A nation is but the aggregation of individuals; and if every nation is enriched just in the degree that its imports exceed its exports, then every farmer is enriched just as his purchases exceed his sales, and every mechanic is enriched in proportion as his expenses exceed his income. If he buys on credit and never pays and can evade the bill-collector and the sheriff, he may accumulate by purchasing.

Whenever this nation has imported more than it exported, it has mortgaged railroads and other property by sending stocks and bonds to Europe in payment, thus frittering away the nation's capital for goods not needed. Whenever exports have been in excess, gold or other values have come over to pay the difference. It is a delusion to suppose that a nation, any more than an individual, can buy more than it sells without running in debt. This is so palpable that none but a blind man can fail to see it at a glance.

Industrial independence is no less important than political independence, and one legitimately leads to the other. As pertinent to this general discussion, I conclude with the philosophical observation of a modern political economist, namely: Any country that trades at long range with another for articles which it could produce for itself, denies itself the acquirement and possession of the art and science which the other country possesses; it deprives its people of the opportunity to create and maintain the skill necessary to produce the articles that are obtained abroad.... The true rule is that the people of this country should produce for themselves all things that require of them no greater expenditure of physical and mental force than must be expended by the people of other countries in the production of the same things. . . . One of the highest duties of Government is the adoption of such economic policy as may encourage and develop every industry to which the soil and

industries from destructive foreign competi-Washington, D. C., Nov. 13th, 1890.

climate of the country may be adapted, and

when established to preserve and protect such

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If you suffer from Catarrh, in any of its forms, it is your duty to yourself and, family to obtain the means of a certain cure before it is too late. This you can easily do at an expense of one cent for a postal card, by sending your name and address to Prof. J. A. Lawrence, New York, who will send you, FREE, by return mail, a copy of the original recipe for preparing the best and surest remedy ever discovered for the cure of Catarrh in all its various stages. Over one mittion cases of this dreadful, disgusting and oftentimes fatat disease have been cured permanently during the past five years by the use of this medicine. Write to-day for this FREE recipe. Its timely use may save you from the death-toils of Consumption. DO NOT DELAY Yonger. If you desire a speedy and permanent cure. Address.

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Nov. 8.

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R. WILLIS may be addressed as above. From this point he can attend to the diagnosing of disease psychometrically. He claims that his powers in this line are unrivaled, combining, as he does, accurate scientific knowledge with keen and searching psychometric power.

Dr. Willis claims especial skill in treating all diseases of the blood and nervous system. Cancers, Scrofula in all its forms, Epilepsy, Paralysis, and all the most delicate and complicated diseases of both sexes.

Dr. Willis is permitted to refer to numerous parties who have been cured by his system of practice when all others had failed. All letters must contain a return postage stamp. Send for Circulars, with References and Terms.

Oct. 4.

SOUL READING,

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

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

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Oct. 4. 6m* White Water, Walworth Co., Wis.



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Nov. 22.

MRS. J. J. WHITNEY, the well-known medium, has purchased the "VAN NESS," a first-class boarding and lodging-house, 1812 Markot street, 8an Francisco, Cal. Tourists will here find all the comforts of home, elegant, sunny sultes and single rooms, with first-class table, at reasonable prices. The Valencia, Haight and Castro street cars pass the door. Sittings daily. 14w Oct. 4. RES. B. F. SMITH, TRANCE MEDIUM, Hours, 310. Hours, 100. Hours, from 9 a. hu. to 6 r. k. 150. Ch. 18. Terms, \$1.00. Hours, from 9 a. hu. to 6 r. k. 170. Ch. 18. Terms, \$1.00. Hours, from 9 a. hu. to 6 r. k. 170. Ch. 18. Terms, \$1.00. Hours, from 9 a. hu. to 6 r. k. 170. Ch. 18. Terms, \$1.00. Hours, from 9 a. hu. to 6 r. k. 170. Ch. 18.

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M. R.S. C. B. BLISS. Scances Sunday, Tuesday and Thursday evenings, at 8 o'clock. Also Sunday and Wednerday, at 2 P. M. No. 12 Pembroke street, between Brooklin and Newton streets, Boston. Take Shawmut Avenue cars. Nov. 1. W. R. Colby,

NDEPENDENT Slate-Writer, Inspirational Speaker and Platform Test Medium, has taken rooms at 443 Shawmut Avenne, Boston. Will give slittings daily (Sundays except ed). Desires engagements with societies in New England for lectures and platform tests.

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Mrs. J. M. Carpenter

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

8w* Sept. 27.

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

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Oct. 25. 5w*

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

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Nov. I.

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Nov. 15.

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2w*
Nov 15.

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MAGNETIC, MASSAGE and MEDICATED TURKISH BATHS. UNSURPASSED for Mental Overwork, Nervous and Chronic Dischses. Specific Remedies. Gentleman or Lady attendant. 81 Boylston street, Boston. 9 to 9. Nov. 22. Bw* DR. M. LUCY NELSON.

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PSYCHOMETRIST, Business, Test and Trance Medium, would like to make engagements for Platform Speak big and Tests. Private Sittings daily, 365 Tremont street. Boston, Mass. lw Nov. 22. Seer.

M 188 J. RHIND. Private sittings on Business, Examinations on Health. Circles Monday, 7 P. M.; Thursday, 3 P. M.; Sunday, 7:30 P. M. Hours 9166, 31 Common St., Boston, Nov. 15. 2w* Dr. Harry St. Clair,

I NSPIRATIONAL SPEAKER and Platform Test Medium Sittings by appointment. Medical service if required 722 Tremont street. Boston Mass. 4w Nov. 8. Mrs. C. T. Crockett,

M EDICAL and Test Medium. Vapor Baths and Magnetic Treatments. 165 West Brookline street, near Tremon Street. Boston. 3w* Nov 22

F. W. Strickland, MAGNETIC Healer and Trance Medium, Hotel Glendon, Suite 4, Columbus Avenue, Boston, Hours 9 to 12, 2 to 4 Nov. 22.

Mrs. Fannie A. Dodd, MAGNETIC PHYSICIAN and Test Medium, No. 233 Tre mont street, corner of Ellot street, Boston, Nov. 22.

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Six questions answered, or readings, 50 cents and two stamps. Hours 10 to 5, 7 to 9. 472 Washington st., Boston. Nov. 22. DR. A. H. RICHARDSON, Magnetic Healer, Waverley House, Charlestown. Oct. 18.

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Aug. 30.

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Wheat has an ash of 17.7 parts.

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Wheat has 8.2 parts of Phosphoric Acid.
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Flour 2.1 parts of Phosphoric Acid.
Plour 2.1 parts of Phosphoric Acid.
Flour 0.1 Lime and 0.1 Soda.—an impoverishment of five-sixths Lime and Soda cach.

Wheat has Sulphur 1.5; Flour has no Sulphur.
Wheat has Sulphur 1.5; Flour has no Sulphuric Acid.
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THE ARLINGTON WHEAT MEAL is a perfect food for Infants and Children, containing all the material for a strong and vigorous constitution. Facts are Stubborn Truths.

It is a Positive Cure for Constipation.

It is a PERFECT FOOD for the DYSPEPTIC, as it is in the best condition for the gastric juice to act upon, furnishing the power to digest, feeding the nerve centres, etc. For the BRAIN WORKER it is unsurpassed, containing all the phosphatic properties which the active brain demands, and without which it is incapable of endurance.

"Dogs fed by Magendie (vide Kirk and Paget's Physiology) on flour died in forty days; other dogs fed on wheat men bread flourished and throve." The three-fourths impoverishment of the mineral ingredients proved fatal

and throve." The three-fourins impoverisa-ment of the mineral ingredients proved fatal to the first. Where Phosphorus, the physical element of all vitality, is wanting in food, the same will be wanting in the system, and the body will come short in vital energy, or the power of endurance. Thus the wasteful ex-pense of living on the basis of superfine flour is enormous and foolish.

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Meetings in Boston.

Spiritual Meetings are held at the Banner of Light Hall, 9 Bosworth Street, every Tuesday and Friday afternoon, Mrs. M. T. Longley occu-pying the platform J. A. Shelhamer, Chairman These interesting meetings are free to the public First Spiritual Temple, corner Newbury and Exetor Streets.—Spiritual Fraternity Society: Sunday, "Temple Fraternity School for Children" at 11 a. m.; Lecture at 24 p. m., by Mrs. H. S. Lake. Tuesday, Industrial Union at 13 p. m. Wednesday, Sociable at 75 p. m. E. A. C. Sanger, Secretary.

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

First Spiritualist Ladies' Aid Society.—Organ-ized 1837; incorporated 1832. Pariors 1031 Washington street. Business meetings Fridays at 4 P. M. Ten served at 6 P. M. Public meeting, with music, addresses, tests, etc., at 7½ P. M. Mrs. E. Barnes, Pres.; Mrs. A. L. Woodbury, Sec'y. America Hall, 724 Washington Street.—Echo Spiritualists' Meetings Sunday at 25 and 75 P. M.; also Thursdays at 3 P. M. Dr. W. A. Hale, Chairman.—Children's Progressive Lyceum meets Sundays at 105 A. M.

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

Ladles Industrial Society will meet at Twilight Hall, 789 Washington street, every Wednesday afternoon and even-ing. Circle at 4, Supper at 6, Entertainment at 7½. Ida P. A. Whitlock, President.

Twilight Hall, 780 Washington Street.—Sundays, at 10% A.M., 2% and 7% P.M. Eben Cobb, Conductor.

Eagle Hall, 616 Washington Street.—Sundays at 10% A.M., 2% and 7% P.M.; also Wednesdays at 3 P.M. F. W. Mathews, Conductor.

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

First Spiritual Temple, Corner Exeter and Newbury Streets .- Last Sunday afternoon, Nov. 16th, the subject of the discourse given through the mediumship of Mrs. H. S. Lake was: "Some Special Features of the Fraternity Work." The topic had been considered before, but was repeated by special request. Among other things she said: "Whoever attempts what is known as spiritual work, whether incarnate or excarnate, is dealing with unknown quantities, because the emotions of man cannot be scientifically predicated. In the mysterious interchange called life, which means the translation of forces from subjective to objective, there is always a margin of uncertainty. I may, however, say that one primary feature of the present work is to bring the human mind directly to a contemplation of its own power, in contradistinction to the contemplation of an outside Power, to carry the consciousness away from beings to principles. Another specific feature is the effort to lodge the thought that 'the resurrection and the life' does not mean the process known as the attainment of conscious spiritual power after death, but rather its recognition and exercise now, thus modifying, and later entirely changing the character of that event. Spiritual atmosphere is evolved by spiritual activity in man's objective being. We work here to generate certain spiritual states. The finer forces are most noiseless and most potent, hence it is not possible always to determine where the most powerful spiritual elements operate. Wherever similar purposes animate beings, there are our cooperators. The science of human duty is the seutiment which impels us in this undertaking. You who are drawn to ald in the solution of this problem are members of this fraternity; no others are truly so. It is a difficult task, and many groups of spirits have dealt with the same, through different instruments, here and elsewhere. As channels change, so are the groups of spirit-workers varied. Some fall out of the ranks, and others step in and the column moves on. Liberty, integrity, fidelity, intelligence—these are the requirements for the work."

After the singling of a song, Mrs. E. C. Woodruff of Michigan was introduced, and said: "I congratulate Features of the Fraternity Work." The topic had been considered before, but was repeated by special request.

tegrity, fidelity, intelligence—these are the requirements for the work."

After the singing of a song, Mrs. E. C. Woodrust of Michigan was introduced, and said: "I congratulate you, laddes and gentlemen, on the magnitude of your outlined work, and the presence on this platform of my friend who has just addressed you. The lecture of the afternoon is one of the most subtle and profound I have ever heard. Nothing is more essential than directness of aim. We are beginning to learn that we are all learners, 'spirits' as well as mortals. This gives confidence and inspires hope."

In conclusion, Mrs. Jennie H. Bowker sang "Shadow Land" with excellent expression and happy effect. Next Sunday afternoon there will be the usual lecture by Mrs. Lake, with answers to questions and consideration of subjects presented.

School for children at 11 A. M. Tuesday evening, meeting of the Psychical Research Society. Wednesday evening, Social and Song Service. Friday afternoon, Lecture to Women.

The First Spiritual Temple Fraternity

THE FIRST SPIRITUAL TEMPLE FRATERNITY SCHOOL.—On each recurring Sunday we find children bright and happy wending their way to our beautiful bright and happy wending their way to our beautiful temple, eager to take their places in classes assigned them. We also find that an appreciative audience is a great help to us in forming thoughts for our children, and unitedly we are a real school or society, founded on the mutual respect for all of its members. Our services opened with singing and readings, followed by recttations from Lizzie Nqlen, Elmer Packard, John Nolen. Grace Dyar, Frank Hall; a reading from The Temple facesenger by Miss Maud Banks of the First Spiritual Temple, and song by Bertha Davis. The Object Lesson, "Sugar," was answered by Lizzie McDonald, Edna Towne and Mahel Paine. Next Sunday we shall read: "Phases of the World's Hunger." The lesson will be: "Experiences of Great Men."

Borkeley Hall Meetings. - Large audiences greeted Mrs. R. S. Lillie last Sunday at both sessions, D. W. Craig acting as Chairman. The morning lecture was upon questions offered from the audience. The principal topic was: "Our Prisons as Reformatory Institutions."

ry institutions."

In the evening her subject was "Our Girls and Boys." She showed the better advantages of education offered our girls and boys to-day than in former

America Hall, 794 Washington Mircet.-The Echo Spiritualists' Meetings were held here Sunday last as usual, Dr. W. A. Hale, Chairman.

The Echo Spiritualists' Meetings were held here Sunday last as usual, Dr. W. A. Hallo, Chairman.')

Afternoon.—Services were opened with an invocation and a stirring address upon "Objective and Subjective Life" by the Chairman, under control. It was very instructive and highly appreciated. Miss Nettle M: Holt followed with a few well-chosen remarks of a high order, and also soveral clearly recognized ests. Mrd. J. E. Wilson, Mr. P. McKenzle, Mrs. M. A. Brown also made remarks, which were instructive and, interesting, in continuance of the same. Ilne of thought of the opening. A large number of tests, clear, precise, and recognized in point and detail, were given through the organisms of the same. Mr. Wm. Rutus Colby then followed with a few remarks of much interest, denoting carnestness in the work. He supplemented the same with several very remarkable tests, giving names and details which were correct in every instance. Mrs. Chandier Bailey followed, giving a large number of tests and psychometric readings, which were all correct. Mrs. Mary E. Pierce and Dr. Eames offered remarks of much interest.

Evening.—Service opened with an invocation and a few remarks by Dr. Hale; following, Mrs. Nellie F. Thomas, Mrs. Dr. C. E. Bell, and Mr. F. W. Strickland gave a large number of tests, which were very readily recognized. Mrs. M. E. Pierce also made remarks of much interest, which were reported correct. This is the first time Bro. Hodges has occupied our platform. We were glad to welcome him, and trust that we shall have the pleasure of listening to him again soon. Remarks of a high order were made by Miss Nettle M. Holt, followed by a large number of learly recognized tests by her little control, "White Flower." Mrs. I. E. Downing, under control, gave some exceptionally fine tests, which were correct. After singing, the services closed with a benediction.

Large audiences were present both afternoon and evening, manifesting much interest. The usual harmony want at this place controlled the dements there.

vices closed with a benediction.

Large audiences were present both afternoon and evening, manifesting much interest. The usual harmony wont at this place controlled the elements, thereby producing grand results, and all felt it was good to be there. As usual excellent music interspersed the services by the talent of this place.

Services last Thursday afternoon were largely attended; Dr. Hale, the Chairman, Miss N. M. Holt, Dr. P. C. Drisko, Mrs. Nellie F. Thomas, C. D. Fuller, and others, offered remarks appropriate to the occasion.

Services will be held every Thursday at 3 r. M., and Sundays at 2:30 and 7:30 r. M. Excellent test and speaking mediums always participate.

M. M. Holt, Sec'y.

M. M. HOLT, Sec'y. CHILDREN'S PROGRESSIVE LYCEUM. - The hall was well filled at the sessions of the Lyceum this morning, and much interest was manifested in the exercises, which were opened with singing by the school. Invocation by Mrs. C. P. Longley, singing and Silver Chain recitation by the children. About ten minutes were occupied by teaching between the children and leaders. A very generous collection was taken up by the guards. The entertainment of the morning was opened with singing by the Tennyson Male Quartet. Reading by Flossie Walte; plano solo, Blanch Huston; reading, Alice Ireland; song, Baby Lou Kivlan; harmonica solo, Master Robert Sheridan; reading, Gracie Scales; singing by Prof. C. P. Longley, assisted by Mrs. Longley, Mrs. Hatch, Mrs. Sylvester, and Mr. J. B. Hatch, ir. An address made by Miss Emma Ireland was listened to with close attention. The Lyceum is growing, but there is room for more members, and a welcome is extended to all to join us. A. P. T. morning, and much interest was manifested in the ex-

Welcome is extensed to an to join as.

The Mrs. Carrie E. S. Twing, the well-known test and speaking medium, will lecture in the Ladies' Ald Parlors, 1031 Washington street, on Monday evening, Nov. 24th, and Monday evening, Dec. 1st, at 8 o'clock; each lecture will be closed with a test scance by Mrs. Twing's well-known control "Ikabod." All are welcome. Come and hear her in this her only visit to Boston this season. Dr. W. A. Hale will preside.

M. M. H.

Dwight Hall, 514 Tremont Street.-The developing circle on Sunday morning last opened with singing "Sweet By and-Bye," and an invocation from

veloping circle on Sunday morning last opened with singing "Sweet By and-Bye," and an invocation from Mrs. Dr. Heath, followed by remarks, etc.

The afternoon session opened with a song from Prof. Peak, who furnished music throughout the day. After the usual invocation, Mrs. Dr. Heath said: We are endeavoring to do good, and rise higher and higher in the scale of progression and spirituality.

Dr. A. D. Haynes of Charlestown said that Spiritualism makes no distinction; that the rich and the poor meet on one common level, and have friends in the spirit-world who are desirous of manifesting themselves to them. The Indian who has been so much wronged by the white man while living returns, forgetting the past, harboring no revenge, but coming to do good wherever he can.

Mrs. S. E. Buck gave recognized tests from spirit friends. Miss Jennie Rhind said that we must not get in the way of the car of progression. Every man and woman must take their place, and live for principle in this grand work. We must study our own natures, and be co-workers with the angels, and we shall be led into the right and be made better.

Dr. Fuller said that when we teach our children the truths of Spiritualism we shall have less use for jails and State prisons. Several very clear tests were given by his Indian control.

Mrs. Josephine Stone said that the scientists of the world are seeking to penetrate the mystery of Spiritualism. and account for its the heavenens. If possible.

Mrs. Josephine Stone said that the scientists of the world are seeking to penetrate the mystery of Spiritualism, and account for its phenomena, if possible. She alluded to the existence of the psychometric power—in illustration of which several correct readings were given.

Miss Besse gave good tests and descriptions of spirits present. Mrs. George Peak of Mediord gave psychometric readings, and Dr. E. A. Blackden closed the meeting with an earnest appeal for more determined effort for the spread of the spiritual cause.

At the evening session Mrs. Heath gave a brief address upon the power of spiritual truth to bless humanity.

manity.

Dr. B. F. Barker of Roxbury gave some of his early experiences, and his reasons for becoming a Spiritualist, which were full of interest. Mrs. J. E. Wilson contributed remarks, and several tests of spirit

presence.

Mrs. M. A. Chandler spoke telling words of encouragement in regard to the Cause. Her powerful Indian control gave an eloquent plea for the Indian spirits, accompanied with their thanks for the hearty welcome

accompanied with their thanks for the hearty welcome extended them at this place.

Miss Sadie Butler recited very finely "The Young Soldier."

Mr. F. A. A. Heath spoke upon the text: "Add to Your Faith Knowledge."

Mrs. Dr. Bell of Cambridgeport gave very conclusive proofs of spirit control. Mrs. Dr. Ben of Cambridgeport gave very conclusive proofs of spirit control.

Dr. E. H. Mathews said that we all need justice and encouragement—adding that Spiritualism presents a grand field for labor, and the truth must prevail.

These meetings are largely attended, and a great degree of interest manifested.

HEATH.

First Spiritualist Ladies' Aid Society, Parlors 1031 Washington Street.-The interest awakened in this Society last season still continues. At the last business session two new members were admitted, and four more names received for proposition. Two worthy cases were relieved by gifts of money and the purchase of a large number of tickets for a benefit entertainment to be given by a sister society to aid a most worthy Spiritualist family. A collection has also been taken at each session to aid Mrs. Stickney.

lection has also been taken at each session to aid Mrs. Stickney.

The circle for members only, which convenes at 2:30 on the second Friday afternoon of each month, was a splendid success spiritually considered. All members are admitted free to this circle.

At the evening session stirring, eloquent addresses were made by Dr. Richardson, Dr. Hale and Dr. Haskins, Mrs. Woodruff, and Mrs. N. J. Willis. Mrs. Woodruff has made many friends during her stay in Boston in this Society. The many friends of Mrs. Carrle E. S. Twing will be pleased to learn that she will soon make Boston a brief visit.

Public Circle, Nov. 28th; also sale on the evening of same day.

The Society now has about one hundred and forty members, nearly double the membership of one year A. L. W.

Eagle Hall, No. 616 Washington Street.-Wednesday, Nov. 12th, meeting opened with music by Mrs. Staples. Dr. F. K. Brown made the opening remarks, and was followed by the Chairman, Mr Mathews, Dr. C. D. Fuller, Mrs. J. E. Davis, Mrs



A cream of tartar baking powder. Highest of all in leavening strength. - U. S. Government Excellent must was furnished by the male quartet, which should be heard to be appreciated.

Of all in leavening was furnished by the male quartet, which should be heard to be appreciated.

Report, Aug. 17, 1889.

Wilkinson, Dr. Tilomas and Miss Jennie Rhind with remarks, psychometric readings and tests, all of a satisfactory nature, interspersed by good music, the autondance being large.

Bunday merning, Now leth, the customary developing and healing circle was lield, and; was particlipated in by large numbers of meditums and others; the benefits derived from these circles seem to be highly appreciated by those attending.

Afternoon.—Bervices opened with a song by Mrs. Staples, accompanied by Mr. Bartlett: "Bowing the Seed." Mrs. Stelling was the first speaker, and gave a large number of handkerchief readings, for which she has remarkable gites. Remarks and tests were given by Mr. Dayid Brown, Mrs. Dr. Beil, Mrs. Dr. Barnicoat, Mrs. Charter, Dr. McKenzle and Mr. Mathews, the exercises being closed with singing.

Eventny.—Services opened with music by Mrs. Staples, assisted by Mr. Bartlett. The opening address was by Dr. Blackden. Subject, "The Universal Soul." Remarks and tests followed by Mr. Mathews, Dr. U. K. Mayo, Mrs. M. V. Leslie and Mrs. Chandler-Bailey, the latter giving a large number of readings by psychometry that were correct. The attendance at each session during the day was large.

Meetings will be held in this hall every Wednesday at 3 o'clock, and regular services at 2:30 and 7:30 P. M.

The Ladies' Endustrial Society met at Twilight

The Ladies' Industrial Society met at Twilight Hall, 780 Washington street, Wednesday, Nov. 12th. Business meeting at 3, circle at 4, supper at 6. The entertainment for the evening commenced with remarks by our President; when it was voted unanimously to have a circle, and as there were several mediums present, many of the circle were made happy by the knowledge that their dear ones on the other side of life were present.

MRS. H. W. GUSHMAN, Sec'y.

Meetings in New York.

Adelphi Hall, corner of 52d Street and 7th Ave-nue.—The First Society of Spiritualists holds meetings every Sunday at 10M A. M. and 3M P. M. Meeting for mani-estations and general conference at 2M P. M.

festations and general conference at 23(P. M.

The People's Spiritual Meeting every Sunday evening at 80 'clock at Mrs. Morrell's pariors, 310 West 48th street, just west of 8th Avenue. Mary C. Morrell, Conductor.—An Experience and Mediums' Meeting is held every Tuesday evening, conducted by Mrs. Morrell.

The Psychical Society meets every Wednesday evening at 510 Sixth Avenue, between 30th and 31st streets. Good mediums and speakers always present. Investigators and the public cordially welcomed. J. F. Snipes, President, 28 Broadway.

First Society of Spiritualists. - The afternoon neeting for manifestations (held in Adelphi Hall), over which Mrs. M. E. Williams presided, was largely attended by mediums and others interested. Miss Maggle Gaule of Baltimore gave many messages from spirit friends to persons in the audience, and in no case was there a failure of recognition. She met with a cordial reception. Mrs. A. C. Henderson gave some handkerchief readings that seemed to afford much satisfaction.

Mrs. W.'s address was one of congratulation at the unanimity and harmony in the ranks of the mediums. She said that these manifestations were a power of good for Spiritualism.

Mr. H. J. Newton was warmly greeted by a host of friends who have missed him from the hall for some time past. They were glad to learn that the disability from which he suffered has at last disappeared. He made a short address on the good that Spiritualism is doing, and declared himself as earnest in its promulgation as he has ever been. He has organized a society of investigation into the phenomena of Spiritualism, and an applicant for membership is a prominent Episcopal minister.

Mr. J. W. Fletcher said the philosophy and pheover which Mrs. M. E. Williams presided, was largely

copal minister. Mr. J. W. Fletcher said the philosophy and phe-

Mr. J. W. Fletcher said the philosophy and phenomena of Modern Spiritualism are brother and sister. People should not Ignore the trivial form of spirit manifestation for the more advanced, for if we can properly understand the simple form we may have found the key to our existence.

In the evening Mr. L. C. Howe spoke on the "Origin and Destiny of Man." The origin of man, he said, lies in the unfoldment, expression and individualization of what existed in primordial matter, and no limit can be placed upon his destines: the destiny of man is to progress forever.

L. A.

Psychical Society. - Wednesday evening, Oct. 12th, the meeting was opened by the President with the reading (as reported by himself) of an address de-

the reading (as reported by himself) of an address delivered on the previous Sunday evening by the Rev.
Thomas Dixon, ir., at the Y. M. C. A. Hall, on the
subject: "Do We Believe in Ghosts?" The clerical
gentleman's liberal sentiments and brave progressiveness were acknowledged with generous applause.

Dr. E. V. Wright next addressed the Society ably
on Medicine and Psychology. Mrs. Margaret Austin
related some details in her personal experience as a
medium. Mr. McCarthy discoursed on the subject of
hypnotism and medical pretenses. Mrs. Drake narrated some recent phenomenal experiences in independent writings and recognized materializations in
her own scance-room. Dr. Van Horn gave an account
of his travels, and some pointed tests, with correct
names and manners. Mr. Kelifer, a very clever professional entertainer, concluded a very enjoyable
evening.

evening.
Among those present were Mrs. Parent-Tingle, psychometrist, Mrs. E. L. Davis, Miss Britt, Mrs. Austin,
Mrs. Wakeman, Mrs. Drake, Mrs. Snowden, Mrs. Newkirk, Dr. Williams and Dr. Van Horn, all of them mediums; Dr. Wright, Dr. W. H. Drake and wife, Mr.
Van Zandt, Mr. Field, Mr. Frost and wife, Mr. Deming, Mr. McCarthy and his talented wife, Mrs. Dingle
and Mrs. Portlock.
J. F. S.

Unity Hall .- Last Sunday evening W. J. Colville lectured at Unity Hall, 574 5th Avenue, on "The Next Step in Human Progress." On the evening of next Sunday, Nov. 23d, his subject, in the same hall at 7:30, will be "Woman's Work in Human Elevation." Seats free. Collections.

Meetings in Brooklyn.

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

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

Conservatory Hall, Bedford Avenue, corner of Fulton Street.—Sundays 10% A. M. and 7% P. M. W. J. Rand, Secretary.

Conservatory Hall .- There was a large increase in attendance, and Mr. Fletcher's guides seemed never to be in greater power. A series of lectures upon Spiritual Gifts was begun, that bids fair to be both useful and interesting. In the course of his remarks the speaker said: "Plato and Socrates placed the highest value upon spiritual attainments; so shall we all when we realize that while the most splendled of all earthly achievements crumble to dust with each passing year, the least of all spiritual truths shines brighter throughout eternity." The same subject will be continued next Sunday.

In the evening he intelligently discussed "Spiritualism's Relationship to Capital Punishment."

There is to be a Spiritual Christening the first Sunday night in December. to be in greater power. A series of lectures upon

Kingston Hall .- The meetings held every Monday and Wednesday at 3 and 8 P. M. in this hall are increasing weekly in size and interest. They will be continued till Dec. 17th, inclusive. Mr. Colville's classes at 574 Fifth Avenue, New York, on Tuesdays and Thursdays at 3 and 8 P. M., are also very successful. They will close Dec. 18th.

Bridgeport, Ct.-A.correspondent writes: "Sunday, Nov. 9th, Mrs. J. E. Fisher delivered a brief but interesting address, and at its close an excellent test

interesting address, and at its close an excellent test scance, that gave complete satisfaction to her audience (a report of several of the tests furnished us will appear in our columns next week).

Last Sunday, Nov. 16th, Rev. J. O. Kimball, formerlynastor of Unity Church, Hartford, was our speaker. His subject in the afternoon, "The Religion Needed in the World To-Day," was handled in a masterlymanner, and the speaker gained the full sympathy of the audience. In the evening the subject, "Consecration to a Noble Cause," led the speaker into the every day life of the people, there to find consecration in its every-day cares as well as on the battlefield and other posts of duty. Mr. Kimball left the church desiring a broader field of active labor than the limitations of any denominational sect furnishes. He will speak for us next Sunday.

Speakers to follow are: Nov. 30th, A. E. Tisdale: Dec. 7th and 14th, Mrs. Emma Miner; Dec. 21st and 28th, Oscar Edgerly."

Newburyport, Mines. Sunday, Nov. 16th, our Society again had the pleasure of listening to Mrs. Carrie E. S. Twing, who lectured very acceptably to a Carrie E. S. Twing, who lectured very acceptably to a large audience. Many new faces are seen each Sunday at the hall, some who never attended a Spiritualists' meeting before, and they all are pleased with Mrs. Twing and her noble stand for the Spirit world. Those who come once come again.

The test circle held by Mrs. Twing on Nov. 12th at Independent Hall was a perfect success, as well as the one held at same hall on Nov. 10th. Mrs. Twing is here for one more Sunday.

F. H. F.

Amesbury, Mass. Oscar A. Edgerly addressed two large audiences afternoon and evening at Damon Hall Sunday, Nov. 16th. The lectures were characterized by eloquonce, logic, and conciseness, and we feel that such feachings in any community must result in good. The discourses ware followed by tests, most of which were recognized. We expect Mr. E. to be with us again next Sanday.

Philadelphia, Pa.-On Sunday last, Nov. 16th, W. J. Colville again addressed an audience larger than the seating capacity of Corinthian Half, 1824 Arch street. The topic of discourse was: "The Religion of

W. J. Colville again addressed an audience larger than the scating capacity of Corinthan Halt, 1624 Arch street. The topic of discourse was: "The Religion of Humanity Contrasted with Popular Christianity."

"By the religion of humanity," said the speaker, "we do not mean the, speculative agnosticism designated Positivism by the followers of Auguste Comto and his successors, but pure humanitarianism, philanthropic regard for human welfare, practically shown forth in deeds of useful and elevating beneficence. The word humanity is the direct opposite of inhumanity, as humane is opposed to inhuman. A lover of humanity, as humane is opposed to inhuman. A lover of humanity, as humane is opposed to inhuman. A lover of humanity, as humane is opposed to inhuman. A lover of humanity, as humane is opposed to inhuman. A lover of humanity, as humane is opposed to inhuman. A lover of humanity, as humane is opposed to inhuman. A lover of humanity, as humane is opposed to inhuman. A lover of humanity, as humane is opposed to inhuman. A lover of humanity, as humane is opposed to inhuman. A lover of humanity, as humane is opposed to inhuman. A lover of humanity, as humane is opposed to inhuman. A lover of humanity, as humane is opposed to inhuman. A lover of humanity, as humane is opposed to humanity and humanity, as humane is opposed to humanity and humanity, as humane is opposed to humanity and humanit

existing, but an earnest appeal was made to all to forsake their idols, and to abstain from uncleanness and
hypocrisy.

Formalism, empty externalism, was the curse of
Brahmanism in the days of Gautama and of Judaism.
Romanism and Grecianism in the days of Jesus and
his disciples. All the ethical teachings of the Sermon on the Mount antedate their compilation in that
form. They are to be found scattered through the
scriptures of the entire world, and are, therefore, not
original or novel, but they are true; and it is the province of an inspired teacher to proclaim truth, no matter how ancient it may sound. Sensational novelties
in ethics are apt to pertain to charlatanism rather
than to humanitarianism. It is useless to have good
laws on statute books unless they are enforced; so,
when a reformer arises and finds the people false to
their own highest traditions, the words of his appeal
are, 'repent, return'; they have 'forsaken their first
love,' and must be called back to their original fidelity to a sublime ideal.

It is a noteworthy fact that true prosperity and a
simple manner of life have always gone hand in hand;
luxurlousness stifies intellect; nowhere to-day shall
we find such stolid stupidity among 'educated' people
as where those in affluent circumstances and high positions make a god of their carnal appetites. The
fox-hunting, high-living parsons of the eighteenth
century would have soon obscured religion in England had not the self-denying Wesleys and other earnest men arisen to counteract their influence. Asceticism may be in many cases an extravagance, but its,
even when an error, a far less evil than over-indul-

cism may be in many cases an extravagance, but it is even when an error, a far less evil than over-indul

even when an error, a far less evil than over-indulgence.

The wonderful spiritual gifts of the primitive Christians were 'according to their faith.' Every cause has flourished best under persecution: popularity spoils everything, as there are multitudes who can bear adversity, but very few who can stand prosperity. The highest average morality everywhere is among industrious workers who are neither very rich nor very poor; a comfortable competency is compatible with the fullest moral riches. Immense wealth is quite as sore a temptation as grinding poverty; indeed, the latter, if it accompany toll, is far less dangerous than opulence when united with idleness. We read in the Acts that the early Christians divided their possessions, not because they were outwardly commanded to do so, but by reason of an inward impulse which constrained them.

If we ever attain to a regenerated social order, we

commanded to do so, but by reason of an inward impulse which constrained them.

If we ever attain to a regenerated social order, we shall reach it through spiritual methods. No outward alteration in the form of government can reconstruct society; but spiritual influence can be so brought to bear upon communities that the members thereof will be led by the promptings of their own highest nature to live equitably. Coercion and punishment are both futile, and they are anti-cthical. Popular churchianity has taught that God is a despot, and that laws are imposed on mankind arbitrarily. The true gospel teaches that Jesus explained to his hearers the unalterable law of the universe as a law of love, and by proving this he sought to awaken the love of law.

Children are never elevated by threatenings; they may be rendered cowardly and deceitful, but never brave and noble, by ear-boxings and other brutalities. Conduct on the part of parents and teachers which is an offense against the ethical code established by boys at a public school for the preservation of their own

brave and noble, by ear boxings and other brutalities. Conduct on the part of parents and teachers which is an offense against the ethical code established by boys at a public school for the preservation of their own honor, is too low a thing to bear comparison with the rod of correction, without which a child is spoiled. The word rod is used in the twenty-third Psalm in connection with staff, and only when there is more of comfort for the righteous than hell for the sinner in preaching, will the pulpit be a power for good wherever it is expected. There is much wisdom in the mediaval legend that sometimes the devil assumed the garb of a friar and preached of damnation. No one was converted or sanctified through his discourse; at other times an angel would assume similar disguise, but he invariably preached of divine love and its boundlessness; many noble resolves were, made and carried into effect as the result of such a sermon.

Love and wisdom are inseparable; those who persecute animals are always in danger through them. Capitalists have oppressed their workmen, therefore there is jeopardy for capital. The soundest common sense, the strictest utility, the barest expediency are all on the side of gospel precepts, and as this is an age which boasts of scientific experiment, let an experiment be made in ethics as applied to commercial and social life. Try the gospel which popular Christianity has inconsistently pronounced impractical, and while ecclesiasticism wanes and dogmatism dies, an new religion, new yet old, will, phoenix like, arise, and two thousand years A. C. will witness the fulfilling of the law which Christianity has always theoretically advocated."

Next Sunday, Nov. 23d, Mr. Colville will speak in Cornthian Hall.

Next Sunday, Nov. 23d, Mr. Colville will speak in Corinthian Hall at 10:30 on "Woman's Work in Hu-man Elevation"

The cutters are up in the seal sea, but they are not cutting out sacque patterns, girls.—Pittsburgh Dispatch.

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The Second Association meets every Sunday afternoon at 2½ in the Chirch, Thompson aftert, below Front. T. J. Ambrosia, President, 1223 North Third street. Moystone Spiritual Genference overy Sunday at 29 P. M., southeast corner loth and Spring Garden streets. Wil-liam Rowbottom, Chairman.

Michigan Convention. The Spiritualists of Southwestern Michigan will hold a Quarterly Convention at Hartford, Mich., Dec. 6th and 7th. Hon. L. V. Moulton of Grand Rapids, and Mrs. A. N. Misner of Benton Harbor, are the engaged speakers.

L. S. Bundiok.

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