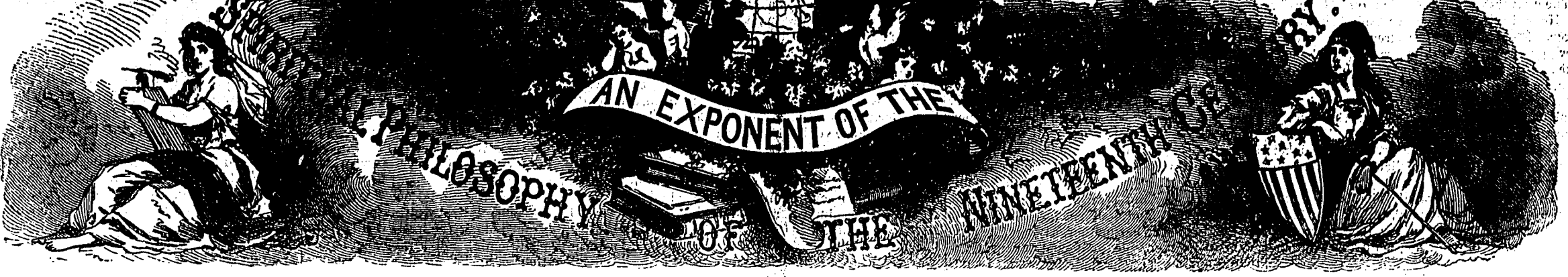


# BANNER OF LIGHT.



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## The Spiritual Rostrum.

### TWENTY-ONE YEARS A MEDIUM;

OR,

British Spiritualism as it Was and Is.

A Lecture delivered by  
J. J. MORSE,

Before the Liverpool, Eng., Psychological Society, at Daulby Hall, Liverpool, on the Evening of Oct. 20th, 1890.

(Specially Reported for the Banner of Light.)

ONE day the historian may do for British Spiritualism that which Emma Hardinge Britten has done for Spiritualism in the United States. Then a history of the rise and progress of the movement in these islands will be available for future reference. Such a work is needful alike to preserve the facts in the case, and render justice to those early workers whose labors have had but scant and brief mention in the infrequent annals of the past. The task will be a huge one, for the materials involved are widely scattered, and the records containing them are none too easy of access. True, we have a literature of our own, which extends backward for thirty-seven years or more—from, indeed, the issuing of the *Spiritual Telegraph*, in Keighley, in the early fifties—a quaint and curiously interesting journal. But the gleaming from the sum of our literature, and the blending of the matter in one harmonious whole, is the need, and its fulfillment has not yet been accomplished.

Part of my apology for penning these lines (if apology be needed) is that I may offer to my many and valued friends in the ranks of British Spiritualism, as well as in all other parts of the world wherein our banner has been erected—in the merest outline, it is true—a fragment of the history of British Spiritualism, culled from records of personal and public connection with the movement during the past one-and-twenty years. The other part of my apology arises from the fact that on the 15th of this month, October, 1890, I completed my majority as a worker in our ranks, and I make that event one of some interest to me, at least, a peg whereon to hang a brief retrospect of work and progress in connection with my spirit-initiated labors for our cause. Perhaps it is unwisely assumed that my efforts may be of more than personal interest, that they may have in some sort historical value, coming from one who "bore the heat and burden of the day" in the early struggles that beset the development of Spiritualism as a public movement in Great Britain.

### PERSONAL.

The purely personal part of this narrative divides into two portions—the first covering my first two years' acquaintance with our Cause, the remainder relating to my actual work therein. But that story of my first two years has been told in detail in two sketches that were published respectively in England by James Burns in the form of an autobiography, entitled "Leaves from My Life," and again, in the form of a biography compiled by a good friend, and published under the title of "An Apostle of Spiritualism," in Boston, by Colby & Rich. This being the case, it is needless to repeat the narrative here in detail. The following brief summary will cover all that is required in the present case: My attention was first called to Spiritualism in the year 1868, and through a personal acquaintance with Mrs. Hopps, the broad-minded mother of that noble-souled preacher, the Rev. John Page Hopps. My first experiences with the phenomena were during the summer of the same year, and in the house of good-hearted Robert Cogman, a pioneer of the work in the East End of London. At his house I became a medium, was for the first time controlled there as a trance speaker—on my first visit, too; ultimately completing my development at the house of Mrs. Main, as true-hearted and noble a woman as ever lived. I can see her venerable face as I write, and truly she passed from us full of years and honors. I experienced many of the curious vicissitudes often associated with development, and in the course of time—as a result of, as I thought them then, a series of most distressful strokes of fortune—I was ultimately literally compelled to adopt the work with which my name has been identified for a period that equals three apprenticeships.

In one sense, however, the personal pronoun is incorrect. It is not I but they who have done the work. By "they" is meant the faithful, wise and good spirit-friends who, for all these long years, have worked so ably and done so

much for the upbuilding of our cause; and who have been such true and patient friends and teachers of their willing servant. To them, then, I give the credit and merit of the work associated with my name. To them I owe all that now makes life happy and useful, both for myself and others. They have transformed the raw recruit into such soldier as he is to-day.

Finding that resistance would be ingratitude, the work suggested to me by these teachers was accepted, and in no half-hearted spirit, either. Never has that acceptance been regretted. It has resulted in hard work in plenty, many trials to fortitude and patience. There have been few gains, as the world reckons rewards. Some abuse, partly from misconceptions, and partly from those who are careless of their deliverances, of small hurt in either case. This work has taken me half round the world; four times across the ocean; up and down the land in summer's heat and winter's cold; but at all times warmly welcomed and kindly cared for. And in the doing of the work it has ever been a pleasure to give a ready response to whatever call it made upon me; while in and through it all there has ever been and still continues the sweet consciousness that thousands not only esteem me as a medium, but respect me as a man. For me life has but one duty: to serve the cause of Progressive Spiritualism, and in the hands of my spirit-teachers do my part for them, humanity and the truth as best I may.

### THE CAUSE AS I FOUND IT.

Previous to entering into my personal work in our ranks, let me ask attention to the recital of the results of a bird's-eye view of its condition at the time of my introduction to it. At this time, 1868, no such thing as organization could be said to exist in London, unless an attempt to found a meeting-place, denominated the "Spiritual Lyceum," in 1866 or '67, and I think in Newman street, off Oxford street—with which D. D. Home and Robert Cooper were associated—can be considered as an attempt in that direction. The effort was not long lived at the locality named, but it was transferred and continued by J. Murray Spear, at his house in Albany street, near Hyde Park. At this time the money needed to furnish and install Mr. Burns in his present quarters had not been provided, for at that time the Progressive Library was conducted by him at a cottage house in the suburb of Camberwell. The needed funds, however, were found in 1868, and early in that year Mr. Burns entered upon the premises that are so well known. The opening of his "Institution" was a decided boon, in the condition of the movement at this time. And the liberal support it received, averaging a thousand pounds a year for many years, indicates the confidence reposed in it in its early days. Séances, receptions, classes and discussions had, at last, an available place for conduct, and the first public meetings in London, actually representing Spiritualism as a public movement, were inaugurated in these rooms. If the methods of the management had expanded as the movement at large increased, the Spiritual Institution would have continued as the head of metropolitan Spiritualism, and been accepted by the country as the representative centre. But new times—new men and manners.

Exactness compels a slight digression at this point. We must turn back to 1865 for a moment, for it was in this year that the first course of lectures ever given by a medium were delivered in London. The speaker was Mrs. Hardinge, or, as now known, Mrs. Emma Hardinge Britten. The meetings were held in the Polygraphic Hall, since then turned into Toole's Theatre; the Chairman was Mr. J. C. Luxmoore, a retired J. P., and, I think, Benjamin Coleman was also connected with the assemblies. The palm, therefore, belongs to Mrs. Britten as the inaugurator of public lectures, twenty-eight years ago at least.

### EARLY SPIRITUAL PERIODICALS.

It is interesting to recall the past, alike of men and movements; and the past of our periodical press is not without interest to us to-day. The first periodical ever issued in this country was originally named *The Yorkshire Spiritual Telegraph*, but shortly rechristened *The British Spiritual Telegraph*, founded 1853, continuing until 1859; it was issued in Keighley, and edited by a Mr. W. B. Morrell. The next effort was named *The Spiritual Herald*, edited by a Mr. James Smith; it also was started in 1857, but only existed for six months; then came *The Spiritual Magazine*, founded 1860, a sterling monthly, edited by a well-known London lawyer, William M. Wilkinson, and Mr. Thomas Shorter, whose excellent book, "The Two Worlds," issued under the pen name of "Thomas Brevior," is a wonderfully useful work; it was published in 1863. The first weekly journal ever issued was *The Spiritual Times*, founded 1864, and discontinued in 1869; it was owned by large-hearted Robert Cooper, and edited by J. H. Powell. In 1867 James Burns commenced publishing *Human Nature*, which existed some five years. Down to 1869 these represented our periodical press. Each was a valuable servant in its way. Since then there have been *The Daybreak*, first issued by the Rev. J. Page Hopps, in 1868, and purchased and issued by Mr. Burns in 1869. Then *The Spiritualist*, established by W. H. Harrison, 1869, followed by *The Medium*, established by Mr. Burns on April 8th, 1870, and with which he incorporated *Daybreak*. Then followed *The Spiritual News*, *Spiritual Opinion*, *The Pioneer of Progress*, *Psychological Review* (at first quarterly, then monthly), then *Spiritual Notes*, then *Light*, then *The Herald of Progress*, in Newcastle-on-Tyne, also the *Spiritual Record*, published in Glasgow, and last, but not least, *The Two Worlds*, now publishing in Manchester.

Thus it is that from one small and little-known monthly, *The Spiritual Telegraph*, published in 1853, at Keighley, by liberal and philanthropic-minded W. D. Weatherhead, as representing spiritual periodical literature, the list has grown so that upward of sixteen journals in all have been devoted to our Cause during the past thirty-seven years, but only three survive among them all.

### EARLY PROVINCIAL SPIRITUALISM.

Just in passing, a word or two may be permitted as to the early days of Provincial Spiritualism. But little can be said, though certainly Keighley and Darlington were centres of activity as far back as 1853 and '54, while Glasgow, Newcastle-on-Tyne, Bradford, Liverpool and Nottingham—where a Children's Progressive Lyceum was organized in 1853—were all well to the fore in the early sixties. Conferences were held in Darlington in 1853, in Newcastle-on-Tyne 1866, and evidently considerable work was in operation at that time. Liverpool formed its Psychological Society in 1866, Newcastle-on-Tyne its Society about the same time, and the Glasgow Society was instituted about this period also. But the period of really general organized activity did not begin until about 1870, when sustained public work is reported from Bradford, Halifax, Sowerby Bridge, Huddersfield, Northampton, Birmingham, Leicester and other places. Mrs. Britten made her first organized tour in the Provinces during 1871, when that eminent evangel of our gospel visited most of the previously-named towns—it is needless to say with conspicuous benefit to our people and our Cause.

This, then, briefly and in a skeleton outline merely, is how our Cause stood twenty-one years ago, when, almost devoid of experience in the world's ways, delicate in health, lacking educational advantages, and utterly alone so far as relatives and friends are concerned, the spirit-world called me to my work and found me a place in our Cause. It was none of my seeking. Had I foregone many things that have happened since, I should have declined to enter into the vineyard. But, since my feet were fairly started on the path, my steps have never faltered, nor my faith wavered. So much, then, for the first period covered by this narrative.

### PERSONAL EXPERIENCES AND WORK.

The second period of my narration concerns events and incidents subsequent to my first public work, and will include mentions of places, people, things and events, in which I have a more or less distinct lot or part. As there is a perpetual interest in personal experience, doubtless mine may not be unacceptable.

As showing that "there was something in it," i. e., Spiritualism, my first convincing experience was the development of mediumship in myself. The result was the conversion of a skeptic into a believer. To preach sermons in the trance, and know nothing about them, was bewildering enough. Being impelled to attend the meeting-place, and compelled to preach, willy-nilly, gradually began to upset all my ideas about being my own master. Yet this happened twice weekly for months, during the autumn and winter of 1868 '69 and the spring following, and to no one's amazement more than my own. The first "test" I ever received came through Mr. Frank Herne, and was a very accurate and vivid description of my parents, with their names. During these early days I saw several times elongated, once had a remarkable fire-test, and gave innumerable descriptions of departed friends—including names, dates, professions and incidents—and in so clear a manner that almost invariably instant recognition followed. At times diseases were diagnosed and remedies prescribed; at times healing was engaged in, and at other times I was used to aid development in others. Quite a number of phases of mediumship were manifested in my first two years' experience; but ultimately all phases were concentrated into one—that of the unconscious trance-speaker, for at first I was used consciously, much to my discomfort, though sometimes the other phases are temporarily exercised.

The first distinctly public work done through my mediumship was on the evening of October 15th, 1869, at the Progressive Library, 15 Southampton Row, London, and under the chairmanship of Mr. James Burns, the proprietor of the establishment. This was the opening of a series of popular Friday evening séances, continuing some three years. They were the first regular meetings ever held in London at which a trance medium was the central feature. In character these meetings were similar to the widely known Banner of Light Free Circles in Boston, U. S.

Previous to the establishment of the above meetings I held many private chamber-séances, as also was the case during their continuance, some at the house of Prof. Crookes, some at Mrs. Makdougall Gregory's, some with members of the Dialectical Society—meeting there Sergeant Cox—a special note concerning which will be found in Prof. A. R. Wallace's "Miracles and Spiritualism," while many meetings were held at the homes of the numerous good souls of the early days, most of whom are long since scattered abroad in this world, or gone to their places in the one beyond.

The first public lecture through my mediumship was given in the St. John's Hall, Clerkenwell, on Thursday evening, April 21st, 1870; and on Sunday evening, July 24th, of the same year I occupied the platform at the Cavendish Rooms for the first time; while, also, for the first time, my feet were upon a provincial platform at Northampton on Sunday, Sept. 4th, of [Continued on second page.]

## Literary Department.

## CRIME AND RETRIBUTION.

A STORY OF BOTH HEMISPHERES.

Written for the Banner of Light,

BY CORA WILBURN.

### CHAPTER XII.

#### Separation and Impending Danger.

The next day when the master of the house and young Percy Macdonald met, they sallied forth together for a promenade on the beach, and Philip, purposely leading the conversation to his daughter, was more than ever convinced of his guest's deep love, and his desire to win her for his own. He replied to some of the stranger's encomiums upon her loveliness and goodness:

"Yes, she is a good child; and I am sorry that at her age she is already betrothed. I think her almost too young to enter upon so serious an engagement; but it was her own choice, and I could not gainsay her."

The face of Percy blanched to a marble whiteness. His tottering limbs refused to bear him further. Almost falling against a near sheltering mass of rocks, he put both hands before his eyes, as if to shut out the blinding glare of the sun. He was stunned, bewildered, struck to the very heart by this unexpected and cruel blow.

"My God! great God!" he murmured, "is this my promised happiness?"

"What ails you, my young friend? I fear you are not well," said Philip, in a kindly tone that cloaked the inner exultation.

"I—I was suddenly overcome. Please forgive my weakness, Señor Deltano," he replied, in a weak, gasping tone; and he prayed as only the tried, wrung heart can pray in its hour of utmost need and blighted hope.

He turned upon the father of Felicia a countenance so woefully stamped with grief it would have won the veriest fiend to pity. But the unnatural father had gone too far to recede. He was compelled to stifle every feeling of compassion; to press on unhesitatingly in the crooked path he had chosen. The blue eyes of Percy, wearing the expression of a wounded heart's deepest wretchedness, turned their appealing glances upon him; he could not dissemble. What if the father of her he loved so vainly beheld him in his weakness, in the utter abandonment of his sorrow?

"I did not know," he faltered forth, "that Miss Felicia was betrothed. I hoped—I entertained the expectation, the blessed hope"—he paused, and burst into a passion of tears, tears the bitterest that the eyes of man can shed!

"My dear young friend," said Philip, evidently with much emotion, "I am truly sorry for this. I would now I had come home sooner; I could have spared you this grief; I wish it were otherwise. There, there, do not thank me," as the young man seized his hand, and shook it gratefully; "I know your family, I esteem you, and have learned to look on you with almost fatherly regard, from what my wife has told me of your principles and religious views. I regret this deeply. Would that I could embrace you as a son-in-law; but I am a father, perhaps too indulgent to my only child. She chose the future partner of her life; I could not refuse my consent."

"How long has my—has Miss Felicia been engaged?" he queried, having somewhat recovered the outward semblance of self-control.

"Somewhere about six months. The Señor Arebano, her intended, lives on the island of Los Veros, and comes on here about once a month to visit his promised bride; I expect him to-morrow, and you will see what a surprising change comes over my quiet Felicia in his presence. Yet, believe me, I wish it were otherwise; indeed, indeed I do!"

"He comes to-morrow? Then I must leave you this very day, leave you with many, many thanks for your generous hospitality. I cannot stay to meet him who has won the love of Felicia. Forgive me, my friend! Deem me not ungrateful; but I must go, or my heart will break, my brain will torture me into madness!"

"I think it best," said Philip, with well-simulated sadness, "though I did not think the news would affect you so strongly. We shall all be sorry to lose you. Felicia told me, as she kissed me this morning, that she loved Percy Macdonald like a brother. She has no suspicion of the state of your feelings toward her. She will be sorry to lose a friend. But as one who has known all the trials of a hopeless passion, I say to you—say it with sorrow and regret—the only relief that you can find is in absence. My prayers and my blessings will go with you. Time is a consoling angel; it will teach you to forget."

"Never! never!" he exclaimed, despairingly. "She is my first, my last, my only love! You have called Time by a name wherewith I mentally endowed her. She has been to me the blessed consoling angel of my life!"

Philip turned away his head, and wiped his eyes. Was his sympathy real or affected? He above alone could tell.

"Tell me, my friend, is there any ship that sails from this port to-day? I care not whether bound. I will return to your house, and make my adieu, and embark at once."

cept the packet for St. Thomas; she sails at five o'clock this afternoon. But why not remain a few days longer?"

"And behold her with the man she prefers? No, Señor Deltano—I am human, I cannot feign. I have laid bare my heart before you; I cannot to a stranger. I should humiliate myself by a display of weakness unworthy of my manhood before him—and in her presence. I will take passage for St. Thomas. I will leave Santa Cruz de Vega to-day."

"Dear Mr. Macdonald, or Percy—as my dear ones have learned to call you—if you want any assistance, pecuniary or friendly, please call on me unreservedly. You lost all you had with you in the wreck. Will you not accept a loan from one who desires to be to you a fatherly friend?" said Philip, with all the fascination of manner yet fully at his command.

"A thousand thanks, disinterested, generous man!" cried Percy, warmly grasping his outstretched hand. "But I need no assistance; my father's name is well known; and though I lost all my money and credentials, I have drawn upon a banking-house in the town, who trusted to my honesty, and the account I could give of my connections. I have purchased sufficient clothing, and have wherewith to defray my expenses until my remittances come from home. These I have written for, and they will repay the debts contracted in Santa Cruz. I leave you with a breaking heart, but with a grateful spirit, Señor. See, we are, as near as I can calculate, upon the very spot where she first bent over me in the sands! Shall I ever forget that moment?—ever overcome my love for her? And yet duty and honor bid me, as she is soon to become the wife of another!"

"Come, Percy, come! rouse up your strength and will. A long and brilliant career is before you; you can be statesman, patriot, chieftain, a leader and a hero among men. Come, let us return to the house; but one precaution, my dear Percy, must I bind upon you. Do not congratulate my daughter; do not allude to her engagement; she is so scrupulously observant of what she deems the sacredness of love, she will not even speak of the subject to her young companions. She is a strangely gifted child!"

"I will be silent; not a word shall betray my knowledge; it is better for me not to have to speak the conventional words of felicitation. And now, my kind friend, oblige me by returning to your home without me. I cannot yet appear before Felicia, before your gentle wife; give me time to grow calm, to collect myself; tell them that I am taking a last look of the town previous to my departure this afternoon."

"But they will think it strange, this sudden departure. I will leave you to announce that yourself, and will merely apologize for your absence now. But you will return to dinner?"

"I cannot promise. Do not wait for me if I am not at home at the appointed time. I will go and engage my passage immediately."

"Since you insist upon going, I will send my trusty Joaquín to settle all that for you. He will attend to your baggage, and all other necessary arrangements."

"Thank you, thank you, Señor Deltano; heaven ever bless and prosper you," he said, fervently.

"Amen! and may you find peace and happiness," responded Philip, as he walked away, and left the wretched lover of Felicia gazing sorrowfully out on the sea.

"Oh! wild and beating waves!" cried Percy, "why did you not engulf me then, and spare me the present misery—the eternally haunting regret! Why did I open my eyes to meet that angel face of compassion bending over me? Why did you not still the pulsations of my heart, ere it awakened to the bliss and agony of love? Oh! mournful sounding waves of ocean! Why must I bear from these tropic shores the life long sorrow, and the unreciprocated affection? Oh! that I had died upon this rocky coast, while her dear eyes were on me, while her pitying fingers held my death-chill hand! It was pity only—calm and tender pity that spoke from her kindling orbs; and wreathed her bewitching smile, and mantled her cheeks with heightened bloom; and I, poor, blinded fool, believed it love—love, deep and absorbing, such as I feel for her!"

He walked up and down the ledge of rocks and the shell-strewn beach, heedless of the meridian heat; forgetting all things in the overwhelming despair that possessed him at the thought of losing Felicia forever.

Philip had well acted his part; and in place of returning home, took a circuitous route toward a wooden dwelling, standing lone and apart, near the principal gate of the town. He was admitted by a stalwart negro to the presence of the Señor Elvino de Arabano.

The room in which the Señor received his colleague was sordid in appearance, and untidy in the extreme. Cigar stumps and pipe-stems, papers, torn letters, and soiled and greasy envelopes littered the floor; the furniture was of the meanest description; the hangings of doorway and window were ragged and discolored;



the walls time-worn and defaced. In this kind of state lived the arrogant Elvino, the haughty aspirant to the hand of the pure and refined Felicia. He greeted his visitor with a grunt—

"Well, how comes on that affair? Is the fellow dismissed or not?"

The conversation was carried on in Spanish. "He is, Elvino, and we shall not have to use force. I told the story we agreed upon when I saw you yesterday, and he swallowed the bait like a good innocent, as he is. I almost pitied him, he was so overcome."

"The devil you did!" growled the sinister ruffian. "Well, how did you get rid of him? I mean, when he was going to vamoos?"

"To-night he sails in the St. Thomas packet to avoid a meeting with Felicia's intended on the morrow."

"Ah ha! I see. Bravo! That's a capital stroke of diplomacy; capital, old fellow; but I have to thank my own wit for it, in ferreting out the secrets of your house during your absence, Philippo."

"It is all right; but it is a mystery to me where you obtained your information."

"He! he! he!" chuckled the villain; "you could n't guess in a century; so don't puzzle your overloaded brain. And now to business. The young, sentimental chap disposed of, I want to follow up my advantage. I told your girl the last time I saw her on the rocks, that in one month she should become my wife. She was excited, humbled and insulted! Me! Philippo, she struck me in the face! I can never forgive her that; she must be mine—mine entirely, within a week. Compel her to submission, and all is right; refuse—delay—and you know the consequences, the deadly peril to yourself."

"I know—oh! my God! is there no escape? she abhors and detests him, and I am completely in his power!" muttered Philip, between his teeth.

"What are you grumbling about there?" harshly demanded Elvino.

"Nothing, nothing, *amigo*; only I think the time is too short."

"By the Holy Sacrament!" thundered forth the blasphemer, "but you shall find it long enough. I swear by the holy cross of Palestine! may all the demons in the lowest pit rend me in pieces if I treat one inch! Am I to be insulted, brow-beaten, challenged, by an impudent chit of a girl? I, who can twist a noose for her brave father's neck, if I but lift my voice. I want Felicia, and that house of yours upon the hill; both are staked to me, and I claim the fulfillment of your agreement! As for that puling wife of yours—"

"You are unfeeling, Elvino," interrupted Philip.

"Unfeeling! Ha! ha! ha! that is good from you. But if she were mine, I would n't let her linger on and suffer so long with disease and my neglect. I'd put her out of the way quietly; give her a passport to the heaven of peace she sighs and longs for."

"You are a monster, Elvino!" said his companion, with a shudder.

"And you are another, and a coward to boot!" retorted the hardened sinner.

"Let us not waste words, Elvino. Surely you will not be so cruel as to enforce your demand?" You said it to frighten my child; but you will give her time; you will not insist so soon? She is young. You are many years her senior; and remember—"

"I am not as handsome as that young gallant of an Englishman. I know that is what you mean, whether you say it or not. I know, too, that that girl of yours will never love me any better than she does now; so I mean to hurry up the nuptials, and live awhile in your palace home. Then when the fit seizes me I shall return to the mountains, and introduce my bride to my brave companions."

Words fail to express the sarcastic insolence of his tone and manner. The eyes of Philip flashed fire. He bit his quivering nether lip, and groaned in the anguish of a spirit tortured into despair.

"I will see you again to-morrow, if it suits your convenience," he said at length. "I must go home now, and I will endeavor to prepare my daughter to receive you."

"That's well; and mind, the wedding is to take place in a week. Make it as public or as private as you please; I shall offer no objections."

"And if I cannot compel Felicia? If she utterly refuse, what shall—what can I do, Elvino?"

"Force her to the altar—drag her before the priest, and if she be only half alive, compel her to pronounce the vows."

"And if she still refuses—if I refuse to submit to this last outrage—if I say I will not!—what then, Elvino?"

"I prepare for you the prison and the gallows!" shrieked the inhuman foe.

"You could not without implicating yourself," said Philip, with an ashy face.

"I will risk my own neck for the pleasure of dangling in your company."

"He is arch-villain enough to fulfill his word," murmured the victim. "I am lost indeed, unless I can devise some means of escape; but I am hopelessly involved; I am caught in the net of my own construction. Either there is a God who punishes, or a devil who pursues."

"Good-day, Elvino," he said, abruptly; "I will call in and see you to-morrow."

"Very well—use your own pleasure," and he stretched himself at full length upon a lounge. Philip pursued his homeward way, plunged in deep and troubled thought. "Some treacherous spy has revealed to him the secret doings of my household. That unfortunate Percy! I would pity him if I dared. He has wealth, fame, an honorable cognomen; she would be happy with him. I would they had eloped together. Then Elvino could not blame me. But as it is I could not give her to Macdonald without revealing my own shame. Sooner than do that I would die! but, if I could save my child from his infernal clutches, I would. Yet I see no outlet; he holds my honor, my life, in his hands; bitter as it is, the sacrifice must be made. I dare not be softened. I must not relent. Fate wills it, and I am her puppet. She ordains the sacrifice of the only being I love. It must be accomplished; my struggling and resistance are in vain!"

Thus musing, he reached home, and found Rose, calm and pale, adorning the golden ringlets of Felicia with the sprigs of a pale blue fragrant flower, much resembling the forget-me-not she loved. The young girl was arrayed in spotless white, and her lovely face was radiant with the joy and bloom of expectation.

"Where is Percy, father?" she artlessly inquired.

"I left him on the beach, and he told me not to keep dinner waiting for him. Perhaps he has gone to visit some of the beautiful seafarers in the neighborhood."

Felicia flushed a deeper crimson. "We had

very few visitors during your absence, father," she replied, "and I do not believe he cares much about visiting. He loves our quiet home too well."

Her father made no reply; and when the dinner bell sounded, they sat down to the first meal from which Percy Macdonald had been absent since his sojourn beneath the roof of "Eden Rest."

They had passed into the mirrored saloon, and were partaking of the unflattering after-dinner cup of coffee, when Percy entered. He wore a broad-rimmed straw hat that shaded his face, but the very manner of his entrance struck a chill to Felicia's heart. It was not the bounding, joyous footfall she delighted to listen for. His step was listless, reluctant, changed—and when he spoke his voice sounded so unnaturally husky and strange that she started from her seat, and half rushed toward him. He had turned to her mother, saying:

"Mrs. Delano, please accept my grateful thanks and most affectionate farewell. I have this day received the knowledge of a sacred duty which compels me to leave you thus abruptly. I sail for St. Thomas at five o'clock. I have but half an hour's time. Farewell, kind madam; my best wishes, my most fervent prayers remain with you." He kissed her hand reverently, as he would his mother's.

He turned toward Felicia, leaving Rose almost petrified with amazement. Her quick eye turned a reproachful glance upon her husband. He replied with one of triumph and indifference. Felicia's face was deadly pale. Her heart stood still—then throbbed as if it would burst its mortal fetters. The hand she placed in his was icy cold. With a trembling voice, almost inarticulate from excess of feeling, she said:

"Why do you leave us, Percy?"

Had he then looked up in her face, he would have read a revelation there that would have broken through the artifices of treachery and deceit. He would have known she loved him, and his bliss would have been assured. But he dared not trust himself to snatch one glance.

At the door, before he entered the apartment, he had gazed for a few moments intent and mournfully upon the beauty of his beloved. As if for a holy remembrance, to be treasured through the life of earth, and borne with the immortal soul to heaven, he daguerretyped upon his loving heart her graceful attitude of reflection; every fold of the original garb she wore; the sweet, half smile, the forget-me-not clusters in her golden hair. He gazed until his eyes were suffused with tears; his heart ached with the sorrow of a last farewell.

To her soft spoken words: "Why do you leave us, Percy?" he replied in a voice he vainly sought to render firm:

"A sacred duty calls me hence!"

He kissed her little hand, held it for a moment, then turning quickly to the Señora, he wrung his hand without a parting word, and left the room. He did not hear the agonized cry that recalled him, the piercing accents of her he loved, wildly imploring him to return. With flying, maddened speed, he hastened on, and Felicia fell fainting into the arms of her father. With a softened feeling such as he rarely gave way to, he bent over her, and murmured, pityingly:

"Poor child! poor lamb!"

Rose felt as if the light of her last hope was extinguished. She sank rapidly from that hour, and the angel of death stood waiting at the threshold. His looming shadow darkened all around.

[To be continued.]

#### AMBITION.

BY FRED WARNER SHIRLEY.

The German Emperor and I  
Within the self-same year were born,  
Beneath the self-same sky.  
Upon the self-same morn;  
A Kaiser he, of blight he, of doom,  
And I the usual chance of fate.  
His father was a prince; and mine—  
Why, just a farmer—that is mine—  
Stars still are stars, although some shine,  
And some roll hid in midnight's pall;  
But argue, evil all you can,  
My sire was just as man.

The German Emperor and I  
Ent drink and sleep the self-same way;  
For bread is bread, and pie is pie,  
And kings can eat but thrice a day,  
And sleep will only come to those  
Whose mouths and stomachs are not foes.  
I rise at six and go to work;  
And he at five, and does the same.  
We both have cares we cannot shirk;  
Mine are for loved ones; his for fame.  
He may live best, I cannot tell;  
I'm sure I wish the Kaiser well.

I have a wife, and so has he;  
And yet, if pictures do not err,  
As far as human sight can see,  
Mine is by long odds twice as fair.  
Say, would I trade those eyes dark brown?  
Not for an empress and her crown.

And so the Emperor and I  
On this one point could ne'er agree;  
Moreover, we will never try.  
His frazzled suits and his snuff suits me.  
And though his sons one day may rule,  
Mine stand at I in the public school.

So let the Kaiser have his sway,  
Bid kings and nations tumble down.  
I have my freedom and my say,  
And fear no ruler and no crown;  
For I, unknown to fame or war,  
Live where each man is emperor.

#### A New Venture in Ship-Building.

If the *Howard Cassard*, which was launched at Baltimore, Md., week before last, accomplishes all that is claimed for her, an immense advance will be made in ocean navigation, both in regard to speed and safety. The *Cassard* is an ocean-going steamship built by the Monumental Construction Company to test the ship building ideas and plans of Mr. Robert M. Fryer. The new vessel is two hundred and twenty-two feet over all, two hundred and six feet between perpendiculars, only sixteen feet beam, and over eighteen feet in depth of hold. She is just two-fifths of the size of the standard passenger steamers which will be built if she justifies Mr. Fryer's expectations. The primary feature in her construction is her keel, which from fifteen inches at the bow deepens to four feet at the stern, is five inches thick, and is built up of bars and plates to a weight of sixty-eight thousand pounds. Upon this keel are saddled sixty-eight cross-sections, constructed by vertical-longitudinal and horizontal-longitudinal walls of plate-iron, fastened to angle irons of two by two and one-quarter inches, thus securing, as is claimed, a great degree of strength in all her parts.

The engine frame is constructed of some of the cross-sections amidships, reinforced by the supports for the rocking-shafts, etc., and is therefore constituted a part of the ship. The keel is thus the backbone of the vessel, not only giving it solidity, but also furnishing the foundation on which are placed the engine, boilers and shaft. The shaft is ninety-two feet long, weighs thirty-two thousand pounds, and is supported along its entire length by bearings upon the keel. In this way, with the engine, boilers, shaft and coal resting directly, as it were, on the keel, almost all the weight is at or near the bottom, and the result is that her center of gravity is considerably lower than that of any transatlantic steamer, thus counteracting her narrowness of beam. It is confidently claimed that this arrangement will make her very steady in a cross sea, and will give ample assurance of her righting herself under all circumstances. Her buoyancy is further increased by the hundred airtight compartments. She is provided with an arched deck, on which no water can remain and over which heavy seas may break harmlessly.

[Continued from first page.]  
the same year. During October and November of this year I was engaged by Mr. James Burns as the regular speaker at the Cavendish Rooms, and to judge from the flattering notices he frequently printed in his paper at that time, my services must have been eminently satisfactory to himself and the audience. I remember the appreciation of the audience assumed the shape of a very substantial testimonial at the close of the course of lectures in question.

During 1871 first visits were paid to Derby on April 17th; Nottingham, July 30th; Birmingham, Dec. 10th—at the latter town Robert Harper, a staunch Owenite, introducing me to the public.

Dates are generally dry things, and at the risk of wearying patience they are perforce introduced here to settle points and record facts. Hence, I must impose a few more upon you. My work commenced to take solid shape in 1872, during which year various new centres were visited, as for instance Liverpool in January, Manchester, Huddersfield and Halifax in May, Wolverhampton, Leicester and Loughborough in June, Blackburn, Preston, Darlington and Bishop Auckland in November, and Burslem, Stoke and Uttoxeter in December.

In the following year, 1873, my travels were increased, not only by revisiting all the before mentioned places, but in addition appearing for the first time at Llanelli in May, my first trip to the Principality, Rochdale, in June, Birkenhead, West Hartlepool and Newcastle-on-Tyne in July, Southampton and Glasgow in August, and Jarrow, Stockton, New Shildon and Saltburn in December. The satisfactory opinions formed by the friends of Spiritualism as to my usefulness were thus plainly shown by fresh invitations and renewal of old ones; and in 1874 my career was assured, and further fields were opened for my labors by initial visits to Brighton in March, Leeds and Merthyr in April, Heckmondwike in May, Batley in July, Sunderland and Bradford in August, and the commencement of a twelve-months' most successful tour in the United States in October, from whence I returned in October of 1875, and resumed my labors here directly at Liverpool. As you must be tired of all these dry dates, let me inflict but five or six more, and then we will pass to more interesting matters.

It was my fortune to visit for the first time Chester-le-Street in June, 1876, and Cardiff in March, Keighley in April, Ossett in August, Wigan in September, Oldham (I think) in December of 1877. As the various journals devoted to our Cause give the most of my movements from this last named year, I can now spare the infliction of further dates upon you. It is, however, gratifying to state that in nearly every case the work begun and the friendships formed in these early days have continued uninterruptedly down to the present time, and so far there seems no likelihood of one or the other subsiding.

#### EARLY PUBLIC FEELING.

It must not be imagined that it was all smooth sailing in these bygone days. Public feeling oftentimes ran high. The public press was either facetiously ribald or undisguisedly scurrilous, rarely fair or temperate. To be called a servant of the devil, to be denounced as a cheat and an impostor, to be hissed, hooted and pointed at in the streets, and, at times, to literally take one's life in one's hands, to see audiences rise full of riot and mischief, as I remember at Leicester, Edinburgh and Burslem, to be preached at, written at, and lectured at, and in no gentle terms in either case, were among the evidences of the state of public feeling about the Cause and its workers in the early seventies. But, thanks to the warmth and kindness of many true friends all over the kingdom, these trials to one's feelings, temper and patience were easily endured, as also were the discomforts incident to travel in all weathers, and to all sorts of places. But, hard as were these early days, they were valuable days of discipline and practical experience, and days, too, that had their bright sides as well as their dark ones. I regret not one of them. To-day it is easy enough for the workers. They find the road made for them, and everything in order. Sometimes they forget, when at the end of their ordinary week's work they run out to do duty on Sundays, that hard and continuous work has been done by others before them, else their present easy task would be difficult, or impossible. Perhaps they do not know how much they are indebted to the pioneer workers of the early days—Mrs. Britten, David Richmond, James Burns, E. W. Wallis, W. Wallace, myself, and others of the rapidly diminishing old guard.

#### PEOPLE WHOM I HAVE MET.

In the course of my labors it has been my privilege to meet, and personally know, most of our valued workers in this country, as well as our honored visitors from afar. To enumerate them all is impossible; those, only, who have left the most vivid impress upon my memory can be quoted here: I quite remember Thomas Shorter, one of our earliest English writers, whose works I have already mentioned; as a writer of prose or poetry, his productions are of sterling merit, and monuments of careful research; William White, author of the celebrated "Life of Swedenborg," also of a tremendous indictment against vaccination, in a large volume entitled, "The Story of a Great Delusion," and a beautiful little work called, "Other World Order"; Gerald Massey, poet, thinker and reformer, whose sprightly company is always enjoyable; William Tebb, Robert Cooper, Charles Blackburn, gentlemen of means, whose generous services to our Cause entitle them to our heartfelt gratitude; Mrs. Makdougall Gregory, whose elegant London house was a rendezvous for many noble and titled inquirers; Prof. William Crookes, with whom I have spent many a pleasant and instructive evening.

Among our native mediums that I have been acquainted with was Frank Herne, one of our best and most remarkable physical mediums, who as a seer, rapping, materializing and levitating medium, has had few equals, and no superiors; Charles E. Williams, another remarkable medium, who was for a long time in company with Herne at the widely-known Lamb's Conduit street circles in London; Mrs. Guppy—now Mrs. Volokman—with whom I had repeated sittings; Mr. Willie Eglinton, whom I knew long before he became famous; Miss Kate Wood, one of the most remarkable lady mediums we ever had, and her sister in mediumship, Miss Fairlamb, now Mrs. Mellon, both ladies being mediums of more than exceptional endowments; Mr. Banks, a but little known yet most remarkable private medium of Liverpool. I have sat with all of these co-workers, and witnessed marvels that indubitably established not only their claims to mediumship, but the undeniable fact that the said marvels were the work of spirits, done for our edification and enlightenment.

Between myself and my fellow speakers there has always subsisted a kindly feeling, and in many cases a generous friendship, particularly so with my able conditor and long-time friend, Mrs. Britten, my highly-esteemed friend and brother, E. W. Wallis, the energetic and outspoken Walter Howell, the amiable and generous Mrs. Groom, the devoted and earnest Mrs. Green, that valiant veteran, Mr. W. Johnson, and others, who have been gathered to the great majority, or else who have withdrawn from our work to labor in other fields of usefulness, among whom are Mrs. Scattergood, Mrs. Butterfield, R. S. Clarke, now Unitarian minister at Preston, and W. H. Lambelle, who fills a similar place at Carlisle.

Among those visitors to our shores who have come among us as apostles of our work whom it has been my privilege to become acquainted with, J. M. Peebles will always stand out in bold relief from among the rest. Full of the paternal spirit, genial and lovable, a scholar and a gentleman, he has impressed me more than any man met with in my travels. The Rev. Samuel Watson is also another of those genial, magnetic men, whose influence always makes for good. Elder Frederick W. Evans was another striking personality, whom I met here and in America, and the celebrated healer, Dr. J. R. Newton, another notable man and a medium. Jesse Shepard, the musical medium, a wild, erratic genius, who flashed before us like a meteor and disappeared. Mrs. Tappan—on Richmond, as she is now—I also met, whose labors in this country are well remembered; and as a trance speaker she is yet unrivalled. Lottie Fowler, who gave me some wonderfully correct communications that were all abundantly verified. These are few only of the more noted people I have met, and I cheerfully pay this just tribute to their fidelity to our Cause, and their fraternal friendship to myself.

During my travels I have heard all our best speakers in this country and America, and naturally I have formed opinions or preferences concerning them. In a movement like ours, where men and women are its advocates, a wide range of talent is presented, and an opportunity is afforded of judging as to the relative merits of male and female speakers. Each is, to my thinking, valuable; each fills a place, and I fear it would be a bad day when either class of lecturers should be dispensed with. First, then, as concerns the ladies: It is my deliberate opinion that for force of intellect, power of oratory and breadth of logic, none can be compared with Emma Hardinge Britten. When first I heard her, twenty years ago, pouring forth her noble utterances, and then in the very zenith of her fame, it produced an impression that has never been effaced. The crowded company that greeted her in London and the Provinces then, and that still attend her ministrations wherever she goes, is a sufficient proof of the correctness of my judgment. For intellectual power no lady speaker has ever equalled her. The next speaker who most impressed me was my good friend Elizabeth Lowe Watson of California, who is the most deeply sympathetic and soulful speaker I ever listened to. In this opinion I am not alone, for it was the unanimous testimony of delighted multitudes who listened to her fervent words for a number of years in San Francisco (where she was veritably a leader of hosts), as well as the testimony of Spiritualists who knew her all over the States.

During my early inquiries, and since, I have attended many circles, seen many phenomena, and met many mediums. I have profound convictions of the supreme importance of the phenomena, physical and mental. We need each, as much now as ever. From a literary point of view my opinion is that "Spirit Teachings," written through the hand of W. Stainton Moses, the editor of *Light*, and "Hafed, Prince of Persia," dictated through David Duguid, the Glasgow painting medium, are the two most striking of the mental phenomena British mediumship has produced.

The physical phenomena I witnessed through Mrs. Everitt's mediumship, and which I had the great pleasure of observing on many occasions, impressed me more deeply—spiritually and intellectually—than any seen elsewhere. I have sat with Herne, Williams, Hurst and Rita, also with Miss Wood and Mrs. Mellon, as professional mediums, and in each case seen marvelous things that were entirely convincing and satisfactory; and where all is so good it is invidious to signalize any above the rest; but the calm and reverent manner of the Everitt circles still lingers—a sweet remembrance.

#### MY LITERARY WORK.

My earliest attempt at literary work was a brief article entitled, "Spiritualism Vindicates the Justice of God," which appeared in the first number of *The Medium*; no, the first was a paper upon "Psychological Mediumship," published in *Human Nature*, in 1869. Since then my pen has contributed to our press a vast number of letters of travel, reports of meetings, original articles, a little poetry, several pieces of minor fiction, and one long serial. My writings have been freely accepted by all the journals devoted to Spiritualism that are published in the English language.

Since 1873 I have been the regularly accredited English correspondent to the American *Banner of Light*, besides, since that time, having been a regular contributor to its pages on topics of general interest. My first lengthy piece of literary work was the compilation of a little volume of reminiscences and experiences entitled, "Leaves from My Life," in 1876. It attained an instant popularity, and was soon all sold. Some day I propose to reissue a new and enlarged edition of it. My latest sustained attempt was a serial entitled "Wilbraham's Wealth," originally published in the *Banner of Light*, and now reprinted in book form in this country. I have also been a regular contributor to the *Religio-Philosophical Journal*, the *Carrier Dove*, the *Better Way*, and the *Golden Gate*. As a matter of fact I have no doubt written more than enough, if it was all collected, to fill at least two volumes of *The Two Worlds* since first commencing to use my pen. Nearly all has been done without fee or reward. I have wielded a fearless pen, but ever striven to be just when compelled to be the critic.

#### PUBLIC DEBATES.

All public speakers have to run the chance of debates, and as such I have been no exception. My experiences, however, have been confined to one that, actually eventuated, and one that has never advanced beyond the challenging stage. The first was arranged between a Mr. Watson, of Nottingham, a lecturer upon Scriptural Prophecies, and myself, by the Lancashire District Committee, and was held at Matlock Bridge Assembly Rooms on Saturday evening, Jan. 19th, 1879. I was under control. The place was a hot-bed of prejudice, and our opponents greedily rapacious. Indeed, they commenced by wrangling over the money

before the debate began. It was a valuable lesson to me, and decided me never to enter a debate again where either party would receive gain for their services. My standing rules, that after all expenses are paid, the balance shall go to some unsectarian charity—a hospital or an infirmary—the principals receiving nothing but out of pocket expenses.

My second experience was with a Rev. Mr. Batle of Gateshead, but his ardent mysterious and suddenly cooled when confronted with the conditions just mentioned. My candid opinion is that set, professional debates rarely accomplish much, if any, practical good. In most cases they become an intellectual fencing-match, and more likely to call out passion and prejudice, and demoralizing exhibitions of partisanship, than assist in making clear the truth involved in the matters debated. In fact, the truth is often lost sight of in a desire to get the better of your opponent, and the general judgment is dazzled by a display of mental fireworks, instead of illumined by the calm light of reason.

#### CONVICTIONS AND OPINIONS.

Naturally you will expect that any one who has worked in and for our Cause so long must have formed some opinions upon Spiritualism in general, and some of its departments in particular. It may be true that my convictions and opinions, in themselves, may not be of any great value, or carry any particular weight. I may be even accused of egotism for presenting them. But from the prominence into which I have been thrust there is a sense of duty that impels me to offer—my confessions, shall I call them?—at this period of my work.

First, then, as to mediumship. It can become a blessing or a curse. It can be a means of bringing happiness, light and knowledge to the possessor and his fellows, or it can be degraded to uses and purposes that are a discredit to all concerned. But as to mediumship *per se*, in itself, there is nothing inherently, or peculiarly, divine, or the reverse. It is simply a natural faculty, a talent in itself, neither good nor bad. It is the use that it is put to when exercised that decides its benefit or injury to us or the world. I am also fully persuaded that the exercise of mediumship is not inimical to health, always providing, of course, that its exercise be confined within legitimate limits.

For twenty-one years past I have traveled an average of 20,000 miles a year, been under control an average of five times a week—in public and in private—and so far am not a whit the worse; in fact, I am stronger and healthier in body and mind than when my labors first began. I have no fantastical notions about diet, but live plainly, simply and regularly, and have a profound faith in the efficacy of Turkish and vapor baths. But if mediums will submit to be incessantly controlled, live in an atmosphere of unhealthy excitement, and continually strive for the development of new phases of mediumship, utterly regardless of fitness or possibility, then ill-health in body and mind is the sure penalty in the end.

I am entirely opposed to the old superstition that mediums should trust all to the spirits, that speaking mediums should never read a book, think a thought, or essay their own improvement. True, the spirits can do wonders with indifferent materials. Equally true, that the wonder of the mediumship in such cases increases. But all mediums increase in value as they improve themselves. If like comes to like, well, then, the inference is so plain it need not be stated. But I must say that, in my opinion, ignorance is a poor foundation for speaking mediumship. When the phenomena give evidence of the actual presence of our departed friends, and can be clearly differentiated from thought-reading, then I would be the last to raise a question. But I am jealous for demonstrations of spirit-presence and spirit-communication.

Next, then, as to Spiritualism. This, to me, in its first and simplest phase, is the sensuous demonstration of the continued life of those whom we call the "dead," and their ability to prove that fact by returning and communicating with us. It is thus a science, a question of experiment, observation, and the classification of certain facts. In the second phase it becomes a philosophy—based upon the laws, principles, relations and results of the facts involved. While in its third phase it constitutes a vital system of fact and truth that is related to all that concerns me as a spirit here and hereafter.

My personal "creed," if such a word is admissible, is this: I am content to think God is; to hope, and in some little way to work for the brotherhood of man; and shall endeavor so to live that I may commence my progress here instead of waiting until I get beyond. I believe the spirits help us best when we best help ourselves. My Spiritualism is eclectic: it aims at heaven, but does not ignore earth. It includes every form of progress and reform. It is not all angels and spirit-land glories—for it considers humanity, its sorrows, sins and needs. I have a hand for every honest worker for human good, and respect all men, despite their creed or no creed, if they live manly, as all men should. My creed is progress—I am a progressive Spiritualist, but I best desire to be a man in all that makes a man.

#### DISSENSIONS.

I am reaching the end of this recital, but there are still some important points to be stated, and concerning some causes of dissension that have arisen during the past twenty-one years: Christian Spiritualism, Reincarnation and Theosophy. Christian Spiritualism came first, in order of time, and was ably expounded by William Howitt, whom I never met, and S. C. Hall, whom I have heard many times, and by Thomas Shorter, with others of lesser note, in the early days. It still lingers, but to no conspicuous extent; nor does it exercise any appreciable influence upon the movement to-day. Reincarnation had more power, and its influence is by no means exhausted. Dr. Anna Blackwell, a most talented and charming lady, was in every respect its most able exponent, and decidedly an improvement upon its founder, "Allan Kardec," as he styled himself. The Countess of Calhoun is also an ardent disciple and excellent expounder of this doctrine, as also was Dr. Anna Kingsford, whom I have heard make some more than startling statements upon the subject. Then came Theosophy, with its astrals, its shells, its mahatmas, chelas and so forth, and its denials of our accepted and proven facts. These three elements of discord severally assailed—each in its own way—the fundamental bases of all we hold as rational and progressive Spiritualism, set numbers of our people by the ears, and caused painful and needless ruptures and divisions in our ranks. Happily, the first has nearly exhausted its influence, and the others are decaying.

During my connection with our work I have



been associated with nearly all, if not all, the efforts made at union in our ranks. In 1875 I participated in the General Conference of British Spiritualists, held in Liverpool, and from which was evolved the British National Association of Spiritualists. As a body it was so early the most important ever formed in this country. I was for several years a member of its council. It fulfilled its purpose, and was reorganized as the Central Association of Spiritualists, a more popular body, but discarding the national functions of its predecessor. In due time it underwent a change, and was reorganized as the present London Spiritualist Alliance. It was my duty to act as Honorable Secretary to another National Conference, convened in Manchester in 1880. I also assisted at the formation of District Conference Committees in Northumberland and Durham, and in Derbyshire, Nottingham and Leicestershire, while latterly, as most known, I labored with the National Conference Committee recently formed in Manchester and at South Leeds. At all times my voice, vote and pen have been in favor of organization and union. United, we can resist aggression from without, and stamp out despotism within.

#### THE ERA OF PRIVATE CIRCLES.

Twenty years ago was the era *par excellence* of private circles. Phenomena were never more abundant, conditions never better studied. Circles were truly spiritual in those days. Wearing "psychometry" had not largely usurped spirit-communication, at that time. Public meetings in London were few, infrequent and not large. Private circles were numerous, crowded, and held almost nightly. These circles were free, mediums were unpaid, and the Cause was essentially domestic, though but little known and less understood. But Mr. Herne opened a paid séance at Great Cornam street in 1869, and the dawn of professional mediumship was seen. A little later the writer of these lines appeared as a paid speaker at the meeting already referred to in the earlier portion of this paper, opened at Mr. Burns's, through the instigation of Dr. J. M. Peebles. The following year, 1870, the first regular Spiritualist Sunday services in London were commenced in Cavendish Rooms by Dr. Peebles, and were continued there, at Cleveland Hall, Royal Music Hall and Doughty Hall, until recent years, being ministered to by every speaker of importance, native and foreign. But for some years the Cavendish Rooms meeting remained the chief service in London.

#### THE CAUSE TO-DAY.

How stands our cause to-day? In private life there are more Spiritualists, and more Spiritualism, than ever before. In public our audiences are not as large as even five years ago. In public estimation we stand fairly well—we are now accepted as a reputable body, generally speaking. The press is more tolerant, if not more just, as is also the pulpit. But does our platform reflect our highest thought? A psychometric exhibition draws a large audience, and a lantern exhibition draws a crowd. But without his psychometry the medium is not considered a draw, and without his lantern the exhibitor is a failure. Why is this? For the simple reason that we are in a transition state. The first flush of enthusiasm has subsided; we are sated, and are resting. The old order wane—the new order has not fully dawned. The philosophical will come in time—when we are ready for it. The Cause is quite safe. In due season it will arise in new splendors. Even now we are on the ascending grade. We are awakening to the practical value of union. We are building halls; we are educating our children; we are getting more practical and business-like. All these point to the coming of the new order. Ere long the dawn will be plainly perceived, then cometh a condition of progress exceeding all seen hitherto.

#### FINALLY.

Finally, in twenty-one years, I have seen a Cause, that was scarcely represented as a movement in Great Britain, become a tremendous reality, represented by nearly two hundred public meetings every week, and by nearly one hundred Children's Lyceums for the education of our young; now sustaining three weekly journals and maintaining several depôts for the sale of literature; paying a small army of mediums and speakers; purchasing land and erecting buildings thereon, to the end that it may own its own conventicles; naming, marrying, and burying its adherents, in accordance with its teachings; spending thousands of pounds in its work every year. I have watched this Cause grow, until Great Britain has a network of spirit-circles and Spiritualist meeting-places spread all over it; until at least one-third of our population know something of our facts and philosophy, and some thousands of the people are open and avowed Spiritualists. I have seen the child become a man. I am more than thankful to have come under the principles taught by this Cause. I am more than proud to have been a soldier in the ranks. I can but humbly and fervently wish it may be my lot to see another twenty-one years' service; and, if so, I will again do my best in the future as in the past. Let me, then, avail myself of this fitting opportunity to make my final words those of heartfelt and sincere thanks, alike to those beloved friends and counselors upon the spirit-plane, and my mortal friends the wide world over, for help, friendship and guidance in all the years now gone. And when I am gone to that sweet home beyond, my satisfaction will be great, indeed complete, if the verdict upon my life and labors be: He ever did his best.

**New Music.**—We have received from the White-Smith Publishing Company, Boston, the following: "Song of the Regiment," from Solomon's "Red Hussar"; "Because of My Love for Thee," song, music by Herbert L. Eddy; "The Whistling Wife," song, music by E. W. Rogers; "Steele's Humorous Gems for Male Voices," containing fifteen compositions by Steele, Schnupp, Zoller, Derkm, Kreutzler, Commer, Truhn and Schott. They're After Me," song, by Frank N. Scott.

#### A Bee Line.

In taking a serious step you need encouragement. You know where you want to go well enough, but are puzzled how to get there. In a case like that, suppose you happen upon a lot of people who have made exactly the same journey you contemplate; won't they be an assurance to you? Well, here is precisely the same case. You are sick and you need to recover. A bee line to that end is what you want. A 200-page book, *free to you*, will give you the names and addresses of men and women who have recovered from dangerous illness by the use of Dr. Starkey & Valen's Compound Oxygen Treatment. This treatment has been used in over 50,000 cases, by physicians in their practice and by individuals independently. It is a grand cure in cases of asthma, catarrh, consumption, hay fever, headache, neuritis, rheumatism, bronchitis, and all complaints of a chronic nature. 200 pages of testimonials, each concluding with the name and address. The following subscribers have been sent up from the audience Miss Hagan wrote them together in a poem of marvelous beauty in the order given: "Humility," "Sister," "Love," "Sunbeams," "The Past and Future of the Soul," "Are we the Creat-

## Banner Correspondence.

#### Massachusetts.

**SPRINGFIELD.**—"Spiritualism is well represented in this beautiful city," writes Dr. W. L. Jack, "and the Society occupies one of the very best halls in New England."

Said an old, tried and true Spiritualist lady, "I have taken THE BANNER from its first number, still continue to do so, and shall till I pass beyond. I cannot do without it; it is my staff, a light to my closing days and brings words of comfort to me and mine."

Quite a number of excellent mediums are here, all of whom are doing their appointed work in their individual sphere. Dr. H. G. Hawkins is a young man who has been but a few years in our field as a magnetic physician of much excellence. He is also a clairvoyant, and as such has few equals. His excellent wife is a worker in the Cause and likewise a medium.

**LOWELL.**—Edward S. Varney writes: "On a recent Sunday night a largely attended meeting was held in the Eliot Congregational Church this city, the object being to 'promote a better observance of the Sabbath day.' I desire to enter a protest against this attempt on the part of the clergy, mainly, to dictate to non-Christians how they shall observe Sunday or any other day; that should be a matter for each person to decide for him (or her) self. This is a secular government, where each citizen is entitled to espouse any religion or no religion, as he sees fit. Some well-meaning but narrow-minded ministers desire to restore 'the Sabbath' to its former position of rigid, compulsory mental tight-lacedness. They would imprison the bright spirit of progressive thought; they would close up the flowing channels of investigation; they would put the 'new wine' of liberal sentiment into the 'old bottles' of medieval orthodoxy. But it will not do; the two cannot mix or affiliate. Said one reverend at the meeting above mentioned: 'Show me a man or woman who neglects the Sabbath, and I will show you one who is not spiritually.' I suppose by the term 'not,' he means 'no good.' If so, I can give him the names of men and women in Lowell who in spirituality of aspiration, in refinement of manners, in delicacy of moral texture, are certainly the peers of any of his acquaintances; yet they do not consider Sunday any more sacred than any other day."

Rev. J. W. Churchill of Andover, in a recent discourse in High Street Church, admitted that many of the opponents of the Christian religion were men of nobleness of character, and marked intellectual culture. These classes of law-abiding, tax-paying people, it seems to me, have a right to object to special Sunday legislation.

Notwithstanding the declaration of Rev. Dr. Dunn of New York, at the Eliot church meeting to which I refer above, that "the two great pillars that support America are the Bible and the Sabbath," it seems to my mind that the two great pillars that support America are the public school system, and the growing spirit of independent inquiry. The assertion of Dr. Dunn made on the same 'Sabbatical' occasion—that the Sunday newspaper is a greater enemy than the liquor power, is too absurd to need refutation, while the accompanying statement that "if it were not for the accused enemy of Sunday observance [the Sunday newspaper] the churches would have larger and more interested congregations," is either a pitiful comment upon the quality of the spiritual food dealt out by the ministry, or some other thing at all—or an unwitting revelation of the true reason for just such efforts as were made that night in the Eliot church."

#### Ohio.

**CLEVELAND.**—John Critchley writes: "I notice an article in the BANNER OF LIGHT of Nov. 8th called 'Fraudulent Manifestations,' and having reference to one which appeared in the *Cleveland World* of Oct. 24th. The writer was present at that séance, also my brother. There were about twenty persons in attendance, including the four conspirators, one of them a young man from *The World*. These individuals seized violently upon the form of a small Indian girl not weighing more than seventy-five to one hundred pounds, while the medium weighs more than two hundred—and called it the medium! I have, on several occasions since the so-called exposé, seen and taken by the hand this same Indian girl, and called the attention of the circle to the difference in her proportions and those of the medium. The little Indian girl got away from the four persons above mentioned, and backed into the cabinet, giving the medium quite a shock. At the time the form was seized I distinctly saw another standing at the aperture of the cabinet, and some persons present also saw the same form; it was that of the mother of a lady present, who always comes with this Indian girl."

I do not think there was a person present but would sign this article, except the four individuals above mentioned.

I visited the medium the next morning, and found her in a very nervous condition from the shock received. I volunteered to assist her all I could, bought her ticket to her home in New York, and had her baggage checked through; but learning that the story was in circulation that she was about to leave the city on account of this trouble, which the circle to the circle would regard as a confession of deception. I returned to her rooms and stated what I had heard; whereupon she requested me to go and have her baggage sent to a friend's house, declaring that she would not leave the city. She subsequently gave about six séances here, all of which I attended, and if there ever was an honest medium that medium, I believe, is Mrs. Moss."

#### Maine.

**SOUTH PARIS.**—Mr. and Mrs. A. H. Witham, Mrs. V. P. Churchill, Mr. and Mrs. Richardson, W. A. Churchill, Mrs. Whitman, Mr. and Mrs. Greenleaf and others, bear witness to the good work recently done in their vicinity through the mediumship of F. W. Mathews, conductor of Eagle Hall Society of Boston. "He is," they state, "a fine developing medium and inspirational speaker; but what seemed the most wonderful to us was the healing power exerted through his organism by the spirit of Dr. Newton—numbers being cured instantly. One gentleman was cured at once of swollen and painful limbs, both swellings disappearing at the same time. We are rejoiced that by this evidence of spiritual power many have had the scales lifted from their eyes during his stay among us, and are receiving benefits through the only natural source—as Jesus healed in early times."

Mr. Mathews was industriously employed during his stay, holding circles every evening, and giving treatments during the day. He accomplished a great amount of good, making many friends who join with us in recognizing him as a true and reliable medium, standing among the very highest, especially as a clairvoyant and magnetic healer. May blessings rest on all pure and true mediums."

#### District of Columbia.

**WASHINGTON.**—Sara Williamson writes: "Let me congratulate you, Mr. Editor, upon having rounded out another year in this pilgrimage, and this means much in the case of one like you who stands in the ranks of progress as a standard-bearer, one who may say the words of the apostle, 'The Kingdom of God is within you without and within the army.' Spiritual matters look very promising here. Miss Jennie B. Hagan is fulfilling in a most satisfactory manner her engagement with the society. Sunday, Nov. 16th, was Children's Day at the Lyceum—a very pleasant occasion."

Miss Hagan, after an invocation of poetic fervor and beauty, made an address to the children, mingled with some anecdotes both amusing and instructive. The following subjects having been sent up from the audience Miss Hagan wrote them together in a poem of marvelous beauty in the order given: "Humility," "Sister," "Love," "Sunbeams," "The Past and Future of the Soul," "Are we the Creat-

## ures of Destiny? 'What good can a little boy do?'

Mrs. Clara A. Field-Conant, who is residing here for the winter, is a psychometrist and lucide (or clairvoyant), of marvelous spiritual power, whose vision toward the soul-realm is as direct and clear as is ordinary sight to the sphere of the mortal.

Quite a number of mediums are here and doing very successful work, as I hear. The members of the Society are very active and earnest, and the Cause seems to be progressing finely."

#### Texas.

**ANDERSON.**—Mrs. K. C. McDaniel writes: "I feel it only just to give the public a little of my—very satisfactory—experience with Mrs. Effie Moss of New York as a materializing medium. A year ago last March I accompanied my husband to Washington. We had two of our little adopted children with us; they are from different families; the baby is the only child of a sister who passed away at his birth. Mrs. Moss was giving séances in a private family. We attended two of them. My sister, my husband's mother, and the father of our little girl all came to us. We were about two thousand miles from home, strangers in a strange land, yet our loved ones came, calling us by the names they called us before they passed on. The little girl's father thanked us for our kindness to his child. My sister dematerialized at my feet, quite a distance from the cabinet. My husband a short time since received a message from his spirit-mother through Mrs. Moss, and was very much surprised at the materialization at this séance with Mrs. Moss."

A gentleman sitting by my side recognized his mother—who on her death-bed had promised to return to him if possible—by the absence of the thumb of one hand, to which fact the form called attention.

A young cabinet spirit, 'Lillie,' invited our little Katie to go into the cabinet, which she did; Katie said Mrs. Moss was sleeping soundly in a chair all the time they were there. Katie was several inches taller than the little spirit; she (K.) was only five years old at that time, and small for her age, while Mrs. Moss is a very large woman."

The cabinet, room and contents at these séances were thoroughly examined at the request of Mrs. Moss; there were no windows nor doors near the cabinet.

I remained in Washington several months after Mrs. Moss left, and know she gave entire satisfaction while there, and that all regarded her as a true, good, and thoroughly honest woman."

#### Indiana.

**MUNCIE.**—The following endorsement speaks words of deserved commendation in the premises:

*To the Friends of Truth and Progress Everywhere:*

Mrs. Helen Stuart-Riehings having just closed a series of lectures here upon subjects pertaining to Spiritualism, and having secured general satisfaction to the Society of Spiritualists, and arising in the minds of the people here such a deep interest in the Cause, I can most cheerfully and confidently recommend her to the friends wherever she may go. We have had many gifted mediums here, and none have created a more favorable impression, and none have been favored with such large audiences, our Opera House here being filled to its utmost capacity. The matter of her discourses, the manner of her delivery, and her deportment generally, have made her a host of friends. In this connection, let me add that Mr. Riehings, by his zeal in the cause of Spiritualism, and his conduct generally, has merited our sincere regard and esteem. Our good-will follows them wherever they may go. Wm. L. S. S. S.

The *Daily Herald* (of Muncie) for Nov. 12th speaks as follows concerning the impression created by Mrs. Riehings in that city:

"The lecture given at the Opera House last evening by Helen Stuart-Riehings on Spiritualism was one of the best of its nature ever delivered in the city. The house was packed with an intelligent audience, who were greatly pleased with the lecture. As a speaker Mrs. Riehings has but few equals in the country, and the address was well received by all present."

#### Connecticut.

**BRIDGEPORT.**—Mrs. S. A. Blinn writes: "Mrs. J. E. Fisher, at the close of her address Nov. 9th, gave a number of tests, two of which are worthy of special mention. Her Indian control said to a lady: 'You will soon lose a member of your family; I see you at a funeral, it is not in this place, but it will occur before long, and it is that of some one related to you.' On the next Friday, Nov. 14th, the lady received a dispatch announcing the death of a sister, the left as soon as possible to attend the funeral. The other referred to was still more peculiar. Mrs. Fisher's guide said to another lady: 'You are to receive bad news; you will not stop to pack your trunk, but will go at once. They will send for you to come quick.' The lady could not think of any one that could send for her, as her people all lived here. She could not at the time understand what the prediction meant, but on Wednesday she received a dispatch: 'Do not wait; come at once; your son is badly hurt.'"

#### Illinois.

**NORMAL.**—Mrs. H. D. Cook writes: "The intelligence of Dr. A. S. Hayward's sudden transition was truly painful. I had met him repeatedly while on my visits to Saratoga and Onset. His sincerity and earnestness as a Spiritualist, his cheerfulness and genial disposition, and his purity of character, won my highest esteem. When I again visit Onset I shall miss his pleasant countenance and his friendly shake of the hand among the friends whom I meet there from year to year. But I feel that he will make one of our number, although unseen, and will continue to work for the Cause he so much loved."

**CHICAGO.**—A correspondent writes: "The Spiritualist Mediums' Society holds meetings in Douglas Hall, 261 35th street, near Indiana Avenue, on Sundays at 2:45 p. m. Earnest investigators and friends of the Cause are cordially invited. Seats free. Edwin Jones is Chairman."

If you have as many friends as Johnson's Anodyne Liniment, you are a fortunate person.



Some Children Growing Too Fast

become listless, fretful, without energy, thin and weak. But you can fortify them and build them up, by the use of

## SCOTT'S EMULSION

OF PURE COD LIVER OIL AND HYPOPHOSPHITES Of Lime and Soda.

They will take it readily, for it is almost as palatable as milk. And it should be remembered that AS A PREVENTIVE OR CURE OF COUGHS OR COLDS, IN BOTH THE OLD AND YOUNG, IT IS UNRIVALLED. Avoid imitations offered.

## AGENTS WANTED



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Out of the flood of human misery—its infirmities, diseases and sufferings—there rises a sure rock of hope that sufferers from physical and nervous ills can again be restored to sound health and perfect vigor by using that wonderful medical discovery, Dr. Greene's Nervura, the great nerve, brain and blood invigorator. It is the greatest boon ever given to suffering humanity, and its timely use saves thousands upon thousands of weak, nervous and discouraged sufferers from those awful and fatal results—BRAIN EXHAUSTION, HEART FAILURE, NERVOUS PROSTRATION, PARALYSIS, INSANITY or PREMATURE DEATH.

Neglect is dangerous, and a *who feel that their nerves are weak or their nerve and physical force, power and energies are impaired in the slightest degree, should heed the warning voice, and by using this marvellous remedy be made sound in vitality of nerve and strength of body before it is too late. Dr. Greene's Nervura, which is purely vegetable and harmless, will be found the very best remedy to save the sick from disease and death.*

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**THE WATCHMAN.** An Eight-Page Monthly, devoted to the interests of Humanity and Spiritualism. Published by Boston Star and Crescent, P. O. Box 129, Fort Wayne, Ind. Hattie A. Berry, Editor and Manager; Arthur H. Shedd, Assistant Manager. Terms of Subscription: One Year, \$1.00; Clubs of Ten, \$8.00; Six Months, 50 cents; Single Copies, 10 cents. Sample copies free.

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**THE BOSTON INVESTIGATOR.** The oldest Spiritualist journal in publication. Price, \$3.00 a year, \$1.50 for six months, 8 cents per single copy. Address J. F. MENDALL, Investigator Office, Faneuil Hall, Boston, Mass.

## The Writing Planchette.

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

The Planchette is furnished complete with box, pencil and directions, by which any one can easily understand how to use it. Price, 50 cents, with Pentagraph Wheels, 60 cents, securely packed in a box, and sent by mail, postage free. NOTICE TO RESIDENTS OF CANADA AND THE PROVINCES.—Wherever the postal arrangements exist between the United States and Canada, PLANCHETTES cannot be sent through the mails, but must be forwarded by express upon all other purchases, at extra expense. For sale by COLBY & RICH.

## "Glad Tidings of Immortality."

FUNERAL executed lithographs bearing the above title have been received by us. The size is 2 1/2 x 3 1/2. The principal figure is a female, evidently designed to represent a materialized spirit, crowned with a wreath of flowers, and bearing a long scroll in her left hand, while in her right is a scroll inscribed with the words "Message of Love." Over her head are three stars. The drapery on each side appears to be the curtain of a cabinet, between which she stands in an exceedingly graceful position, suggestive of the line, "A thing of beauty is a joy forever." From above a ray of light shines down upon the figure. Vignette like likenesses of Mrs. Brigham, Mrs. Richmond, Mrs. Little and Mrs. Britten, and Messrs. Howell and Colville, are given, and excellent lithographs of the artist in Mr. Shobe, who we are informed, has executed many beautiful drawings illustrative of the Spiritual Philosophy.

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I WILL give a test of it to any person who will send me the place and date of their birth (giving sex) and 25 cents, and I will write Biographical and Predictive Letters (from the above data). Also advice upon any matter, in answer to questions in the handwriting of the subject. The charge, for a written fee of \$1; Consultation fee \$1; at office, 206 Tremont street. The fee will be returned in proportion to the detail demanded. Address OLIVER AMES GOULD, Box 164, Boston, Mass. July 18.

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Contents. Seventy-First Annual Address. Monthly Calendar and Weather Guide. The Voice of the Heavens. Raphael's Every Day Guide. The Farmer's Breeding Table. Astro-Meteorological Table. Table of the Moon's Signs in 1891. Synodals, Planets, Moons, Signs, etc. Useful Tables, Weights and Measures. Royal Tables, etc. Covent Garden Measures. Fish Table. Ready Reckoner and Wage Table. Farmers' and Gardeners' Tables. Building and Income Tables. Almanac for 1891. A Calendar for 200 years. Tide Table for the Principal Ports. Stamps, Taxes and Licenses. Good and Bad Harvests. Postal Information. Penitential Regulations, Marriages, Annulments, etc. The British Empire, Foreign Food Imported. Eclipses during 1891. Best Periods during 1891 for observing the Planets. General Predictions. Periods in 1891 for gathering Medicinal Herbs. List of Herbs under Certain Planets. A Short Medical Dictionary of Diseases. Birthday Information, also the Fate of any Child born during 1891. The Crowned Heads of Europe. Explanation of the Hieroglyphic for 1890. Fulfilled Predictions in 1890. Hints to Farmers. Hints to Gardeners. Useful Hints, Legal and Commercial. The Farmer, Receipts, etc. Useful Receipts. An Astrological Society. Reviews. Practical Use of Astrology. Price 35 cents, postage free. For sale by COLBY & RICH.

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

## Banner of Light.

BOSTON, SATURDAY, NOVEMBER 20, 1890.

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LETTER WRITER, EDITOR.  
JOHN W. DAY, ASSISTANT EDITOR.

All communications relative to literary or editorial matters must be addressed to the Editor. All business letters must be sent to ISAAC B. RICH.

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

## "Things Worth Recording."

Under this head Mrs. Love M. Willis has, for some time past, been contributing to THE BANNER's columns, under the nom de plume "Observer," (to which hereafter, with her permission, we shall add her full name,) a fine series of Biographical Sketches of some of the friends of and workers for the New Dispensation in its early days. We shall continue the record by publishing next week her tribute to the late REV. ADIN BALLOU.

## Spirit and Matter.

In the October number of *The Microcosm*, published in New York, and devoted to a new theory of sound, light, and other imponderable forces, the associate editor undertakes to enlighten a correspondent who is interested in Spiritualism. The ignorance of modern spiritual phenomena displayed in this editor's reply is something astounding. If his exposition of a scientific theory of sound are on a par with his disquisition on spiritual phenomena, we fear it will take him a long time to convert the scientists to his theories.

He commences by saying that Spiritualism had its primary origin in "an exaggerated conception of the dual nature of man." The fact is that all "supernatural" systems of belief exaggerate the distinction between spirit and matter, making matter so vile that no intelligible connection can be conceived as existing between them, and setting at defiance all the facts of our most intimate conscious experience. So long as men believed that spirit and matter were so entirely disparate in their nature that there was nothing in common between them—which has been the prevailing idea of theology—it was inconceivable how spirit could ever manifest through matter; hence all such occurrences were regarded as "miracles"; and so completely has the general mind been educated in and imbued with this old theological idea, that in the past such phenomena have been looked upon by thinking minds as incredible. But modern scientific discovery—both in the fields of psychological and physiological investigation, and in general science—is demonstrating more and more every day that no such disparity (or impassable gulf) exists between spirit and matter as has been so universally taught and believed.

If the universe is one united whole, and governed in all its departments by the same scientific principles, is it not the most natural thing in the world that spiritual beings, impelled by the love they bear their kindred living on this material plane, should be able to arrange conditions scientifically, by which they can manifest their presence and communicate something of their characteristics to us? And were it not for the fetters which the superficial science and philosophy of an antiquated theology have thrown around the human mind, the acceptance of modern spiritual phenomena would be general.

But according to this exponent of scientific truth "the modern philosophy of Spiritualism... is simply an evolution of ordinary ghostology"—notwithstanding the fact that this same paper repudiates and opposes the prevailing theory of evolution. Its editor then goes on to elucidate how it was evolved: "After a sufficient number had been frightened by ghosts, and the doctrine began to assume prominence, practical schemers and pretended believers took advantage of the credulous, and worked upon the feelings of those of an extremely nervous and morbid temperament, by sleight of hand tricks, making them see, hear, walk and converse with things which have no reality whatever, except as phantoms of a diseased imagination!" In short, Spiritualism in its estimation is simply "a cultivated disease of the nervous system."

But *The Microcosm* has a "supernatural" theory of the universe to uphold and defend, which is no less than to reconcile natural phenomena with a system of "supernaturalism"—and Spiritualism is diametrically opposed to all such systems; its philosophic tendencies are toward a natural and scientific explanation of all phenomena, both spiritual and material, which it regards as forming a united

whole: It holds that physical manifestations by spirits are performed in accordance with natural principles which are as scientific in their operation as those concerned in the growth of plants and animals, and in all natural phenomena.

In accordance with its "supernatural" theory *The Microcosm* claims that sound, light and other imponderable forces are immaterial. What is generally understood by the term "immaterial" is of something that is not under conditions of space and time. But all scientific research has demonstrated that these forces act under spacial and timal conditions. All differences of pitch in sound consist in the different times in which its pulsations occur. All musical effect is governed by the time-lengths of the various notes, and the number of vibrations occurring in a certain definite time constitute the peculiar character of each tone, showing that timal conditions of the forces of sound are the very essence of music.

The same universal conditions prevail in the phenomena of light. The number of vibrations in the same period of time determines all the varieties in colors; and scientific research and experiment have recently demonstrated that the difference between light and other electrical phenomena is due to difference in the rapidity and size (which involves space) of the pulsations constituting them.

Time is no less an essential and controlling condition of all the forces that act upon our sentient organisms; and all differences apprehended by our minds in all phenomena are conceived scientifically only as so many differences in conditions of space and time. In view of these facts, where is the propriety in calling these forces "immaterial"? Of course the space and time involved in their action are so minute and rapid, compared with what our coarser senses are attuned to cognize, that we cannot directly and externally apprehend them, but rigid induction shows that they come as much under laws of space and time as any other material phenomena.

All experience and analogy and the conclusions of modern scientific research go to prove that the phenomena of consciousness and sentience are controlled by conditions of space and time as rigidly mathematical in their action as are those concerned in the imponderable forces, thus correlating spiritual and material phenomena, and demonstrating the reasonableness and naturalness of the wonderful manifestations of spirit-power which have been so well attested by so many unbiased and unprejudiced witnesses since the advent of Modern Spiritualism.

If the opponents of Spiritualism, like *The Microcosm*, could once grasp and comprehend the truth that the universe is "all of a piece"—that the highest manifestations of love and intelligence are as natural as the heat and light of the sun, or any other physical phenomena—they would cease their senseless endeavors to obliterate a class of facts which they can no more refute than they can blot the sun out of the heavens, or stay the ebb and flow of the tides.

## Yet Another Heretic.

Rev. Howard MacQuarrie has, until recently, been the rector of the Episcopal church of Canton, in the State of Ohio. Some time ago he wrote and published a book entitled "The Evolution of Man and Christianity," in which he declared that Christ was neither born of a virgin nor rose from the dead. The book was accounted extremely radical. It assumed that the evolution theory had abundantly proved itself true, and that in consequence many of the traditional beliefs of the Christian church must either be modified or dropped altogether. The book, coming from such a source, of course caused a sensation. The church organs assailed its reasoning, pronounced it crude and puerile, and invoked the bishop of the diocese to discipline its author. For a time the bishop kept silent, and it was thought that he intended to ignore the matter entirely as the act of a young man possessed of more zeal than discretion. The authorities of the Church Congress, however, brought matters to a head by inviting Rev. Mr. MacQuarrie to read a paper before that body. The bishop of New York made an emphatic protest in the columns of *The Churchman*. Then Rev. Dr. Donald of New York came out in a counter protest against the bishop, on the ground that it was condemning a man before he was heard. All this stir in New York had the effect to arouse the ecclesiastical authorities of Ohio, who lost no time in intimating that Mr. MacQuarrie would speedily be called upon to explain his views. In consequence of this the Church Congress managers cancelled his appointment as a speaker, and that served to make the jealous defenders of the faith quiet, if not also contented.

The reverend gentleman is now busily engaged in preparing for his ecclesiastical trial next month. He is termed a voracious reader of theology and science, and is a vigorous thinker, whatever his enemies within the church may choose to think of him. In Cleveland he recently delivered a public lecture on "The Conflict Between Capital and Labor," under the auspices of the Cleveland Central Labor Union.

In response to inquiries, the reverend gentleman said that the trial would be an open one, and that he should defend himself with counsel. He said he had not modified his views as to the birth and resurrection of Jesus Christ, and will not. He said he could have escaped the issue by resigning, but as he believed he was right he preferred to face it. He declared he could not conscientiously change his beliefs. He said further that he should have the assistance of some of the most eminent Episcopal clergymen in the country when the trial takes place. And he is confident that he can prove that the views he holds, and for which he is about to be tried, are substantially in accord with those of great numbers of the Episcopal clergymen who hold honored places in the church. He said that in the later edition of his book he had strengthened his arguments on all the points at issue, and he believed it would be very hard to controvert them. The trial promises to create a sensation within and without the church, and its result will be awaited with a wide public interest.

No man ever yet convinced an opponent in argument by depending to invective or vituperation. He who claims to be engaged in purifying Spiritualism, and whose method of doing this is to bitterly attack respectable people, must first be spiritualized himself before he can do any effective work in this direction.

CLEVELAND NOTES are unavoidably deferred until next week.

## Thanksgiving.

Naturally, this festive, transition age of ours probes this honored old festival to discover, if it be possible, some newer and perhaps larger meaning for its annual appointment. The unsatisfied modern spirit searches for what is not so apparent. It protests that Thanksgiving, the original product of New England soil, the offset to the English Christmas and its roast beef with its sacrificial worship of turkey, ought by this time to attire itself in associations that have root in the present, as well as clinging with their ruddy-colored crepeers to the past and gone. And it makes free with its inquiries and suggestions alike, to know whether even a combined religious and domestic observance may not become a healthy transplant rather than a half-meaning memory.

None need fear for this spirit that it would uproot and destroy what takes so strong and abiding a hold on individual hearts through the influence of its welcome private festivities. It does not seek to disturb what it cannot help liking so well. But it silently reaches out its desire for a fresh blaze in the old fire, and a new warmth on the old hearth. It well knows that these times of the world abound with experience, both public and private, that is richly capable of impressing its living features upon an anniversary that so well deserves to wear their lasting expression. It reminds us that, as the men of other days consistently lived their own lives, for which we have gladly honored them in an unbroken series of Thanksgivings for two centuries and more, so should we no less consistently live our lives also. And the observance of the favorite old festival in the largest spirit and with the fullest meaning unquestionably goes far toward complying with so reasonable a demand.

May each recurring Thanksgiving become, in even a wider measure than of old, a universal family festival—filled full and running over with the gladness of a common prosperity and a common content.

## Fifty-Two Years in Harness.

We note in the issue of *The Boston Investigator* for Nov. 19th a column article headed "A Familiar Talk," wherein the veteran publisher and proprietor of that paper, J. P. Mendum, Esq., approaches his subscribers and readers in pleasant vein, and tells them somewhat of the vicissitudes, trials and resultant victories which have attended his long service as an advocate of freedom of thought in this country.

"Our labors, it seems, have had the good effect [he says] to make all more indulgent toward the views held by others; and less religious animosity prevails now than half a century ago. There is more charity, more forbearance than formerly among different religious denominations...."

Fifty-two years is a long time to work in one steady round of care and anxiety. When I first entered upon my task there were many devoted friends who cheered and encouraged me in my work. Most of them have now passed away, but their memory is ever tenderly cherished by me. One by one they have passed to the "great majority," but others coming forward to help on the movement, their loss was not so vividly realized. But when the late editor, my dear friend and adviser—my assistant in all the long years of labor and struggle, of anxiety and care—was taken away, I found myself almost alone, and hardly able to keep on with my work, and continue the paper to which friend Seaver had been so devoted. It would not do to let *The Investigator* die because its old and faithful editor had passed away."

He concludes with an appeal to the friends of liberal thought to rally in support of *The Investigator*, and thus cheer the declining days of the old publisher (now in his eightieth year), so that he may know that his labors have not been in vain.

We knew Bro. Mendum when, early in life, we were printers together in the composing-room of the *Boston Post*; the friendship then formed has continued unbroken to the present hour, and our high appreciation of him as a man and a friend of humanity has never been shaken. We trust it may be years yet ere, at the call of change, he shall lay aside the armor of the earth-conflict he has worn with such enduring honor.

## Homeless and Wretched in a Christian City.

Ellen Welch, a wretched victim of an alcoholic appetite, was found dead in Boston one day last week. Although but thirty years of age, she appeared to be much older. For five years this unfortunate woman has been the slave of alcohol, until, in rags and misery, she found the end in death. In reporting this case *The Boston Herald* says:

"This morning, before Dr. Draper arrived, a white-haired woman, from a dingy tenement on Cove street, went into the lodging-house on Shaving street and looked at the body of the dead woman. She stared at it so long without a movement or word, that some one asked her what she wanted. 'That was my daughter,' she said."

And this in the Christian city of Boston! a city that prides itself upon its charity and humanity! one that expends thousands of dollars annually to elevate the heathen (?) in India, and neglects its own miserable population at home! A city whose ministers preach the "gospel of love," and forget the creatures of God who, through inherited appetites or the force of adverse circumstances live and die in the slums! Why was Ellen Welch allowed to go the downward road for five years, and no helping hand extended to rescue her? That is a question that needs to be agitated. No doubt there are many others in a similar condition. Just think of the mother of Ellen Welch viewing in silence the corpse of her daughter under such circumstances, and when asked what she wanted, replying: "That was my daughter!" Oh! for the true spirit of a Christ to be in our midst!—the spirit which says to the wrong-doer: "Neither do I condemn thee, go and sin no more"; and which lifts up the fallen, pouring the tender balm of helpfulness upon their wounds.

We regret to learn that our old friend and fellow printer on the *Boston Post*, B. P. Shillaber (Mrs. Partington), now lies seriously ill at his home in Chelsea. Our sympathies go out to him in his hour of bodily affliction.

Guns of immense calibre have been recently forwarded to Halifax to defend its coast, which goes to show the foresight of the British, and is a warning that our government should speedily follow suit. To prepare for war in time of peace is the best policy possible to keep the peace. There is no time to lose in this important matter.

## RE-EMBODIMENT.

BY SPIRIT JOHN PIERPONT.

Several questions bearing upon the above subject were recently mailed us by a correspondent in Worcester, Mass. They were intended for our Circle Room, but as the subject has been quite extensively considered in that department of late, and as the Spirit Chairman has decided to attend to queries upon other topics for the present, we handed the above questions to Mr. Pierpont (President of our Free Public Circles) at a private sitting. The following article, embodying replies to W. B.'s queries, is the result:

I will briefly consider the queries of your correspondent, Mr. Editor, from my own standpoint: There are many spirits who do not believe in reincarnation, while there are many who deny the possibility of materialization, and I ask no one to accept or to believe in these mooted questions. I cannot deny that I believe the truth when questioned, though I attempt to force my opinion on no one.

Your correspondent asks in substance the following: If reëmbodiment is true, and a spirit is born several times into physical life, what set of parents can claim him as their own at last? How is reëmbodiment less arbitrary than any other law? Why should an imbecile or idiot who is a creature of circumstance be subjected to such a law, and a criminal escape its operations? A spirit—reincarnated—loses its individuality: what then becomes of the claim of Spiritualism that this is never lost?

To my mind, the law in question—admitting its existence—is a most beneficent one. Nature in her manifold operations on earth, and in connection with animated life, makes death a necessary and benevolent law. Man in the decrepitude of years would drag out a painful, wearisome existence, but for the release brought by death, even were it possible for him to maintain his footing on the planet, and escape being crowded out by the numberless hosts of his kind that would throng the avenues of life.

It may be that W. B. does not know that scientific calculation affirms that there are about seventy births a minute on earth, and as many deaths. In the course of a few centuries even the vast spirit-world would be over-filled at this rate were there no marching on of intelligences making way for those who are to follow them.

Now it is absurd to say there are no separations there. Only those who are *akin in spirit*, whether they ever were related on earth or not, abide together. Many who have been parents on earth have not been drawn into association with those spirits whom one might suppose they would seek. If there is lack of sympathy or affiliation between parent and son, then they will not meet on the other side. It is the *spirit entity* that abides, and the *Supreme Intelligence* alone is the *Divine Parent*—Mother and Father in one. A soul that has been in angel-life five thousand years claims no human being as parent; those whom it has traveled with in love and harmony are its brothers and sisters, whether they were its parents, children, or other relatives, or whether it never knew them on earth. Hence, in the broad light and experience of eternal cycles, no "set of parents" will claim any intelligent soul.

The law of reëmbodiment seems less arbitrary than some other laws—though in reality it is as fixed—inasmuch as we do not find every spirit subjected to its operations, for those who are sufficiently vitalized or stimulated in perception, or in the mental faculties, to press on in spirit by one physical incarnation, are not swept under its control.

An idiot, or imbecile from birth, remains the same in mentality as when he was born, gains no mental impetus from earth-life, and is no more fitted to understand the spiritual world and become a part of its activities than he was before the mortal birth. If he had been fitted for the higher life prior to the mortal existence, then there would have been no call for him to experience a physical career. A criminal is an active spirit—not a nonentity like an idiot—his energies and forces have been awakened, stimulated and vitalized by his earthly experience. He has *misapplied* them, and must pay the penalty in a spirit-world where moral discipline reaches the wrong-doer with unerring power.

A spirit does not lose its individuality through the law of reëmbodiment. This individuality belongs to the soul; it is made up of its natural qualities and energies, and expresses itself according to its advancement. The spirit loses the outward personality of John Smith or Wm. Jones that has served it for a time, and in the course of centuries it does so whether it has been reincarnated or not.

## The "Columbian Exhibition."

According to present appearances the exhibition as planned for Chicago in 1893 is in serious danger of collapse. It seems that several of the head managers are in receipt in advance of large salaries, and have been called to account in consequence by those who object to their present methods. Whether or not the dual authorities there become so bitter as to endanger the success of the Fair remains to be seen. Should this be the case the enterprise would result in failure, and Congress would be called upon by the National Commission to repeal the act that selected Chicago as the most proper locality for the Fair. It would be a lasting disgrace to this country to have the Columbian Exhibition fail through the cupidity of its appointed managers. As '92 is the time the Fair should be held, many people are dissatisfied because it has been delayed until '93. This being the case, it is already mooted to hold Fairs in New York City, and other places, in the autumn of '92, celebrating the great Columbian era. A call in New York, we understand, has already been mooted, to prepare for such a Fair, and a series of festivals to be held during September and October, 1892. Under these circumstances Chicago must look out or she will be shorn of her laurels.

## "Open to All"

Is evidently not the favorite motto with the Regulars in medicine and their friends in Malno. We note by recent issues of the *Bath Daily Times* and the *Bangor Why* that a struggle is now going on over a public hospital in the latter city—it being proposed to rule the homeopaths out of it entirely. This leads the editor of *The Times* to remark to the over zealous medicals: "Now, gentlemen, return to your senses. This is a free country, and any attempts at monopoly in any form of business will reflect against you, most surely."

Mrs. A. E. Cunningham has recovered from her recent illness; her advertisement can be found in another column.

## Verification.

Mrs. O. T. Crockett, of 165 West Brookline street, Boston, informs us that the message of ALICE CROCKETT—given in our Circle-Room through Mrs. Longley, and printed in THE BANNER of Oct. 20th—is correct in detail, and recognized as coming from her spirit-son. The lady says:

"My friends are astonished at the many tests this message contains, and several of them have bought copies of the paper in which it is printed because they wish to preserve it. The two little verses with which my little boy closes the communication are lines that he used to repeat to me from a poem I taught him, and which was a favorite of his and mine. The medium could not have known anything about it."

This message is a great comfort to me, and I intend to have it framed and placed in my room where I can read it every day. No words can express my appreciation and gratitude to the glorious BANNER for the good it has done me, and is doing others, in its Message Department."

Message from Spirit S. B. Brittan, Written through the mediumship of Mrs. M. T. Longley, for Mrs. Lila Barney Sayles:

My Dear Friend Lila: This is indeed a pleasure and a privilege to give you greeting. I hold a warm remembrance of our past associations and friendship in my heart; but to come from the spiritual side and give you sincere words of affectionate regard is over a pleasure to me.

I rejoice to find you always in close fellowship with the cause of Truth. While we may differ upon the aspect of the phenomena, especially as to materialization, we are both in search of Truth, and loyal to its cause.

We can clasp hands in harmony of spirit, and find association in our mutual efforts to present the clearest light to the world.

God bless you, and fill your days with joy and peace. S. B. BRITTAN.

## "Faiths, Facts and Frauds"

OF RELIGIOUS HISTORY," is the title of a striking work from the pen of Mrs. Emma Harding Britten. Bound in cloth, it has been selling until recently at the Banner Bookstore, 9 Bowditch street, Boston, at \$1, but it is now reduced in price to 25 cents per copy.

The Maine dentists are moving for a protective law in that State, which proposed statute is thus shown up effectually in the choice vernacular of one of their watchful critics:

"Any dentist who takes the agency for this bill in any county is a man who trembles in his boots for fear that better workmen are surrounding him and will take his work. The people want the benefit of live, wide awake dentists, who want business and are willing to do good work at low prices, and not a man who is protected by law and charges them outrageous prices for poor work, and if you are not satisfied asks you 'What are you going to do about it?' The law protects him and abuses the people."

"Hands off, I say, of the peoples' constitutional rights. Senators, representatives of Sagadahoc County and the State elsewhere, when you go to Augusta next January, take a lesson from the handwriting put on the wall by these November elections."

On Wednesday afternoon and evening, Nov. 19th, the ladies of the congregation of the First Spiritual Temple, corner Newbury and Exeter streets, Boston, gave a Bazaar and Hygienic Supper, which was largely attended, and exceedingly enjoyable. About one hundred and thirty-five persons partook of a bountiful repast, and the exercises, intellectual and musical, proved very interesting. The returns from the Bazaar and Supper, we are informed, were gratifying to all concerned. Another similar entertainment will be given during the present season.

"THE ESTY FAMILY."—This is a volume of nearly three hundred pages, which deserves the patronage of parents who desire to attract the attention of the rising generation to higher levels of reflection. While it interests in its narrative it likewise instructs by the truths of a noble womanhood and manhood it inculcates. The author, Mrs. Sara E. Hervey, states her purpose in writing it to have been to encourage a disposition in the young "to rise above the common-place drift of every-day life." The examples she places before her readers are well adapted to that end. The book can be had at this office.

PROF. J. JAY WATSON'S popular concerts are to be resumed in Cooper Institute, New York, commencing Dec. 1st. These are attractive entertainments, which through avenues refined, innocent and economical, introduce much pleasure into the lives of our overworked population. Those who may feel disposed to contribute toward a fund to be used for the advancement of this worthy object, will please address A. A. Watson, Sec'y of the People's Popular Concerts, 255 West 43d street, New York.

THE VACCINATION INQUIRY contains its usual amount of evidence of the baneful effects of vaccination and of a rapidly growing disbelief in its efficacy as a preventive. It also states that a Hindu physician of Calcutta has just brought out a book to show that the Hindu system of medicine prescribes methods for the prevention of smallpox, which he claims are far less harmful than vaccination. London: E. W. Allen.

THE INDEPENDENT PULPIT has among its contributed articles No. 3 of "Selfishness the Basis of all Human Actions," "Orthodox Logic," "Christianity and Slavery," and "Evolution Applied to Bibles." Editorially is given "An Examination of Orthodox Logic," and several shorter articles of general interest. Waco, Tex.: J. D. Shaw.

THE FOLIO for November has as its frontispiece a full-page portrait of Miss Esther Palliser; its letter-press miscellany is of interest to professionals and the public, and it gives its patrons upward of a score of pages of music, vocal and instrumental. Boston: White-Smith Publishing Company.

W. H. Vosburgh, magnetic healer, of Troy, N. Y., has removed to 600 River street, that city—a more central location.

The German girls are beginning to complain that American and English girls sent to Germany for education are encroaching upon their matrimonial preserves. These foreign girls not only learn the language quickly, but easily make a conquest of the heart of the susceptible German officer. The number of army officers in Germany with American and English wives is very large, and appears to be on the increase. The German girls say that the American damsels are as expert as young widows in affairs of the heart.

Movements of Platform Lecturers. (Notices under this heading must reach this office by Monday's mail to insure insertion the same week.)

J. W. Fletcher speaks every Wednesday evening before the Psychical Society, 610 6th Avenue, New York. He is open for engagements after Sept. 1st, 1891, en route for California. Address 208 West 43d street, New York City.

Mrs. Abbie N. Burnham lectured in Pittsburgh, Pa., during the month of October; in Attleboro, Mass., Nov. 9th; Fall River, 16th and 23d.

Mrs. Sarah F. DeWolf of Chicago, Ill., so a correspondent writes, has recently spoken to good acceptance in Cleveland, O.

Mrs. Carrie E. S. Twining will lecture in Brockton, Mass., Nov. 30th. Her address for the month of December will be 96 Sixth street, Haverhill, Mass.

Prof. J. W. Kenyon is speaking in New Bedford, Mass., at present.

C. W. Kates and wife resumed meetings in Columbia Hall, Philadelphia, Pa., Sunday afternoon, Nov. 23d. Mrs. Kates holds receptions at the same hall each Monday, Wednesday and Friday afternoon. Their address is 2234 Frankford Avenue.

The address of Mrs. N. J. Willis is No. 7 Douglas street, Cambridgeport, Mass.

We have received from Colby & Rich a copy of Dr. J. M. Peebles's new book, entitled, "Immortality, and our Employment Hereafter." It is a large, neatly-printed book of three hundred and twenty pages, and is the sixth edition of this valuable work. Dr. Peebles is an accomplished writer, and author of some of the standard works on Spiritualism, among which are "Society of the Ages," "Spiritualism Defined and Defended," "Man, Myth, Man or God," "Conflict Between Spiritualism and Darwinism," etc. For sale at BANNER OF LIGHT office, Boston, Mass.—*The Cambridge Dove.*



## NEWSY NOTES AND PITHY POINTS.

**THE BANNER** sends out to its numerous patrons its kindest wishes, and hopes that each will fully enjoy their Thanksgiving dinner.

There is something fundamentally wrong about a man who never gets mad.—*Somerville Journal.*

A company has been organized in this country with twenty million dollars' capital to operate a line of ships for the transportation of man and matter. We predict it will be a failure from the start.

There is a boom in stocks—neck stocks.

## [A SOLEMN FACT.]

Man wants a great deal here below.  
He always cries for more;  
The man who wanted little  
Died long before the war.

Notwithstanding his (K's) own and the medical fraternity's doubts of the ultimate practicality of his new "consumptive method," Professor Koeh has just been decorated by Emperor William with the order of the "Red Eagle" of Germany.

There are two sides to every question, the wrong side and our side.—*Sparks.*

It is mooted by the veteran Spiritualists of Boston to form a social union. A good idea. Go ahead, gentlemen.

The physician who would win a reputation for success must have enduring patients.—*Elmira Gazette.*

**THE ACME OF RASCALITY.**—The fact that arsenic was placed in the food of a Chicago boarding-house, causing the serious illness of several persons.

The very young men and the old are our hope. The middle-aged are hard and fast for existing facts. We pick our leaders on the slopes, the incline and decline of the mountain—not on the upper table land midway, where all appears to men so solid, so tolerably smooth, save for a few excrescences, roughnesses, gradually to be levelled at their leisure; which induces one to protect that the middle age of men is their time of delusion. It is no paradox. They may be publicly useful in a small way, I do not deny it at all. They must be near the gates of life—the opening or the closing—for their minds to be accessible to the urgency of the greater questions.—*Great Thoughts.*

Savings Banks are tender to regular banking institutions. They show which way the wind blows mighty quick.

**CAUSE AND EFFECT.**—"A little less noise, please," said the Superintendent as he passed down the aisle. "There is too much leaven in this class." "We are studying Leviticus," explained one of the boys.—*Chicago Tribune.*

The Irish delegates in this country are after money—sharp.

## A MODERN POLITICIAN.

A pound of Plausibility, of Satire quite an ounce; A medium of Courage, and a bucketful of Bounce; A thick slice of Sentiment, a grain or two of Sense; A teaspoonful of Truthfulness, a gallon of Pretense; A peck of Perspicacity, and quite a quart of Blindness.

A flavoring of Selfishness, and just a pinch of Kindness; With the above ingredients stuff a man of due position. And you may send to Washington a modern politician.

The public schools of Illinois were established in 1825.

**AMERICAN LAW REGISTER.**—"American Rights in the Behring Sea" are discussed by L. Bolser, Jr., in the latest number received. The full text of recent decisions in important cases is given, together with abstracts of others. Philadelphia: The D. B. Canfield Company.

**THANKSGIVING HINT.**—Raisins may be easily stored by pouring boiling water over them and letting them stand for five or ten minutes. Drain; then rub each raisin between the thumb and finger till the seeds come out clean.

Report avers that wolves, coyotes, wildcats and panthers are multiplying in Texas under the protection of the barbed wire fence and the apathy of the State Legislators, and that some of the ranchmen have been compelled to buy a pack of hounds and turn hunters to protect their flocks from the increasing ravages of these *ferre naturi*.

**The Fox Lake Representative** (Wis.) remarks: "Benjamin Franklin once said that he would like to be hermaphrodite sealed up for a hundred years, and then revived, so as to see what Philadelphia would look like." Perhaps the strangest sight, continues *The Representative* (from its standpoint), that would have greeted his eyes, could his wish have been granted, would have been the recent attempt in Philadelphia to break his will. As a Spiritualist it is our conviction that Dr. Franklin's wish to see how the old "City of Brotherly Love" looks at time goes by, is on occasion fully gratified, and that he clearly comprehends the amount of "love" expressed in the attempt above mentioned.

## [SPECULATIVE UNCERTAINTIES.]

Perhaps you're on the street, and make your plans to be a bear;  
You buy a lot of wheat "dirt cheap" and then you get a scare;  
You let it go for nothing; but before quotations close,  
Goes.

It takes a sudden spurt, you see, and

Philadelphia "schoolmarm" seem to be making themselves heard now-a-days. Not long ago one of them took a proper position on the "personal finery" question, and banished bracelets from her (a girl's) school. Now another has forbidden her pupils to run out their tongues when they are practicing penmanship. This leads a wary exchange to remark: "It is doubtful if she accomplishes a reform, however. It is against human nature."

It is said that an invention by which writing can be transferred from paper to iron is the work of a Boston man, who has devised a hard ink with which he writes (backward) upon ordinary paper. That paper is placed in a mold, melted iron is poured in, and when the hardened metal is removed it is found that, while the heat burned away the paper it did not affect the ink, but left the impression of the writing.

An Atlantic City cook knocked her husband down and then poured buckwheat batter on his prostrate form. The injured man ought to have no trouble in proving a clear case of assault and battery.

**HINT TO FARMERS.**—A Western exchange says that a resident of its neighborhood had a well dug thirty-nine feet deep. This well was completed and walled, but was as dry as a powder house. Upon the suggestion of an old well-digger a half bushel of salt was emptied in the well, and in a few days water rose within three feet of the top. The theory is, that after the salt was thrown in the well crawfishes scented it, and made their way from a stream in the ground to the salt, thus giving the well a living stream of water from the crawfish holes.

Men of labor, wake to thinking,  
Shout not with a reeling brain!  
Lips that argue o'er deep drinking  
E'er yield more chaff than grain.—*Eliza Cook.*

**IN MEMORY OF MY WIFE.** [Impromptu by a clergyman.]—Her manners were easy, her fingers were grey, for she was both lady and cook; she could mix you a salad, she could sing you a ballad, and write an unsealable book!

Notwithstanding the statement that whales are becoming extinct, advices from Point Barrow, Alaska, say that native natives nor white men notice any diminution in the number that pass that place each spring.

Dr. Koeh's remedy for consumption is said to be a compound in which silver and gold are conspicuous. These have been tried before without result, only they have generally been administered in liberal doses to the physician, instead of the patient.—*Herald.*

In 1722, the direct process of making steel by immersing malleable iron in a bath of cast iron was first discovered by Reaumur, and this was really the beginning of the manufacture of steel in France.

**Honsford's Acid Phosphate.** Beware of imitations.

## ANOTHER GLANCE IN PARIS.

BY JENNY LACROIX.

To the Editor of the Banner of Light:

The weather in October, foggy and rainy, renders Paris an unfit place to live in this year. I had made up my mind to seek the sunny south of France and winter in Italy, but learning that snow carpeted both places, I came to the conclusion to return home—as the wisest policy under the circumstances. The idea of spending an ugly winter in Rome, etc., where climaxes and heating apparatus are unknown, made my flesh creep in advance. When winter announces itself so early as October one may well expect it to be severe. So it came to pass that homeward bound I would steam. But before leaving I wish to send you some few items.

La Porte St. Martin Theatre, for a few weeks past, has been attracting a great number of witnesses who wished to see Sarah Bernhardt in her new rôle of Cleopatra—and principally the live serpent—so much trumpeted in bills and advertisements as *amoureuse et reptile*. But the fact is that this first tempter of mankind in this rôle is a very harmless thing. This sensational play, written by Victorien Sardou, especially for Sarah Bernhardt, is considered by connoisseurs in Paris as unworthy—as a production intended to "raise the wind," or bring in more money than time. Experts claim that this play has been written to suit translation, or to bring the author a good harvest in foreign countries.

Bull-fights have been introduced in Paris by the Spaniards, and the graceful show bids fair to become here somewhat of a permanent thing, notwithstanding the denunciations of the press. Races, every Sunday, in the neighborhood of Paris, attract immense crowds. The "Lord's Day" is the people's day here. It is a revolution against heaven. Many Americans find it "shocking" to see steers, calves, and horses open on the Sabbath, all over France, and yet these revolutionary people pretend to be liberal minded, of a good allied class. Every nation, as every individual, is distinguished from others by something superior, and it is only by viewing the whole that we can find things all right, and not in any one particular case. Mankind is the great man, as they say in French.

I assisted lately at two plays of Victor Hugo, at the Théâtre Français—*Hernani* and *Ruy Blas*, in both of which Mounet-Sully fills the principal rôles. As I experienced, during the performance of the last piece, a singular spiritual incident, which may be of interest to your readers, I will relate it. I was playing the rôle of Victor Hugo's companion, Delphine (who had been intimate with Victor Hugo in early life), came and told me that the great poet would shortly appear before me, and talk to me—which came to pass. His words, in French, were these: "I have led a life which is entirely agreeable to you?" which corroborated exactly what I felt, that as a spirit, I kept him more about, being simply polite to him, and no more. Answered immediately: "Come to my room after the play and I will tell you the whole." The two latter sat on my bed beside me, and my anxious visitor sat on a chair close to a table. I instantly said to your readers, "Please let me know how you view your new existence, and what are the obligations which you consider you should fulfill?"

This point-blank address startled my guest, and, putting his elbow on the table, I saw him leaning his head on his hand and reflecting before he answered. As he failed to do so, I said to him, "I thought, I addressed him and summarily detailed his position, giving him to understand that he attached too much importance to the present and to the future, which he neglected his admirers—the spirit being too much considered." I told him that I should start on the difficult road which led up to the Temple of Wisdom, during which journey he would meet with many beings who would instruct him, others whom he must benefit.

Before I had time to address him anew there appeared in our midst a new and unexpected visitor, Alfred de Musset, the great French poet, whom I knew well. He immediately said to Hugo: "My dear friend, I will accompany you to your room, and then, then, be cheerful!" This spontaneous outburst of fraternal love and sacrifice pleased us all mightily. What a contrast between the two great poets!

The Cause in Paris is progressing somewhat. New societies have been formed, and the old ones are doing fair to surpass the old schools. There are attempts made also in liberalizing Theosophy. New centers are established in complete rivalry with the Blavatsky system, which is now obsolete in the gay capital. It is out of fashion, which was its immediate import in Paris. Oriental Theosophy is too elementary with its *elementaries*. Theosophy is, like all things that come from the East—Western ideas, clear and simple, broad and liberal, cannot be mated with the complicated and narrow ideas of the Orient, nor produce any offspring fit to live. Therefore, I argue no decided good from the even new attempts made in Paris to liberalize Theosophy or cut it on a different pattern.

The organ edited by the Countess d'Adhemar (American lady), under the direction of Madame Blavatsky, is deficient. It has lived the life of an Eastern rose, and cast its fragrance but to a few nasal appreciators.

The article which I had spent years of mediumistic labor, or, in tabular representation, my twelve spirit-led, I have left in the hands of the Spiritual Society of Paris, of which Mr. Leymarie is the manager. I have parted with that original object of love, so that it may live on here even if I shall have passed onward to my spirit home.

During my three months in Paris this time I received many inquiries, who wished for instruction or tests. With a free hand I gave what came, and often noticed that my clairvoyance went far ahead of what I expected. My own words of prophecy, on the other side, I was eager to satisfy yearning hearts, and enlarge their horizon. In Europe, as well as America, many of the initiated even have expressed wonderment that "the spirit-world should be so much nearer to the material than we are," and the presumption people do possess! That the cause should be so much like the effect! That the mother should take after the child! Instead of the reverse. I dare say that these remarks will strike some of my readers, and be the means of giving them in a new current of thought—the right one! The oak is altogether in the acorn—and no mistake about it. Many would say to me also: "Why, spirits seem to dress as we do." *Reverse it*, as always my answer. To the Parisian ladies I have left to dress for fashion, and the world goes by your dictum, or the inspirations that you receive from the tasty or capricious belles on the other side, who delight in adorning themselves to please and captivate their male partners, apart from other considerations.

Away with the tinctures of theological teachings, that pretend to overturn the beautiful realities of the spirit world. It is high time for the children of earth to reach to teachers, and to long for the promptings of those who, in fact, ignore completely what the other world is. Imagine a blind man leading another. On two occasions a D. D. and a Romanist priest said to me, in the same tones: "You wait until you get into eternity, and then you will be able to tell us what you are saying. Study the word, and learn that eternity has no beginning—has no end—that you never can get into it, nor out of it." My answers simply stunned and perplexed my two would-be teachers. They tried never to think of the real meaning of the words which they slipped so nimbly, and sent forth so foolishly.

Many Spiritualists, and even mediums, are but poorly enlightened on what the other *fluidic* world is. Matter-of-fact instructions on that subject are sorely wanted everywhere. To all, would repeat, that the effect takes after the cause, and let every one remember that plain and simple instruction.

While in Paris, this time, I went to see Mrs. Widow Lewis, a well-known clairvoyant, and she true and medium, whom Kargue used to consult very often when he wrote his celebrated works. This old but youthful-looking lady is the mother of Mr. Louis Auffering, the able editor of the *Chaine Magnétique*, published in Paris and New York. Mrs. Lewis has been used to be the Secretary of Baron du Potet, so well known the world over. Mrs. Auffering's clairvoyance keeps up intact, notwithstanding her advanced age, and it was finely demonstrated in an interview with me, when she saw and described to me the disappearance of Mr. Paul Lecog, in 1860. She saw and described how the missing man had been waylaid and murdered, and where the body was under the snow—all of which turned out to be true. She also saw and described the press related the time and the circumstances of the secession to the skies. Later, in the same way, this medium was the means of discovering and proclaiming how another tragedy took place in Paris, this time, having been heretofore hidden from the public eye, and brought over to Paris, confronted there with his female accomplice, who became State evidence. The case is now pending before the courts, and it excites much public attention. Mrs. Auffering, like Alexis, whom Alexander Dumas speaks of so much in his works, stands forth as a prominent subject in the occult sciences, and is well known among those who take an interest in those things. *La Chaine Magnétique* devotes much space to the Spiritual Philosophy and its phenomena. Paris, Oct. 30th, 1890.

Don't let rheumatism settle on you this month. Try Johnson's Anodyne Liniment; never fails.

## 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 40 Avenue B, Viole 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.

## A SPECIAL OFFER.

We offer a series of CASH PRIZES to the four persons who send us the largest number of new yearly or six months' subscribers to the BANNER 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 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.

## Meetings in Boston.

Spiritual Meetings are held at the Banner of Light Hall, 9 Bowditch Street, every Tuesday and Friday afternoon, from 2 to 4 P. M. These interesting meetings are free to the public.

**First Spiritual Temple, corner Newbury and Essex Streets.**—Spiritual Meetings: Sunday, "Temple Fraternity School for Children," at 11 A. M.; Lecture at 2 P. M., by Mrs. B. S. Lake. Tuesday, Industrial Union at 7 1/2 P. M. Wednesday, Sociable at 7 1/2 P. M. E. A. C. Ganger, Secretary.

**The Boston Spiritual Temple Society, Berkeley Hall.**—Services at 10 A. M. and 7 P. M. Seats free; public cordially invited. William Boyce, President; George S. McNeill, Secretary.

**First Spiritual Ladies' Aid Society.**—Organized 1871; incorporated 1882. Parlor 1031 Washington Street. Business meetings Fridays at 4 P. M. Tea served at 6 P. M. on Thursdays at 3 P. M. Dr. W. A. Hale, Chairman. Mrs. E. A. C. Ganger, Secretary.

**America Hall, 724 Washington Street.**—Echo Spiritualists Meetings Sunday at 2 1/2 and 7 1/2 P. M. Thursdays at 8 P. M. Lectures at 10 1/2 A. M. and 7 1/2 P. M. Dr. W. A. Hale, Chairman. Children's Progressive League meets Sundays at 10 1/2 A. M.

**Dwight Hall, 514 Tremont Street.**—Last Sunday afternoon, Spiritual Meetings at 2 1/2 and 7 1/2 P. M. Mrs. E. A. C. Ganger, Secretary.

**Ladies' Industrial Society** will meet at Twilight Hall, 789 Washington Street, every Wednesday afternoon and evening at 6 P. M. Entertainment at 7 1/2 P. M. Ida P. Whitlock, President.

**Twilight Hall, 789 Washington Street.**—Sundays, at 10 1/2 A. M. and 7 1/2 P. M. Eben Cobb, Conductor.

**Essex Hall, 610 Washington Street.**—Sundays at 10 1/2 A. M. and 7 1/2 P. M. also Wednesdays at 3 P. M. F. W. Mathews, Conductor.

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

**The Boston Spiritual Temple Society** held its usual services at Berkeley Hall last Sunday. Large audiences being in attendance.

Mrs. R. S. Little under influence answered questions from the audience in the morning. These questions led to thoughts of the soul, and its power to progress, which gave the groundwork for an interesting discourse. As it was reported *verbatim* it may appear later.

In the evening her subject was "Are we children of the light?" Through spirit return and their communications, she said, we are getting now a clearer conception of what we may become in the eternity which awaits us when the light within shall not be obstructed as it is by the weight of cares pressing ever upon it, and when the light of wisdom, love, and truth pouring its divine radiance in fullness shall call forth the higher attributes with which all at times feel themselves to be endowed.

A postscript followed the address. Excellent music was furnished by the quartette.

Services at the above hall next Sunday at 10:30 and 7:30. Seats free. All invited. Questions will be received in the morning as questions, but the day will be devoted to the subject of mediumship. In the morning "Mediumship: the Foundation of the Philosophy"—this will include the mental phases of mediumship. In the evening: Physical demonstration—what the requisites of mediumship and what the requirements of the scientific investigator. The speaker, Mrs. Little, who will serve this Society the coming month.

**First Spiritual Temple, Corner Essex and Newbury Streets.**—Last Sunday afternoon, Nov. 23d, the subject of the discourse, through the mediumship of Mrs. H. S. Lake, was upon "Life," the thoughts regarding which were so interwoven with spiritual questions which had been laid upon the desk, that all appeared naturally to be united together.

[A synopsis of the lecture came to hand at so late an hour on Monday that we are obliged to defer its publication until some of the same number when they come to see it in its perfect shape as a lecture.]

Our *Lozenges* need no mattress.

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**Dr. James A. Bliss,** 1320 Washington St., Boston.

**THE** late National Development Medium and Magnetic Healer, still cures the sick through the famous *Red Cloud* and *Blue Cloud* remedies. He has been successful in earth-life when he now works with spirit, through the mediumship of his appointed successor, CORA L. BLISS, his lawful wife, who has been successfully with him in earth-life. Terms for trial package of Magnetized and Developing Papers, 50 cents. Circulars free. 222 1/2 Fifth St., Detroit, Mich. Nov. 29.

**Dr. M. Lucy Nelson,** 1320 Washington St., Boston.

**Mrs. C. Mayo-Stears,** 1320 Washington St., Boston.

**Dr. J. E. Wilson,** 1320 Washington St., Boston.

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*The Globe*, and Dr. E. H. Mathews. Closed with singing. Meetings will be held in this hall, every Wednesday at 8 P. M. Sunday at 11 A. M., developing and healing circle. Regular services at 2:30 and 7:30 P. M. F. W. MATHEWS, Conductor.

**America Hall, 724 Washington Street.**—The Echo Spiritualist Meetings were held here as usual Sunday last, Dr. W. A. Hale, Chairman.

Afternoon—Services were opened with an Invocation by the Chairman; also an address upon "Practical Spiritualism," under control, Miss Nettie M. Holt made remarks to the point, and gave a large number of tests, that were recognized by Mrs. A. Brown, Mr. P. McKenize, Mrs. Chandler Bailey, Mr. I. E. Downing joined in remarks and tests. Bro. Chas. W. Capoll answered with accuracy, under test conditions, upwards of sixty mental questions for people in the audience.

Evening—After an invocation and a short address upon "Heaven," by Dr. Hale, Mrs. I. E. Downing followed with remarks. Father Locke offered remarks to the acceptance of all. Mrs. Downing gave several very interesting tests, that were recognized by Mrs. A. Brown, Mr. P. McKenize, Mrs. Chandler Bailey, Mr. I. E. Downing joined in remarks and tests. Bro. Chas. W. Capoll answered with accuracy, under test conditions, upwards of sixty mental questions for people in the audience.

Thanksgiving services will be held here on Thursday, 27th, at 3 o'clock; also the usual services next Sunday; unexcelled test and speaking mediums will participate. M. M. Holt, Sec'y.

Every Spiritualist should remember the two lectures to be given by Mrs. M. Holt, on the 27th and 28th of the month, 1031 Washington Street, on Nov. 24th and Dec. 1st, at 8 P. M. Public invited. M. M. H.

**First Spiritual Ladies' Aid Society, Parlor 1031 Washington Street.**—A large delegation of the *Chelsea Ladies' Aid Society* was entertained at the last regular meeting. Four persons presented their names for membership. Arrangements were made for the public Tea and Lecture at 2:30 (November 28th). Mrs. Orlome, Mrs. Carrie E. S. Tving, Mrs. Shackley, Mrs. Mason, Mrs. Logan, Dr. Hale, and a large number of other mediums are expected to be present.

Philanthropic persons should remember the worthy objects of this society, and assist those who are endeavoring to carry on its work.

All are requested to remember the circle on next Friday, also the sale on the evening of the same day. Mrs. A. L. W. Sec'y.

**The Ladies' Industrial Society** met at Twilight Hall, 789 Washington Street, Nov. 19th. Business meeting at 3; circle at 4; supper at 6 P. M.; the evening exercises were participated in with interest by our President, also by Mrs. Bennett, Dr. Richardson, Mrs. Storrs, Mrs. Little, Mrs. Chandler, Mrs. Stiles and others. Mrs. H. W. CUSHMAN, Sec'y.

**THE THIRTY-FIRST ANNIVERSARY.**—Patrons and friends are invited to contribute to the Thanksgiving for the children of the North-street Union Mission. Donations of cash, food, clothing, etc., will be thankfully received, and duly acknowledged. Direct to PHILIP DAVIES, Missionary, Hall 293 Washington Street, Boston.

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## Open Now.

The polls will soon be open for the choice of a Mayor. But the poles for the choice articles of your Wardrobe are open now.

Here is one of them. It is our new pattern for the season of 1890-'91. It is made of solid Oak. It has two rows of hooks with ten pegs for clothing. It is fitted with an extra top piece for a stiff hat. It is constructed of extra height for long coats. It is securely set on four extending legs for rigidity and firmness.

While adding all these improvements, we have tried at the same time to lower the price. By the closest figuring, and by making a large quantity, we are enabled to reduce the cost from \$5.00 to \$3, and now offer the Improved English Clothes Pole at that figure.

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THIS BOY LAUGHS

because the Great "Christmas" Box has arrived and it will make 100,000 boys, girls, men and women, old and young, happy; because it contains the greatest lot of Christmas Presents ever seen for the money.

Beautiful things! Something for everyone in the family, father—mother—all of the boys and girls—the baby—and hired girl. Such fun opening the box you never heard of. It is a great surprise to all who get it. It contains so many of the very things everyone wishes to receive. Nowhere can such liberality be found.

We do not ask you to remit in advance, nor run any risks, nor take any chances. We merely ask permission to ship to you a box of these goods, and if after 30 days' trial you are fully convinced that the soap is all we claim, and the extras all we advertise, you can then pay the bill. But if you are not satisfied in every way, no charge will be made for what you have used. How can we do more?

Some people prefer to send cash with order—we do not ask it, but if readers of this paper remit in advance we will place in the box in addition to all the other extras a valuable present for the lady of the house. Articles that are near and dear to the heart of every woman, and that she will be proud of for years to come. Where boxes are paid for in advance, we ship same day order is received. All other orders are filled in their regular turn. Persons remitting in advance can have their money refunded without argument or comment if the box does not prove all they expect. Price of box complete \$6.00.

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**6 BOXES BORAXINE**, (large size), for cleaning wood-work, washing dishes, dairy utensils, removing grease spots or stains from carpets, etc., or general house-cleaning, has no equal. Saves half the labor of washing, is a thorough disinfectant, and is a blessing to every housekeeper who uses it. Remember, BORAXINE is nothing but a fine quality of Soap and Borax pulverized together. It is pleasant for the hands and cannot injure the finest fabrics.

### One-Fourth Dozen Modjeska Complexion Soap.

An exquisite beautifier. Producing that peculiar delicate transparency, and imparting a velvety softness to the skin which is greatly admired. It removes all roughness, redness, blotches, pimples and imperfections from the face. For all toilet purposes it is the luxury of luxuries. Especially adapted for the nursery or children's use, or those whose skin is delicate.

### One Bottle Modjeska Perfume.

A delicate, refined, delicious perfume for the handkerchief and clothing. The most popular and lasting perfume ever made.

### One-Fourth Dozen Ocean Bath Toilet Soap.

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### One-Fourth Dozen Elite Toilet Soap.

**One English Jar Modjeska Cold Cream.** Soothing, Healing, Beautifies the skin, Improves the Complexion, Cures Chapped Hands and Lips.

**One Package Glove Pink Sachet Powder.** Delicate, Refined, Lasting.

### One Bottle (Fancy Patent Stopper) Modjeska Tooth Powder.

### One Stick Napoleon Shaving Soap.

## Our Mammoth "Christmas" Box

Contains a great variety of Toys, Playthings, etc., for the Babies, and sundry useful and amusing things for the older folks. Such as Boy's Tools, Saws, Hatchets, Shovel, Rakes, Hoe, Top, Spinner, "Crack Shots," Games, Jack Stones, Etc.

### IT ALSO CONTAINS

- One fine Silver-Plated Button Hook.
- One Lady's Celluloid Pen Holder.
- One Fancy Tidy.
- One Glove-Buttoner.
- One Package "Steadfast" Pins.
- One Spool Black Silk Thread.
- One Gentlemen's Handkerchief, large.
- Fourteen Patent Transfer Patterns for Stamping and Embroidering Table Linen, Toilet Mats, Towels, Ties, etc.
- One Lady's Handkerchief.
- One Child's Fancy Handkerchief.
- One Illuminated Wall Match Safe (can be seen at night).
- One Package Assorted Christmas Card
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In addition to all of the above articles, we place in each box **ONE ALBUM** containing pictures of the following celebrities:

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| 4. J. G. Whittier,       | 16. Joseph Jefferson, |
| 5. George Bancroft,      | 17. Benj. Franklin,   |
| 6. Abraham Lincoln,      | 18. Henry M. Stanley, |
| 7. Ulysses S. Grant,     | 19. Oliver Perry,     |
| 8. Robert E. Lee,        | 20. Goethe,           |
| 9. Gen. Sherman,         | 21. Schiller,         |
| 10. Thomas Carlyle,      | 22. Alex. Hamilton,   |
| 11. Commodore Farragut,  | 23. John Howard Payne |
| 12. "Stonewall" Jackson, | Etc., Etc., Etc.      |

**OUR PRICE FOR MAMMOTH "CHRISTMAS" BOX COMPLETE IS SIX DOLLARS.**



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## Meetings in New York.

**Adelphi Hall, corner of 62d Street and 7th Avenue.**—The First Society of Spiritualists hold meetings every Sunday at 10:30 A. M. and 7:30 P. M. Meeting for manifestations and general interest. Mrs. J. F. Stiles, President.

**The People's Spiritual Meeting** every Sunday evening at 8 o'clock at Mrs. Morrell's parlors, 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 8:30 Sixth Avenue, between 30th and 31st streets. Good mediums and always present. Mrs. J. F. Stiles, President and the public cordially welcomed. J. F. Stiles, President, 28 Broadway.

**First Society of Spiritualists.**—Nov. 23d, at the morning services, Mr. L. C. Howe discovered on "The Mysteries of the Borderland." There are problems he said, which scientists will not handle, and of which Modern Spiritualism offers the explanation. Spiritualism gives a spiritual side and a psychic center to each fact, and there is no question so vast or difficult that is of importance to the soul to which it cannot furnish the key.

Mediums were present in unusual numbers at the afternoon meeting for manifestations, beside a great many of the interested and curious.

Mrs. M. E. Williams spoke on the "Condition of the Churches." Spiritualists, who have their facts based on knowledge direct from the angel world, she said, discard the ancient beliefs. All honor and praise to the progressive thinker, whether in the pulpit or elsewhere! Mrs. W. said she acknowledged a God and believed in prayer, but they were the prayer and the God of Spiritualism—the practice of good deeds, cultivation of noble ideas, living a pure life, and in the more practical creed of helping our fellow-men.

Mr. T. P. Dunce enlarged on this theme, and was followed by Mr. J. W. Fletcher, who spoke on the subject, "What is Man?" He said there are more Spiritualists in the churches, led by their pastors, than in the halls devoted to Spiritualism; but they are on the fence, as it does not suit present purposes to avow their faith. We should consider everything presented to us, weigh and measure it, and when this is done, carefully and conscientiously, we open the door of that greater and better world—the grand hereafter.

Mr. Fletcher accurately described some spirit forms which he saw; they were identified at once, and recognized as perfect delineations.

In the evening Mr. Howe spoke on the "Possibilities of Man." Mr. L. C. Howe will be given a reception at the home of Mrs. M. E. Williams on the evening of the 23rd inst.

## Haverhill and Bradford, Mass., Brittan Hall.

The speaker before the Union Spiritualist Fraternity last Sunday was Mrs. Kate R. Stiles of Boston, giving an entertaining, inspirational address in the afternoon, followed by many tests of spirit presence, which were recognized. That was followed in the evening by a lecture of equal interest, with attendant descriptions of spirit presence, most of which were recognized.

In the course of the evening Mr. J. P. Hayes sang a ballad entitled, "The Dying Boy," based upon a touching incident occurring in New York many years ago. Following the singing Mrs. Stiles delivered an inspirational address of a very impressive nature.

Next Sunday the platform of Brittan Hall will be occupied by Mrs. B. W. Banks of Haydenville. E. P. H.

**Fall River, Mass., Music Hall.**—The Investigating Society enjoyed a rich treat from the spirit controls of Mrs. Abby N. Burnham of Boston—accompanied by her daughter, Miss Ida F. Burnham, who has a fine, cultivated voice, who gave us a number of choice readings and musical selections. Mrs. Burnham has very acceptably occupied our rostrum for two Sabbaths. Dr. E. R. Wilson, Sec'y.



A cream of tartar baking powder. Highest of all in leavening strength.—U. S. Government Report, Aug. 17, 1890.

## 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 7:30 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 10:30 A. M. and 7:30 P. M. W. J. Rand, Secretary.

**The Woman's Spiritual Conference** meets at Park No. 21 St. James Place, corner Fulton street, every Wednesday evening at 8 o'clock. Seats free; all invited. S. A. McCutcheon, President.

**State of the Cause.**—Mrs. Emily B. Ruggles, 492 State street, writes: "Meetings are being organized in various parts of the city, and public sessions are being held in halls almost nightly. The Independent Club, organized by Mr. J. W. Living, exercises, has continued its gatherings through the entire summer. Mr. Keons is its able vice president.

The Club is about to obtain a charter in order to promote the best interests of the club. Mr. Fletcher will reestablish the Ladies' Aid Society with its various branches of useful work.

A Children's Progressive Lyceum has been organized, and held its first session in the parlors of Mr. and Mrs. Frederick Haslem, No. 470 Willoughby Avenue, where it will continue to convene until a suitable hall can be obtained. Mrs. Haslem has been elected guardian.

Efforts are being made to consolidate the various spirit societies so that meetings may be held under one roof, by securing a suitable building in a central locality easily accessible from all parts of the city. This project includes a home for needy mediums and Spiritualists. Papers are being circulated to obtain funds for this purpose.

I have given my parlors every Thursday afternoon for a circle, the proceeds given in aid of Mr. Pendleton Lapham. Mrs. Walton is to give her mediums table gratis, free, toward assisting needy mediums and for founding a home; and these circles will continue through the winter.

Mr. W. J. Colville is doing excellent service in his lectures on "Spiritual Science of Health and Healing."

One cause of the great awakening here in our city is due to the presence among us of several remarkable healers, one of the most successful of whom is Dr. A. A. Rhoner, whose cures are regarded as equal to those of the old apostolic days.

**Conservatory Hall.**—There was a fine attendance at both Mr. Fletcher's lectures on Sunday; the morning audience was greatly instructed by the second lecture upon "Spiritual Unfoldment," in which proper living, exercise, food and thought for the development of spiritual powers was

indicated. In the evening "Thomas Paine in Spirit-Life" interested the large audience.

Mr. Fletcher will continue his lectures for the remainder of the season.

**New Orleans, La.**—Three weeks ago the Spiritual Association resumed meetings at the hall of the Army of Northern Virginia, 60 Camp street. Home talent has been used with good results.

Last Sunday evening Mr. H. S. Stanley of Boston occupied the platform, and lectured and gave some twenty tests of spirit-presence, most of which were recognized as correct.

The prospects are that quite an interest will be manifested in the Spiritual Cause here this winter, as the audiences are increasing and the spirit of inquiry is plainly manifest. Wm. Brodie, Sec'y.

**Grand Rapids, Mich.**—E. Helen Chellis writes: "We have had with us during November Mrs. Adah Sheehan of Cincinnati. In October Miss Jennie B. Hagan was our speaker. In December we are to have Mrs. A. M. Gladding. There are none better in the lecture field than these estimable workers—satisfying, as they do, the longings of both believers and investigators, and opening the eyes of the willfully blind and egotistic. We have here two societies, one called the 'Grand Rapids Spiritual Union,' the other, (of which the writer is a member) 'The Progressive Spiritualist Society.'"

**Providence, R. I., Minto Hall (corner Washington and Eddy streets).**—The Spiritualist Ladies' Aid Society joined with the Spiritualist Association Thursday evening, Nov. 20th, in giving a supper and entertainment—for the benefit of the latter organization—which was well attended and much enjoyed by all. S. D. O. Ames, Sec'y.

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

**Cumington, Mass.**—Sunday, Oct. 19th, it was expected that Dr. H. B. Storer would address our people, but a storm of great severity prevented, to the great disappointment of a large number who anticipated a rich treat of spiritual things from that able and eloquent veteran lecturer. He is engaged to address us next June, Sunday, Nov. 16th. Mrs. B. W. Banks gave a powerful discourse; the day was fine, and a good audience present. Mrs. Banks opened the meetings in the early summer, and has now closed them.

We have formed a Ladies' Social Circle, meeting every other Wednesday, doing charitable work. A meeting is to be held Saturday evening, Nov. 29th, at the house of L. H. Tower, to arrange for speakers next season. FLORENCE SANBORN.

**Newburyport, Mass.**—Sunday, Nov. 23d, Mrs. Carrie E. S. Twing closed her engagement with our Society. Her lectures during the day and evening surpassed, if possible, all those previously given by her able and eloquent guides. That of the evening treated upon "The Mediumship of the Past and Present," showing their identity. "Ikabod" gave numerous tests of a personal nature.

Mrs. Twing has done us immense good, and has made hosts of friends here. Mrs. C. Fannie Allen will be with us next Sunday. F. H. F.

**Fairfax, Va.**—Mr. F. A. Wiggins of Salem, Mass., was with us two days of last week, giving a public lecture on the evening of each; and though his auditors were for the most part wholly ignorant of the truths of Spiritualism, an impression was made upon their minds that will undoubtedly be lasting, and lead to further investigation. Nov. 24th, 1890. Mrs. C. E. Gillette.

**Beechan's PILLS** cure bilious and nervous ailments.

**Meetings in Philadelphia.**

**The First Association** holds meetings every Sunday at 10:30 A. M. and 7:30 P. M. in the hall 810 Spring Garden street. Children's Lyceum at 2 P. M. Joseph Wood, President; Samuel Wheeler, Vice President; 1116 Wallace street; Robert A. Thompson, Secretary, 614 Venango street.

**The Second Association** meets every Sunday afternoon at 2:30 in the Church, Thompson street, below Front.

**Keystone Spiritual Conference** every Sunday at 2:30 P. M., southeast corner 10th and Spring Garden streets. William Bowbottom, Chairman.

**Nora Ray, THE CHILD MEDIUM.** A captivating book. This is a story of remarkable Spiritualistic power and beauty, depicting in glowing language the wonderful events in the life of the child Nora, and the phase of mediumship which she manifested. Paper, 70 pages. Price 50 cents, postage free. For sale by COLBY & RICH.

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