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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.)

OME day the historian may do for British Spiritualism that which Emma Hardinge United States. Then a history of the rise and progress of the movement in these islands will ers 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. extends backward for thirty-seven years or more-from, indeed, the issuing of the Spiritual not vet been accomplished.

(if apology be needed) is that I may offer to in it in its early days. Séances, receptions, my many and valued friends in the ranks of classes and discussions had, at last, an avail-British Spiritualism, as well as in all other able place for conduct, and the first public parts of the world wherein our banner has meetings in London, actually representing been erected—in the merest outline, it is true—| Spiritualism as a public movement, were ina fragment of the history of British Spiritual- augurated in these rooms. If the methods of ism, culled from records of personal and publishe management had expanded as the move lic connection with the movement during the past one and-twenty years. The other part of | tion would have continued as the head of metmy 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 ultimatewhich 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 published in Glasgow, and last, but not least, long years, have worked so ably and done so

have been such true and patient friends and Medium. Literary Department: Crime and Retribution. 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 spiritteachers 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, denomi-Britten has done for Spiritualism In the nated the "Spiritual Lyceum," in 1866 or '67, and I think in Newman street, off Oxford street-with which D. D. Home and Robert be available for future reference. Such a work | Cooper were associated-can be considered as is needful alike to preserve the facts in the an attempt in that direction. The effort was case, and render justice to those early work- 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 Pro-True, we have a literature of our own, which gressive Library was conducted by him at a cottage house in the suburb of Camberwell. The needed funds, however, were found in Telegraph, in Keighley, in the early fifties-a 1868, and early in that year Mr. Burns entered quaint and curiously interesting journal. But upon the premises that are so well known. the gleaning from the sum of our literature, The opening of his "Institution" was a deand the blending of the matter in one harmo- cided boon, in the condition of the movement nious whole, is the need, and its fulfillment has at this time. And the liberal support it received, averaging a thousand pounds a year for Part of my apology for penning these lines | many years, indicates the confidence reposed ment at large increased, the Spiritual Institu ropolitan 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 diseases were diagnosed and remedies preassemblies. The palm, therefore, belongs to Mrs. Britten as the inaugurator of public lec-

tures, 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 of to-day. The first periodical ever issued in this country was originally named The Yorkshire Spiritual Telegraph, but shortly re christened 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 I wo 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 1866; 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 ly literally compelled to adopt the work with 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, The Two Worlds, now publishing in Manches-

much for the upbuilding of our cause; and who | ter. Thus it is that from one small and littleknown 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 Pregressive Lyceum was organized in 1853-were all well to the fore in the early sixties. Conferences were held in Darlington in 1865, 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 foreseen 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 nar-

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

As showing that "there was something in it," i. e., Spiritualism, my first convincing ex perience 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 was several times elongated, once had a remarkable fire test, and gave innumerable descriptions of departed friends-including names, dates, professions and incidentsand in so clear a manner that almost inva riably instant recognition followed. At times scribed; 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 Ser. jeant 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 medium ship 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 Cavendich Rooms for the first time; while, also, for the first time, my feet were upon approvincial platform at Northampton on Sunday, Sept. 4th, of

[Continued on second page.]

Literary peyartment.

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 white ness. 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

"My God! great God!" he murmured, "is

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

"1-1-was suddenly overcome. Please forgive my weakness, Schor Deltano," he replied, in a weak, gasping tone; and he prayed as only the tried, wrung heart can pray in its hour of culate, upon the very spot where she first bent utmost need and blighted hope.

He turned upon the father of Felicia a countenance so wofully enstamped with grief it would have won the veriest field to pity. But the unnatural father had gone too far to recede. He was compelled to stifle every feeling of complaces, people, things and events, in which I passion; to press on unhesitatingly in the you; you can be statesman, patriot, chieftain, have a more or less distinct lot or part. As crooked path he had chosen. The blue eyes of a leader and a hero among men. Come, let us there is a perpetual interest in personal expe- Percy, wearing the expression of a wounded return to the house; but one precaution, my rience, doubtless mine may not be unaccept- heart's deepest wretchedness, turned their ap- dear Percy, must I bind upon you. Do not pealing glances upon him; he could not disvainly beheld him in his weakness, in the utter ant of what she deems the sacredness of love, 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 Seffor Arcabano, 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 other wise; 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 nieet 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 mad-

> "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 regretthe 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 menblessed consoling angel of my life!"

Philip turned away his head, and wiped his withe Senor Elvino de Arcabano. 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 whither bound. I will return to your house, and make

my adieus, and embark at once."
"I know of no vessel about to sail to-day exway and window were ragged and discolored;

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 calover 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 congratulate my daughter; do not allude to semble. What if the father of her he loved so her engagement; she is so scrupulously observshe 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 Joaquin 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, "Amen! and may you find peace and happi-

ness," 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 deathchill 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, tally endowed her. She has been to me the near the principal gate of the town. He was admitted by a stalwart negro to the presence

The room in which the Seffor received his colleague was sordid in appearance, and untidy in the extreme. Cigar stumps and pipe stems, papers, torn letters, and soiled and greaty en velopes littered the floor; the furniture was of the meanest description; the hangings of door-

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 gruff-"Well, how comes on that affair? Is the fel-

low 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 rufflan. "Well, how did you get rid of him? I mean, when is he going to vamose?"

"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 | He had turned to her mother, saying: 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 do n'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 exasperated, humbled and insulted me! Philinno. 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 retreat one inch! Am I to be in sulted, 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 your 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 von 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—

"Lam 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!" shricked the inhuman foe.

"You could not without implicating your-

self," 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; "

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

ન્સન્સ દેશુ કરામાં કાલાતે એક વાળકોમાં જ છે છે છે કે કહુ સ્કૂલ્પીક

there to existe an tradition requestion in the light

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 unfailing 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.

"Mrs. Deltano, 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 indiffer-

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 daguerreotyped 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 Señor, 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

[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 Kalser he, of high estate,
And Lithe propal forces of fets. A Kalser he, of high estate, And I the usual chance of fate.

His father was a prince; and mine— Why, just a farmer—that is all. Stars still are stars, although some shine, And some roll hid in midnight's pall; But argue, cavil all you can, My sire was just as good a man.

The German Emperor and I
Eat. 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 frau sults him and mine sults me.
And though his sons one day may rule,
Mine stand A1 in the public school.

So let the Kalser have his sway, Bid kings and nations tumble down. I have my freedom and my say, And fear no ruler and his 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 twentytwo 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 crosssections, 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 back bone of the vessel, not only giving it solidity, but also furnishing the foundation on which are placed the enlets 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 in quired.

"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 senor; itas in the neighborhood."

"Perhaps he has gone to visit some of the beautiful senor; itas in the neighborhood."

"We had gine, boilers and shaft. The shaft is ninety-two feet

Spanish to the second to the second to the second to

[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 stanch 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, Liecester and Loughborough in June, Blackburn, Preston, Darling-Burslem, Stoke and Uttoxeter in December. In the following year, 1873, my travels were increased, not only by revisiting all the before for the first times at Llanelley in May, my first Birkenhead, West Hartlepool and Newcastleopinions formed by the friends of Spiritualism 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 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 (1 think) in December of 1877. As the various journals devoted to our Cause give the most of my movespare the infliction of further dates upon you. 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 ofttimes ran high. The public press scurrilous, rarely fair or temperate. To be as a cheat and an impostor, to be hissed, hootsee audiences rise full of riot and mischief, as I remember at Leicester, Edinburg 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 ers, and to all sorts of places. But, hard as experience, and days, too, that had their bright sides as well as their dark ones. I regret not one of ers. They find the road made for them, and everything in order. Sometimes they forget, when at the end of their ordinary week's work and continuous work has been done by others before them, else their present easy task would be difficult, or impossible. Perhaps they do 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 1 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 Swedenalso of a tremendous indictment borg," 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 pleasing 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 levitationary 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. Volckman-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 for our edification and enlightenment.

Borg in a worth office

there has always subsisted a kindly feeling, and in many cases a generous friendship, particularly so with my able condiutor and longtime 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 ton and Bishop Auckland in November, and 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 mentioned places, but in addition appearing medium. Jesse Shepard, the musical medium, a wild, erratic genius, who flashed before us trip to the Principality, Rochdale, in June, like a meteor and disappeared. Mrs. Tappanor Richmond, as she is now-I also met, whose on Tyne in July, Southport and Glasgow in labors in this country are well remembered; August, and Jarrow, Stockton, New Shildon and as a trance speaker she is yet unrivalled. and Saltburn in December. The satisfactory | Lottie Fowler, who gave me some wonderfully correct communications that were all abundas to my usefulness were thus plainly shown by antly 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 nat-July, Sunderland and Bradford in August, and urally 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, pourments from this last named year, 1 can now | ing forth her noble utterances, and then in the very zenith of her fame, it produced an im-It is, however, gratifying to state that in nearly pression 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 was either facetiously ribald or undisguisedly to. In this opinion I am not alone, for it was the unanimous testimony of delighted multicalled a servant of the devil, to be denounced tudes who listened to her fervent words for a number of years in San Francisco (where she ed and pointed at in the streets, and, at times, was veritably a leader of hosts), as well as the to literally take one's life in one's hands, to 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 Perthe discomforts incident to travel in all weath- sia," dictated through David Duguid, the Glasgow painting medium, are the two most strikwere these early days, they were valuable ing of the mental phenomena British medium-

The physical phenomena I witnessed through Mrs. Everitt's mediumship, and which I had them. To-day it is easy enough for the work- 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 they run out to do duty on Sundays, that hard | 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 innot know how much they are indebted to the vidious 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 reïssue a new and enlarged edition of it. My latest sustained attempt was a serial entitled "Wilbram'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 co-workers, and witnessed marvels that indu-bitably established not only their claims to me-diumship, but the undeniable fact that the said marvels were the work of spirits, done they commenced by wrangling over the money

Between myself and my fellow speakers | 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 rule is, 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. Batie of Gateshead, but his ardor mysteriously 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 fencingmatch, 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 dieplay 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 spiritcommunion.

Next, then, as to Spiritualism. This, to me, in its first and simplest phase, is the sensuous amonetration of the continued 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 twentyone 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 Caithness 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 to the consists of a fixed the and and and him without the historial interest and and a finite form the parties of

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been associated with nearly all, if not all, the efforts made at union in our ranks. In 1873 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 socially 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. Wearying "psychometry" had not largely usurped spirit-communion, 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 Coram 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 Spir itualist 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 waneth-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 excelling all seen hitherto.

Cause, that was scarcely represented as a movement in Great Britain, become a tremendous reality, represented by nearly two hundred nublic meetings every week, and by dous 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 dépôts 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," music by Harry Randall; "Beautiful Language," song music by E. W. Rogers; "Steele's Humorous Gems for Male Voices." containing fifteen compositions by Steele, Schnepp, Zollner, Derkum, Kreutzer, Commer, Truhn and Pflet; "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's precisely the same case:

be an assurance to you? Well, here's 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 lilness by the use of Drs. Starkey & Palen's Compound Oxygen Treatment. This treatment has been used in over 55,000 cases, by physicians in their practice and by individuals independently.

It is a grand specific in cases of asthma, catarrh, consumption, hay fever, headache, neuralgia, rheuma tism, bronchitis, and all complaints of a chronic nature. 200 pages of testimonials, each concluding with the name and address. You will know oxacily where to find every gratified man and woman who has so heartily endorsed the Compound Oxygen Treatment.

Return mail will bring you the book without charge if you will send your name and address to Drs. Starkey & Palen, 1629 Arch street, Philadelphia, Pa., or 120 Sutter street, San Francisco, Cal.

Bunner 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 here, and brings words of comfort to me and mine.'

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 an intitled to espouse any religion. 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 mediaval 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 'Show me a man or woman who neglects the Sabbath, and I will show you one who is nil spiritually.' I suppose by the term 'nil,' he means 'no good.' If so, I can give him the names of men and women in Lowell who in 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 days, admitted that

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 legis

lation.

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 accursed enemy of Sun-'if it were not for the accursed enemy of Sun-day observance [the Sunday newspaper] the churches would have larger and more interest-ed congregations,' is either a pitiful commen-tary upon the quality of spiritual food dealt out by the ministry-or some of them at least -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: "1 notice an article in the BANNER OF LIGHT of Nov. 8th called 'Fraudulent Manifestations,' and having reference to one which appeared in the Clereland World of Oct. 24th. The writer was present at that scance, also my brother. There were about twenty persons in attendance, including the four conspirators, one of them a young man from The World. These in-dividuals 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. Finally, in twenty one years, I have seen a 'ause, that was scarcely represented as a programment in Great Britain, become a tramen. present, who always comes with this Indian

I do not think there was a person present but would sign this article, except the four in-dividuals 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 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 action the circulators 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 scances here, all 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.

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. Greenlief and others, bear witness to the good work recently done in their vicinage 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 and Mrs. Greenlief and others, bear witness to

complished a great amount of good, making many friends who join with us in recommending him as a true and reliable medium, standing among the very highest, especially as a clair-voyant 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 always be found bearing aloft THE BANNER in spite of foes without and enmity within the army.
Spiritual matters look very promising here.
Miss Jennie B. Hagan is fulfilling in a most satis-

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 wove 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 spirituality and 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 carnest, 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 Effle Moss of New York as a materializing medium. A year ago last March 1 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. Finck of Galveston, verifying her materialized at the force with Mrs. Now. my-very satisfactory-experience with Mrs

ceived a message from his spirit-mother through Mrs. Finck of Galveston, verifying her 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 Katle to go into the cabinet, which she did; Katle said Mrs. Moss was sleeping soundly in a chair all the time they were there. Katle

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. large woman.

The cabinet, room and contents at these se ances were the roughly 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-Richings having just closed a series of lectures here upon subjects pertaining to Spiritualism, and given such general satisfaction to the Society of Spiritualists, and aroused 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 among us; 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, too, let me add that Mr. Richings, 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.

President Muncie Society.

The Daily Herald (of Muncie) for Nov. 12th

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

"The lecture given at the Opera House last "The lecture given at the Opera House has evening by Helen Stuart-Richings 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. Richings 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 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. She 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 other 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 n't 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 earnest ness as a Spirand 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

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



gy, thin and weak. But you can for-tify them and build them up, by the

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VLL NERVOU

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



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

"Things Worth Recording."

Under this head Mrs. Love M. Willis has, for some time past, been contributing to THE BAN-NER'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 expositions 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 disseparate 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 mat ter; 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 itwas 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 his estimation is simply "a cultivated disease of the ner vous 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 ferred until next week.

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 Micgocosm 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 timelengths 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 imnonderable 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 ight 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 MacQueary has, until recently, been the rector of the Episcopal church of Canton, in the State of Ohio. Some time ago 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 tended to ignore the matter entirely as the act | so that he may know that his labors have not | before the mortal birth. If he had been fitted 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. MacQueary 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. MacQueary 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 in-

No man ever yet convinced an opponent n argument by descending 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.

terest.

Thanksgiving.

Naturally, this restive, 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 ('hristmas 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 creepers 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 Inves tigator for Nov. 19th a column article headed A Familiar Talk," wherein the veteran publisher and proprietor of that paper, J. P. Men dum, 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

"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 re ligious 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 he wrote and published a book entitled "The 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 my self 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 Inves- no mental impetus from earth-life, and is no tigator, and thus cheer the declining days of more fitted to understand the spiritual world kept silent, and it was thought that he in- the old publisher (now in his eightieth year), and become a part of its activities than he was been in vain.

We knew Bro. Mendum when, early in life, we were printers together in the composingroom 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 savs:

"This morning, before Dr. Draper arrived, a whitehaired 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 unfortunates 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 ad-

verse 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 wrongdoer: "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 orwarded to Hallfax 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 PIERPONE.

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. Prespont (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 be lieve 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 aspirit 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

To my mind, the law in question-admitting its existence—is a most beneficent one. Na ture 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 cientific 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 arbirary than some other laws-though in reality it is as fixed-inasmuch as we do not find every spirit subjected to its operations, for hose who are sufficiently vitalized or stimulated in perception, or in the mental faculties, to press on in spirit by one physical incarnaion, are not swept under its control.

An idiot, or imbecile from birth, remains the same in mentality as when he was born, gains 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 reembodiment. This indi viduality 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

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 Maine. We note by recent issues of the Bath Daily Times and the Bangor Whig 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 mediloos: " Now, gentlemen, return to your senses. This is a free country, and any attempts at monopoly in any form of business will react against you, most surely."

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

Verification.

Mrs. U. T. Crockett, of 165 West Brookline street, Boston, informs us that the message of ALLIE Unockerr-given in our Circle-Room through Mrs. Longley, and printed in THE BANNER of Oct. 25th-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. Long-

written through the mediumship of Mrs. M. T. Longley, for Mrs. Lita Barney Sayles:

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

eause.

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. BRETTAN.

"Faiths, Facts and Frauds

OF RELIGIOUS HISTORY," is the title of a striking work from the pen of Mrs. Emma Hardinge Britten. Bound in cloth, it has been selling until recently at the Banner Bookstore, 9 Bosworth 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:

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 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 ot 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 INQUIRER contains its usual amount of evidence of the baneful effects of vaccination and of a rapidly growing disbellef in its efficacy as a preventive. It also states that a Hindu physiclan 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.

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 letterpress 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 fonday's mail to insure insertion the same week.]

J. W. Fletcher speaks every Wednesday evening be-fore the Psychical Society, 510 6th Avenue, New York. He is open for engagements after Sept. 1st, 1891, en route for California. Address 208 West 43d street,

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. Twing will lecture in Brockton, Mass., Nov. 30th. Her address for the month of De-cember will be 9 Sixth street, Haverhill, Mass.

Prof. J. W. Kenyon is speaking in New Bedford, Mass., at present.
G. 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 Douglass street, Cambridgeport, Mass.

We have received from Colby & Rich a copy of Dr. J. M. Peebles's new book, entitled, "Immortality, and our Employments Hereafter." It is a large, neatly-printed book of 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 "Seers of the Ages," "Spiritualism Defined and Defended," "Jesus, Myth, Man or God," "Conflict Between Spiritualism and Darwinism," etc. For sale at BANNER OF LIGHT office, Boston, Mass.—The Carrier 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 deliars' capital to operate a line of air 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 Koch 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, gen

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

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 protest that the middle age of men is their time of delu slon. 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

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

The Irish delegates in this country are after money

A MODERN POLITICIAN.

A MODERS FORTH LASS.

A pound of Plausibility, of Satire quite an ounce;
A modeum of Courage, and a bucketful of Bounce;
A thickish slice of Sentiment, a grain or two of Sense;
A teacupful of Truthfulness, a gallon of Pretense;
A peck of Perspicacity, and quite a quart of Blind-

A flavoring of Selfishness, and just a pinch of Kind-With the above ingredients stuff a man of due "po-

And you may send to Washington a modern politician.

The public schools of Illinois were established in

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.

She

It takes a sudden spurt, you see, and

Philadelphia "schoolmarms" 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 PRAIRIE 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
Ever yield more chaff than grain.
—Eliza Cook.

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

Notwithstanding the statement that whales are be coming extinct, advices from Point Barrow, Alaska, say that neither natives nor white men notice any diminution in the number that pass that place each spring.

Dr. Koch's remedy for consumption is said to 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.

HORSFORD'S ACID PHOSPHATE. Beware of

ANOTHER GLANCE IN PARIS.

BY HENRY LACROIX.

To the Editor of the Banger 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 chimneys 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.

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 Theatro, for a few weeks past, has been attracting crowds of eager witnesses who wished to see Sarah Bernhardt in her new rôle of Cleopatra—and principally the tive serpent—so much trumpeted in bills and advertisements as amost dangrous reptile. But the fact is that this first tempter of womankind in this case is a very harmless one. This sensational play, written by Victorien Sardou, especially for Sarah Bernhardt, is considered by connoiseurs in Paris as unworthy—as a production intended to "raise the wind," or bring in more money than fame. Experts claim that this play has been written to suit translation, or to bring the author a good harvest in foreign countries.

Buil-fights have been introduced in Paris by the Spaniards, and the disgraceful 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 neople's day here. It's a revolution against heaven! Many Americans find it "shocking" to see stores, cafés and theatres open on the Sabbath, an over France, and yet these revolutionary people pretend to be liberal minded, of a go ahead class. Every nation, as every individual, is distinguished from others by something superior, and it is only by viewing the whole of them 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 Théatre Françuis—Hernani and Ruy Blas, in both of which Mounet-Suily fills the principal roles. As I experienced, during the performance of the last piece, a singular spiritual incident, which may be of interest to your readers, I will briefly relate it. During an entracted my spirit companion, Delphine (who had been intimate with Victor Hugo in earth-life), came and told me that the great

Before I had time to address him anew there ap-

AMERICAN LAW REGISTER.—"American Rights in the Behring Sea" are discussed by L. Bolsot, 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 stoned by pouring boiling water over them and letting them stand for five or ten minutes. Drain; then raised come out clean.

Report avers that wolves, coyotes, wildcats and panifiers 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 huntsmen to protect their flocks from the increasing ravages of these feror nature.

The For Lake Representative (Wis.) remarks: "Benjamin Franklin once said that he would like to be hermetically sealed up for a hundred years, and that he would like to be hermetically sealed up for a hundred years, and therefore, 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 as time goes by, is on occasion fully gratified, and that he clearly compended that my clairvoyance went far ahead of the ranchment and more of the even 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 as time goes by, is on occasion fully gratified, and that he clearly comprehends the amount of "love" expressed in the attempt above mentioned.

nearts, 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 like ours"! What a fund of ignorance and 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 putting them in a new current of thought—the right one! The oak is alto gether in the acorn—and no mistake about it. Many would say to me also: "Why, spirits seem to dress as we dot" "Reverse it" is always my answer. To the Paristan ladies I often said: "You are mediums for fashion, and the world goes by your dictum, or the inspirations that you receive from the tasty or capricious belies 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 teach those would-be teachers, their clerical advisers, who, in fact, ignore completely what the other world is. Imagine a blind man leading another. On two occasions a D. D. and a Romish priest said to me, in the same tones: "Wait until you get into eternity." "What," replied I, "you know not 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 advisers. They had never thought of the real meaning of the word which they lisped 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 Pa

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 pittents treated by Oct. 4.

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

J. Jac 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 Ban-NER OF LIGHT before the 1st of June, 1891. The prizes will be rated as follows:

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

Here is an excellent opportunity for Platform Speakers and Mediums to call attention to the oldest and best spiritual paper in the world-a journal of eight pages, that for \$2.50 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 Hail, 9 Bosworth Street, every Tuesday and Friday afternoon, Mrs. M. T. Longley occupying the platform; J. A. Shelhamer, Chairman. These interesting meetings are free to the public. First Spiritual Temple, corner Newbury and Exeter Streets.—Spiritual Traternity Society: Sunday, "Temple Fraternity School for Children" at 11 A. M.; Lecture at 24 P. M., by Mrs. H. S. Lake, Tuesday, Industrial Union at 74 P. M. Wednesday, Sociable at 74 P. M. E. A. C. Sanger, Secretary.

The Boston Spiritual Temple Society: Barbalay.

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. McCrillis, Treasurer.

First Spiritualist Ladies' Aid Society.—Organized 1857; Incorporated 1882. Pariors 1031 Washington street. Business meetings Fridays at 4 P. M. Tea served at 6 P. M. Public meeting, with music, addresses, tests, etc., at 7 b. P. M. Mrs. E. Barnes, Pres.; Mrs. A. L. Woodbury, Sec'y. America Hatti, 724 Washington Street.—Echo Spiritualists' Meetings Sunday at 2½ and 7½ P. M.; also Thursdays at 3 P. M. Dr. W. A. Hale, Chairman.—Children's Progressive Lyccum meets Sundays at 10½ A. M.

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

Ladles' Industrial Society will meet at Twilight Hall, 189 Washington street, every Wednesday afternoon and even ing, Circle at 4. Supper at 6, Entertainment at 7½. Ida P. A. Whitlock, President. Twilight Hall, 780 Washington Street.—Sundays, at 10½ A.M., 2½ and 7½ P.M. Eben Cobb, Conductor.

Engle Hall, 616 Washington Street.—Sundays at 10% A. M., 2% and 7% P. M.; also Wednesdays at 3 P. M. F. W. Mathews, Conductor. Chelsen, Mass.—The Spiritual Ladies' Aid Society holds meetings in Pilgrim Hall, Hawthorn street, afternoon and evening of the first and third Tuesdays of every month. Friends cordially invited. Mrs. M. L. Dodge, Secretary.

The Boston Spiritual Temple Society held its usual services at Berkeley Hall-last Sunday, large audiences being in attendance.

Mrs. R. S. Lillie (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

discourse. As it was reported cerbatim 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 now is by the weight of cares pressing ever upon it, and when the light of wisdom, love, and truth pouring its divine radiance in follness shall call forth the higher attributes with which all at times feel themselves to be endowed.

A poetical improvisation followed the address. Excellent music was furnished by the quartette.

Services at the above hall next Sunday at 10:30 and 7:39. Seats free. All invited. Questions will be received in the morning as questions, but the day will be devoted mainly 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 inquirer. The speaker will be Mrs. Lillie, who will serve this Society the coming month.

First Spiritual Temple, Corner Exeter 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 numerous questions which had been laid upon the desk, that all appeared naturally to be united to gether

gether.

[A synopsis of the lecture came to hand at so late an hour on Monday that we are obliged to defer its publication until our next issue.]

Next Sunday will be the last appearance of Mrs. Lake on this platform until Jan. 4th. During her engagement at Washington Mr. Albert E. Tisdale will be the speaker.

School for children each Sunday at 11 A. M. Rehearsal of song at 2:20 P. M., just previous to the service. Meeting of the Industrial Union next Tuesday evening. Usual song service and social Wednesday evening. Friday afternoon meeting for women at 2:30.

Dwight Hall, 514 Tremont Street.-Last Sunday forenoon the usual developing circle was well

attended.

day forenoon the usual developing circle was well attended.

Afternoon.—Music by Mrs. I. H. Frost; invocation and remarks by Mrs. Dr. Heath. Dr. A. D. Haynes spoke of the power of the spirit-world to lead us into higher states of enjoyment. Mrs. Dr. C. H. Loomis Hall gave psychometric readings, with descriptions of spirit-friends; recognized as correct.

Miss Jennic Rhind spoke interestingly, and gave some typical visions in her usual interesting manner. Miss Peak of Medford gave tests and readings. Mrs. A. E. Cunningham, under control, gave tests consisting of names and full descriptions of spirit-friends. Mrs. Besse gave very fine tests. Mr. Jackson Hall deprecated a too great anxiety for tests by those who have had enough to convince them of the reality of spirit-communion, while admitting that investigators have a right to ask for them in order that they may believe in spirit return.

Mrs. Josephine R. Stone defined psychometry as a silent power that may be exercised for good—giving several excellent readings in illustration of its truth.

Evening.—Music by Mrs. Prost, invocation and remarks by Mrs. Dr. Heath in reference to churches being opposed to Spiritualism. Dr. Haynes spoke very earnestly upon the subject of "The Connection of the Finite with the Great Infinite."

Mrs. J. E. Wilson said that we should follow the teachings of J-sus of Nazareth and try to extend the hand of friendship to all, going about doing good, supplementing her address with tests. Dr. C. D. Fuller, under control, made remarks and gave personal descriptions and names of spirits, among them Lieut. Jones of Co. K. 6th Mass., killed at Antietam. Mrs. Peak followed with further tests, and Mr. F. A. A. Heath spoke in behalf of the BANNER of Light as an earnest exponent of Spiritualism and an advocate of whatever has a tendency to elevate humanity.

F. W. Baker spoke regarding the manner in which spirits control mediums.

Meeting closed with music by Mrs. Frost.

Eagle Hall, No. 616 Washington Street. Wednesday, Nov. 19th.—Music by Mrs. Staples. Remarks by Mr. Mathews. Remarks, tests, and read-

marks by Mr. Mathews. Remarks, tests, and readings by Mrs. J. R. Wilson, Mrs. Chandler-Bailey, Mrs. M. W. Leslie, Mrs. Wilkinson, Mrs. Staples, and Dr. C. D. Fuller, Sunday morning, Nov. 24th.—The developing circle was participated in by large numbers. Magnetic treatments given by Drs. Blackden, E. H. Mathews, Willis, Chute, and Tripp.

Afternoon.—Singing by Mrs. Staples and the congregation. Dr. Blackden presided. Dr. E. H. Mathews made remarks and gave readings, as also did Mrs. J. E. Davis, Mr. C. M. A. Twitchell gave reminiscences of his experience as a Spiritualist. Remarks by Mrs. Wardwell, Mrs. Wilson, Dr. Thomas, David Brown and Dr. Blackden. Psychometric readings by Mr. Brown and Mrs. Bailey. Song by Mr. Anderson.

The Otobe, and Dr. E. H. Mathews. Closed with singing.
Meetings will be held in this hall every Wednesday
at 3 P. M. Bunday at 11 A. M. developing and healing
circle. Regular services at 2:30 and 7:30 P. M.
P. W. MATHEWS, Conductor.

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

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 Nettle M. Holt made remarks to the point, and gave a large number of clearly-recognized tests. Mrs. M. A. Brown. Mr. P. McKenzie, Mrs. Chandler Bailey, Mrs. I. E. Downing joined in remarks and tests. Bro. Chas. W. Capell 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 fine tests. Mrs. Maggle Poisom Butler, in well-chosen words, said that Spiritualism meant, practicality, that missionaries were needed right here in Boston—the "Hub" of liberality, Christianity and wealth—to alleviate suffering, instead of going to distant shores. She also gave some very fine tests, which were vertified.

Miss N. M. Holt followed with remarks of interest in the same line; she also gave several tests, which were correct in detail. Dr. C. H. Harding's remarks were full of enthusiasm for right and justice; he also gave several correct tests and psychometric readings. Services were interspersed with excellent music by the usual talent—Miss C. Campbell, planist; F. F. Harding, cornetist. Good audiences convened throughout the day. Services Thursday, 20th, were well attended and very interesting. The Chairman, Dr. Hale, Miss Nettle M. Holt, Mrs. Mary E. Pierce, Mr. Henry H. Warner, Mrs. Nellie F. Thomas made remarks of interest, which were correct; in closing, Dr. Hale, under influence, gave one of his very marked test séances, glving a large number of names, dates, ages, details, etc., which were acknowledged in every instance.

Thanksgiving services will be held here on Thursday, 27th at 3 o'clock also the usual services next Thanksgiving services will be held here on Thurs-

day, 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 Every Spiritualist should remember the two lectures to be given by Carrie E. S. Twing in the Ladles' Ald Parlors, 1031 Washington street, on Nov. 24th and Dec. 1st, at 8 P. M. Public invited. M. M. H.

First Spiritualist Ladies' Aid Society, Parors 1031 Washington Street.-A large delegation of the Chelsea Ladies' Ald Society was entertion of the Chessel Ladies Ala Society was enter-tained at the last regular meeting. Four persons pre-sented their names for membership. Arrangements were made for the public circle next Friday at 2:30 (November 28th). Mrs. Odlorne, Mrs. Carrie E. S. Twing, Mrs. Shackley, Mrs. Mason, Mrs. Logan, Dr. Hale, and a large number of other mediums are ex-

Twing, MIS. Sugarday,
Hale, and a large number of other mediums are expected to be present.

Mrs. A. E. Barnes and Dr. A. H. Richardson welcomed the large company in the evening—Mrs. Pratt and Mrs. Boyden responding in behalf of the Chelsea Association. Miss E. Lanson, Miss Amanda Balley Mrs. M. A. Chandier and Mrs. Dr. Webster joined in the exercises.

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.

The Ladies' Industrial Society met at Twillght

Hall, 789 Washington street, Nov. 19th. Business meeting at 3; circle at 4; supper at 6 P. M.; the even ing exercises were participated in with interest by our President, also by Mrs. Bennett. Dr. Richardson, Mrs. Storrs, Mrs. Lillie. 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 Northstreet Union Mission. Donations of cash, food, clothing, etc., will be thankfully received, and duly acknowledged. Direct to
PHILLIP DAVIES, Missionary,
Hall 2029 Washington street, Boston.

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LOUNGE BED 57 Graves' Patent Improved. Thousands have used and commend them. Thousands have used and commend them. People prejudiced because of other kinds are enthusiastic in favor of this invention when they come to see it in its perfect shape as a lounge, for it does not betray the least sign of a bed. Sofa Beds, \$20 to \$50. Send for circular Our Lounge Beds need no mattress.

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13teow Dr. James A. Bliss,

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HAS removed to 8 Cottage Place, off 1242 Washington street. Circles Sunday evening, 7:45; Thursday, 2:30 P. M. Sittings dally. Sundays 10 to 4, 81.00. Magnetic Treatments. lw Nov. 29. CORRECT DIAGNOSIS of your Disease, with Medicine, on receipt of letter, sex, age, leading symptoms and 50 cts. DR. CARPENTER, 80 Berkeley st., Boston, Nov. 29.

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ALL purchasers of C.P. Longley's book of beautiful songs, "Echoes from an Angel's Lyre," will receive as a premium one copy of the same author's songs with sheet music, bearing lithographic title-page, with portraits of Mr. and Mrs. Longley. Also a copy of grand temperance song and music entitled "Grand Jubilee, or Marching Away." Purchasers may select the premium they desire from the list of songs in our advertising columns. Price of book postpaid, \$1.12.

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Price 25 cents, postage free. For sale by COLBY & RICH. NATIONALISM;

Or, The Next Step in Civilization. Au Inspirational Address by W. J. COLVILLE, delivered in Twilight Hall, Boston. Mass., Sept. 30th, 1890.
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Mrs. Dr. Bell. Remarks by Mrs. Staples, Mr. Melvin of Mrs. Dr. Bell. Remarks by Mrs. Batlets, Mrs. Macden. Tests by Mrs. Wright. Address by Mrs. Staples, Mrs. Melvin of Mrs. Wilsh. Remarks by Mrs. Batlets, Mrs. Raylor and Mrs. Brown and Mrs. Batlets, Mrs. Taylor and Mrs. Brown and Mrs. Staples, Mrs. Taylor and Mrs. Wright. Address by Mrs. Staples, Mrs. Mrs. Mrs. Dr. Bell. Remarks by Mrs. Staples, Mrs. Melvin of Mrs. Dr. Bell. Remarks by Mrs. Bell.

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CELERENE.—Cureo Paipitation, Nervous Headache, Nervous Dyspepsia, Insomnia, Despondency, and all female weaknesses. A very pleasant, harmless and wonderfully efficacious remedy. \$1.00 per bottle.
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cold or Cough, if taken in time. Greatest value in Consumption. 810e per bottle.

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Diagnosts Fire. If in doubt which remedy to order, send name, age, sex, and leading symptom, with stamp, for reply. For a clairyoyant diagnosts in full, send lock of hair and fee, 82.00.

The above sent prepaid by mail or express on receipt of price with full directions, by addressing DRS. STANSBURY & WHEELOC'K, 443 Shawmut Avenue, Boston, Mass. Agents wanted. Clairyoyant Physicians, Magnetic Healers, Mediums and Medieine Dealers supplied on liberal terms. Special inducements; send for circulars and terms. Pacific coast supplied from 305 Scott street, San Francisco, Cal. Also for sale by COLBY & RICH.

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Dr. Storer's Sure Remedies. NUTRITIVE COMPOUND.—Best remedy for all Female Complaints. Sl.09 per box.
AVII-BLIOUS FOWDER.—Surecure for Liver,
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Also supplied by COLBY & RICH, 9 Bosworth st., Boston. Nov. 22. Dr. and Mrs. W. A. Towne. MAGNETIC, Mind and Massage Treatments, also remedies furnished. Now located at Hotel Aldrich, 26 Berkeley street, Boston. Hours 10 to 7. 18 Nov. 16.

DROF. BEARSE, Astrologer. Office 172 Washington street, Rooms 12, 13 and 14, Boston, Mass. Whole life written; horoscope free. Reliable or Business, Mariage, Disease, Speculation, etc. Send age, stamp, and how of birth if possible. 10 www. Nov. 29. I ADIES! write for terms. \$3 sample Corset free to agents. Schiele & Co., 287 Broad #ay, New York.

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LONGLEY, and representing a Spiritual Scen
of much significance and beauty.

"We will Meet You in the Morning."
"Little Birdle'a Gone to Rest."
Open the Gates, Beautiful World."
Echoes from Beyond the Vell," with flute obliga
"Sweet Summer-Land Roses."
"Gentle Words and Loving Hearts."
"Your Darling is Not Sleeping."
"Yacant Stands Her Little Chair."
"Back from the Silont Land."
"What Shall Be My Angel Name?"
"Glad That We're Living Here To-day.
"Ever I'll Remember Thee."
"Love's Golden Chain." rearranged.
"All are Waiting Over There."
"Open Those Pearly Gates of Light."
"Thoy'll Welcome Us Home To-morrow."
"Mother's Love Purest and Best."
"There are Homes Over There."
"On the Mountains of Light."
"The Augel Kisseth Me."
"I Love to Think of Old Times."
"The Augel Kisseth Me."
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Thirty cents each, four for \$1.00. The last nine Songs of this list are also published with plain title-pages, which sel for twenty-live cents per copy, or five copies for \$1.00. For sale by COLBY & RIOH.

NEW GOSPEL OF HEALTH CONTAINING seven sections on Vital Magnetism and illustrated manipulations, by DB. STONE. For sale 48 this office. Price \$1.25; cloth-bound copies \$2.09

Message Department.

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

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

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

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

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

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

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

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

Report of Public Séance held Oct. 28th, 1890. Spirit Invocation.

Report of Public Séance held Oct. 28th, 1890.

Spirit Invocation.

Oh! thou Divine Spirit of Eternal Truth, inspire our hearts at this moment with a new conception of thy love and of thine infinite power; stimulate our minds with new thoughts of the immensity of the existence that stretches on before mankind, replete with experience and filled with possibility; quicken our perceptions, so that we may understand more clearly those lessons outlined before us which we must learn in order to expand our natures and to unfold in faculty and attribute of being. May we come under thy ministering influence, so that we shall see these things and comprehend our relationship to thee and to thy holy ones who do thy will in works for humanity's sake. We bring to thee at this time our aspiration and our thankful praise. We are indeed grateful for the life that has come to us in this day and generation. We praise thee that we may behold and learn of the experiences of the past, that we may study the history of the race, note its struggles and realize something of its triumphs and achievements, and that by a contemplation of these we may profit and grow, and understand that which now is.

We turn from the present, asking of the future what it has in store for man, what are to be its unfoldments, what shall be its attainments and achievements. Oh! may we realize that it is the living now that we must comprehend; and just as we shall profit by the experience and discipline of the present, just as we shall put our best effort into the work of to-day, just as we shall put our best effort into the work of to-day, just as we shall put our best effort into the work of to-day, just as we shall put our best effort into the work of to-day, just as we shall put our best effort into the work of to-day, just as we shall put our best effort into the work of to-day, just as we shall put our best effort into the work of to-day, just as we shall put our best effort into the work of to-day, just as we shall pather up all that is best and brighte whose works, forever unfolding in magnificence before our sight, reveal wondrous tokens of thy love, thy wisdom and thy power. Amen.

Questions and Answers. CONTROLLING SPIRIT .-- We will now attend to your questions, Mr. Chairman.

Quest. - [By Jay Chaapel.] Will the conflict now existing between capital and labor, and the endeavor of Church and State to suppress free speech upon certain physiological subjects, cause another war similar to that of 1861-5:

Ans.-We do not look for the civil war to be repeated during the next century, or indeed in the history of this nation : for to our mind, viewing the entire ground, and looking over the na-tion with its various sections and its varying shades of human thought and opinion, we be-lieve that intelligence has gained the ascend-ency, in this portion of the globe at least. We ency, in this portion of the globe at least. We also know that a stupendous lesson has been learned by the people of this country through the operations of your late civil war, and those conditions of life that have grown out of that state of condict. We know there is much agitation of thought upon the various questions per-taining to human welfare, and we know there life until the higher has gained the mastership

-that is, until knowledge has become so wide-spread through the processes and influences of a universal education as to annul the work of error and to enlighten the minds of the masses. We know that this educational work is going on slowly but surely throughout the various sections of your country, and we have the largest hope for the race.

We understand very well that there is an in-ternal conflict waging which at times breaks forth in external ways between capital and labor—between, rather, that condition of capital which we may call monopoly and the interests of the working people; but in spite of the clouds and the sorrows which arise in connection with this question, in spite of the wrongs that are being committed against the strug-gling laboring classes, we believe a broader con-dition, a higher state of human happiness will grow out of this very condition. All this agitation must of necessity maintain: a variation of thought upon all these subjects is necessary of thought upon all these subjects is necessary in order to reveal the true condition, and to show the world just where the error lies. Thinking minds and honest hearts are studying these questions night and day, seeking to find some method of adjustment, so that humanity as a whole shall be uplifted to a higher stage of happiness, of prosperity and of peace, so that the few shall not become plutocrats, or monopolists, aggregating to themselves a large portion lists, aggregating to themselves a large portion of the wealth of the country at the expense of the many, who toil and moil from morn till late the many, who toil and moil from morn till late at night in order to earn a bare subsistence. These questions must be met squarely and fairly by intelligent, honest minds, must be grappled with and settled for the welfare of the race; but we do not expect that there will grow out from this agitation of thought and perplexing condition of things a physical war that shall produce bloodshed, causing man to strike against his brother man, as has been the case in the quarter of a century that has passed. Oh, no! it will be a war of mentality, a conflict

case in the quarter of a century that has passed. Oh, no! it will be a war of mentality, a conflict of thought; and out of this state of agitation there will be evolved a higher, grander system of protection for the human race than has ever been established, we believe, upon this earth. We know that there is also conflicting thought between the Church and the State, between those who call themselves Christian people and those of the world who claim to be free-thinkers and liberalists. We know that bigotry will do its best to fasten and maintain a hold upon the people, depriving them of their God-given rights of thought and expression, restraining them in action on every hand if it can do so; and we know that the higher, liberal sentiment, the broadening, growing mind of the age, will not tolerate such encroachment, that it will repel all attempts on the part of ecclesions. Oh, no! It will be a war of mentality, a conflict of thought; and out of this state of agitation there will be evolved a higher, grander system of protection for the human race than has ever been established, we believe, upon this earth.

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We are an optimist. We look forward to the future with a glowing heart and with hopeful eyes, believing that the history of the past will warrant us to look for a higher, better state of things than even now exists. Humanity has never so completely realized its dream of education, of universal knowledge and happiness, as it does to day, despite the fact that thousands upon thousands of human souls dwell in misery; but this universal knowledge is spreading, gaining everywhere; this period of prosperity coming to the few has reached the hearts and homes of many, and will reach the hearts and homes of many, and will reach the hearts and homes of many, and will reach the hearts and homes of many, and will reach the hearts and homes of many more who at the present time are strangers to it; therefore, friends, we say: be not cast down, but keep your trust in the Higher Powers, believing that the good will triumph at last, and that the intelligence of the nineteenth century is in advance of the in eages gone, and that it is only a promise of what the intelligence of future centuries will be, broader and grander, more uplifting and educational, working more for the benefit of the whole and less for the personal aggrandizement of the few than it has ever done in the past.

Q.—When we give ourselves up entirely to spiritual work can our sirit friends protect and provided the past.

Q.—When we give ourselves up entirely to spiritual work, can our spirit-friends protect and care for us? Have they the power to do so?

A .- That depends very much upon the suroundings and the associations one may have the material life. It may be that one is highly susceptible to spirit influences, so as to be acted upon by unseen intelligences, and used as an instrument for conveying instruction, some helpful healing power or some other beneficent work unto humanity; and so these unseen beings may very much desire that the susceptible instrument should yield himself to their power, that they may work through his agency and reach mortal life. But it may also be that the external conditions of life for the sensitive are such that he cannot find an open way for his work, and his surroundings and associations may be such that he will have to encounter all sorts of difficul-ties and obstacles in the pursuance of that em-ployment which the spirit-world has opened before him. His spiritual attendants may not be able to so far overcome the material condi-

be able to so far overcome the material condi-tions as to make the way perfectly smooth for their medium, or to remove from his pathway those unhappy circumstances which bring trial and conflict to his outward life. While spirit-power can do much when in contact with matter, it cannot accomplish all things; it is obliged to work by ways and means, and unless these are provided for it, or, in other words, unless the proper conditions are given to these attendant spirits, they may

In other words, unless the proper conditions are given to these attendant spirits, they may not be able to accomplish all for their medium which they would very much like to do.

Again, we have to look upon the subject from a different standpoint. It may be that these very spiritual guides of ours shall see that we are in need of rugged discipline; that we in order to upfold our best rowers and we, in order to unfold our best powers and bring out to their full extent the higher faculties of our being, must meet with trial and dis appointment and opposition in external life. It may be that our wise attendants understand that if the way is made perfectly smooth and beautiful to us, we shall become indifferent to the higher attributes of being and the grander conditions of spiritual life. It may be that if all things are sweet in the external life, we shall only look upon the spiritual work that we are doing for others, for the unseen, as a means to the end of enhancing our prosperity and our worldly conditions, and thus we meet with trial, with disappointment, with failure to accomplish our efforts, and so we cry out in agony of spirit: "Why is it that when we work for the angel-world we are not cared for and protected?"

It may be with a human being just as it

It may be with a human being just as it would be with a young sapling: If you should take the sprout of the acorn, and place that young plant-life under the protection of glass, you would not have a rugged, strong and magnificent oak tree; you would have a dwarfed and stunted specimen of oak life, one that would not at all be a proper sample of the glorious development of vegetation which we find out in the atmosphere, that has come to its height and stature and splendid strength and height and stature and splendid strength and growth just because of the conditions which have surrounded it, just because of the cold and tempests and storms and whirlwinds, the darkness and the clouds that have attended it during its career, as well as because of the gentle moisture and sunshine which have also been a part of its experience.

Those sensitives who have wise guides, who are developed sufficiently to receive from their spirit attendants counsel and instruction may feel satisfied that if sorrow and trial come to their lives it is brought because of some is an internal warring between bigotry and liberal thought, between error and truth, between folly and wisdom. Such a conflict must certainly maintain in all departments of human life until the higher has gained the measurement. upheld, protected and borne safely through the affliction and above the waves that threaten to overwhelm them; that spiritual guardianship and guidance will see them safely through.

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

Report of Public Séance held Oct. 17th, 1890. A. S. Hayward.

I thought I would step in and report. I could n't bear to have you think that I have left, and so I appealed to Mr. Pierpont this morning for a chance to speak for myself this afternoon. He replied, if I could gather enough strength to manifest I should be welcome, and I tell you had no feer on that seems. I was determined. that no fear on that score. I was determined that I would speak for myself, although I know it is the custom to have some of the guides speak for those who cannot get very close to your medium. It seems a little strange to take your medium. It seems antitle strange to take hold of another organism and try to manage it as you would manage your own, but it is an interesting study, and I know I shall be benefited by this experience.

I have heard all the good things that were

I have heard all the good things that were said and written of me, and I tell my friends I appreciate every word. Why! I never knew I held such a place in their hearts before; but I am very glad to know it now. I cannot say I am sorry that I went out as I did. I only felt a sharp, sudden pain, and then I stood outside of the body. I don't feel solemn over it, or I should not if it were not for Mrs. Hayward and the grief that he fellon upon healife. ward and the grief that has fallen upon her life; but I know that she has the consciousness of but I know that she has the consciousness of my presence, and Arabella has promised me to sustain her through her darkest hours. I know the bright star will still shine over our home and she will have peace. Why, it is nothing to step out of the body to be solemn over. Not a bit of it. I am rather glad of it for myself, or would be if my friends could take it just as I

case was parallel with mine, and I thought I would try it.

would try it.

Moses, who went over a long time ago, would like me to speak for him, and say that his lift in the spirit-world is useful and active, and I am glad to do it. I could speak for a great many I have seen already, but that would be only on family matters; and I know you would like, Mr. Chairman, as many spirits to come to day as possible, so I will retire. I give my greetings to all my friends, and say I am not dead, I am not asleep.

Tell Mr. Colby I bring him especial regard from the other side. I feel that I ought to pay my respects and give my greeting to him first of all. A. S. Hayward.

Mrs. Alice C. Alexander.

Mrs. Alice C. Alexander.

Oh! it was a release to me to be freed from the body. The physical form, with its weariness and its pain, was not able to give me that strength which I longed for. I could not attend to my duties and perform my work as I would; and so when the change came, and I found myself free, released from the mortal form, I was happy indeed. I went away from the body last winter, and I do not know as any friend or relative will be looking for me in this way. Perhaps they will think of me only as of one who has departed to a far-off realm, from which there is no return; but I find the avenues open between the two worlds, and I am interested in the loved ones of earth sufficiently to desire to send them a word of affection and remembrance, and to a word of affection and remembrance, and to tell them I am happy and strong in the angel world. I think I can see a change coming to one who is very dear to me, one who was faithful, and who extended to me the sympathy that I craved. I believe this change will be a helpful and a beautiful one, and I am glad of its approach. It is not yet, but I think it will come by and-bye, and I only trust the blessing of heaven will rest upon all concerned.

I think I might find a way to manifest quietly and privately nearer my home friends if they will help me a little on their side, but whether I do or not I send them my kindly remembrance, and ask them to think of me as one who is alive, and who has not in any sense passed a word of affection and remembrance, and to

alive, and who has not in any sense passed through a decaying process. That only belongs to the body, to material things, but the intelli-gent spirit is rejuvenated in a higher world. Col. Alexander has been well known, not only in social life but through his connection with the courts, and I think that those who may the courts, and I think that those who may learn of my return may perhaps find an interest in the things which belong to the spiritual life that may lead some of them at least to search for knowledge and for truth. That is my hope and my desire, and I will be only too happy to do my part in opening the way for earthly friends to learn of the future state.

Mrs. Alice C. Alexander, from Buffalo, N. Y.

Thomas Lambert.

I suppose you admit strangers, Mr. Chair-nan. That is what I have been told, although man. hardly know as I had a right to step in here, not being a Spiritualist when in the body, and perhaps not paying that respect to the claims of Spiritualism that I ought to have done; but the intelligences who have admitted me say that many who come here from the invisible world knew nothing of Spiritualism, and some of them scoffed at it when on earth, so I feel that perhaps I may have a right to commu-

nicate I was a Methodist when in the body, and a thorough believer in the religion which I professed. I was no hypocrite, for I thought those teachings of a religious nature that appealed to my mind and heart were the best that man could find, and so I acted according to that idea, especially in the disposal of part of my effects. Perhaps I might do different now, if I was in the body and saw things as I see them I was a Methodist when in the body, and a were in the body, and saw things as I see them were in the body, and saw things as I see them at this time; but I don't come here to find fault with myself or anybody else, nor to wish for the past to be lived over again. I think it is all right, and that I went through the experience that was best for me, that I needed or had to have, and I am perfectly well satisfied to let it go with the past, and to take up new lines of life and of study, and learn what I can of the real existence.

lines of life and of study, and learn what I can of the real existence.

I am sending out my words now, not especially to the world at large, but to friends in Farmington, Me. That is where I may be most largely cared for and considered, and if any friend shall wish to know of what has taken place with me since I went out of the body, I will be happy to give him information if I can. I don't understand this line very much, it is not at all familiar to me; but I am doing the best I can under the circumstances.

much, it is not at all familiar to me; but I am doing the best I can under the circumstances. I have been attending meetings in the spirit world. I have heard Charles Wesley deliver some of the finest discourses I ever listened to in my life. If those same discourses had been given here while I was in the body they might have been above my head altogether, and I might not have grasped their hidden meaning; but to the spirit that sees apart from the physical life the meaning is made plain, because it has a spiritual significance. Now, I can see and understand, and learn the true method and the true life of those religious teachings that were put forth by the Wesley family, and have been taken up by the world, but not altogether with the same clearness and truthfulness with which they were at first outlined.

I am not going to preach you a sermon, sir.

ness with which they were at first outlined. I am not going to preach you a sermon, sir. I am going to stop right here and take myself off, only I will say that two or three days ago I came across Mr. Milliken, and I said to him: "How comes it that you are here?" He told me he had only recently passed over, and he was already looking around to see if he couldn't have a hand in some of the business affairs that helograd to him not long ago. He could n't have a hand in some of the business affairs that belonged to him not long ago. He don't seem quite used to the change, and I just advised him to turn about and look after the things of this new world he had come into, and he would find so much to interest him he would not care whether he had any influence over those of the past or not. I think he would like me, however, to mention that he seems to be pretty smart on the other side, and quite capable of keeping a public house. He undoubtedly would like his friends to know that he remembers them all with good fellowship and kindness. Thomas Lambert.

William Sloan.

It lought that I have passed from the body, and I don't put on a long face because I am a spirit. Why! bless you, I am no more a spirit now than I was a week ago. I feel just the same in every respect. Tell my friends it is all right with me, and I only hope it will be as well with them, now and hereafter. I don't know as I should complain, as I see so many waiting, and going away disappointed and coming again, and some, I have heard, have heard, have here it want the shadows to fall upon them because of my passing out, for I shall be here just as much as I ever was, only you may not see me if in the form; but you may know I am moving around about you, and taking notes of all that, is worth noticing in this life of ours.

I wish to thank my friend Crockett for all that he has done for me, for all the tender sympathy and helpfulness that he exercised toward my wife, for all the good thoughts he has had; they have been to me like so many spoken aword of warning months before the final my wife, for all the good thoughts he has had; they have been to me like so many spoken around about you, and taking notes of going the passing out, for I shall never forget their kind and their affection; these are sweet memories in the have been some time waiting, but find that I shall never forget their kind and their affection; these are sweet memories in my heart, and I hold them as priceless treasures in my heart, and I hold them as priceless treasures in my heart, and I hold them as priceless treasures in my heart, and I hold them as priceless treasures in my heart, and I hold them as priceless treasures in my heart, and I hold them as priceless treasures in my heart, and I hold them as priceless treasures in my heart, and I hold them as priceless treasures in my heart, and I hold them as priceless treasures in my heart, and I hold them as priceless treasures in my spirit-home. I shall never forget the matter, and the ther affection; these are sweet memories in the heart have heard, have heard, have heard, have heard, have he

have bodies in the spirit-world just as substantial to us, and as adapted to our uses, as your bodies are to you, and I can truly say that we are well in every respect, especially at this time, when we feel so good at the idea of sending out a word into material life.

I was a business man when in the mortal, Mr. Chairman. I was an active man. I could make use of my brains, too, and I did when the occasion demanded. I am not speaking this in a bonstful way, but because it was the truth, and I want it known that I am no less an active man now. I am not assailed by the weaknesses or the effects of years, as one is who lives long on earth, and so I can utilize my energies in the particular lines which attract them without being worn out and depressed. I was the founder of an extensive business—a carpet house in the city of New York—and my relatives were connected with me in that establishment. Its influence has been, I am pleased to say, steady and useful, and I don't think I have any cause to be ashamed of it. There are a good many who knew of me, and perhaps some of them will be interested enough to pause and ask about this Spiritualism, and if it is true that I have really come back; and if they do, I shall feel repaid for the long waiting and failures to come that I have had. Perhaps some of them would like to know of the spirit-world. Well, it would take me a long, long time to tell them about that life, and when I had got through there would be much they could not comprehend, because they would n't have the same experiences and the same lines of life here that we have, and therefore they could not draw comparisons to any great extent; so if I tell them it is a good life, an active life, and a place where we can grow and learn, and keep on growing and learning, and using the could not the particular them will be active the spirit world. life, and a place where we can grow and learn, and keep on growing and learning, and using our energies, I think there will be enough for them to study over, until they have become sure of its truth, and then something more will open to them. William Sloan.

Ralph Adams.

Like many other spirits, I have drifted to this place; and not exactly drifted either, because I had the intention of coming here, and I have visited your room before, watching those who manifested, with the hope sometime of speaking for myself, and it seems a good time for me. Many of those whom I particularly cared for, have made changes; some of them have joined me, long since, in the spirit-world; others are gaining their experience here, some struggling and some getting along in prosperity, and the time goes marching on without respect to any one. That is all right, I know; it would not be well for us to stand still, or for time to wait for those who are standing still to catch up with those that are ahead; but the time is coming, I am that are standing still to catch up with those that are ahead; but the time is coming, I am sure, when all will be quickened in spirit and in action, and will hasten on to a good end. I know some of the changes that have taken place. I know the old town is different from place. I know the old town is different from what it used to be, and the people there, too, and that new, fresh life has come to the places where I was; so, fresh, new life is all the time coming to the place where I am now; and that is good, because it keeps the world alive, keeps things moving, and I like it.

You see, sir, I hesitate a little in talking to you. Before I went from the body, for quite a while I had trouble with my head; the brain-power did n't act regularly or properly, and so

while I had trouble with my head; the brainpower didn't act regularly or properly, and so
it affected me. I could not express myself as
an intelligent man. I suppose what I did say
was rather foolish; I don't know anything
about it now, only that is the impression that
remains with me; and so, in speaking to you I
feel a little confused over it. It is only just in
coming here; I am all right in the spirit-world,
and I want my people to know it—that I am
not troubled in my brain at all, and I don't
ever come to any one here to affect them in ever come to any one here to affect them in that way. Sometimes I come back to see my children—how they are getting along-and I try to nudge them up to a higher understand-ing of these spiritual laws. Most of them know nothing about this, and don't want to know anything about it.

One of my girls, though, believes that her spirit friends can come back to her, and I know it has been a consolation to her in many an hour of trial and struggle. I am glad that it has. I am glad that she can take so that it has. I am glad that she can take so much comfort in it, and that she is bringing her children up with the idea that death is not an evil, and that there is an after-life that is natural and full of sociability and activity.

I did think I had a good deal to say. I might tell the girls and the boys that it rests with themselves what kind of a life they will find the or converse.

themselves what kind of a life they will find on our side. I don't want them to be narrow, and walk in ruts, but to broaden out into wide fields of thought, and to look for truth outside the limits they have set up for it; because it is as wide as the universe, and no one can take it all in to themselves; it is on all sides, and if they look far and wide they will see truth complete themselves. see truth coming to them, which will make them better men and women. My home was in Attleboro, and my business that of a painter. Ralph Adams

Fanny Gleason.

I do not come for an extended communication, but simply to ask my dear friends if they will not open the door of their homes a little way to let me in. I feel now, sometimes, as if I was shut out. They would not do that to me if I were in the body. They would say: "Fanny, the latch string is always out for you to enter when you please." But I cannot do that, because they put me so far off, as one who will never rise to any consciousness until the last trump shall sound. Now, I don't know anything about the coming of any such judgment, and I do know that I am wide awake, and that I want my friends to feel that I am with them sometimes. I have tried to come close to Maud, and thought: "Oh! I know I can help her with my influence, if she will come close to Maud, and thought: "Oh! I know I can help her with my influence, if she will only feel I am not so far away, or that I am not lost to her life." And then I try to come to others; but I have the same feeling of repulsion that sends me back, and I turn to my spirit-friends, and their sweet associations and company, to find relief.

I bring my love new to all my friends and

company, to find relief.

I bring my love now to all my friends, and tell them that the weariness and weakness have passed away. I am strong in every part of my being. There is now no lingering disease connected with me. That is all past, and I am glad of the strong, powerful life in the spiritworld. I am from Philadelphia. Fanny Gleason son.

Olive P. Holmes.

I, too, can triumph over the things of mortal life. I have risen, as a spirit, superior to the trammels of clay. It was a struggle through weary days—not from fear of death, oh, no! but a struggle with physical pain and fatigue. The spirit at last triumphed, and rose exultantly into the higher atmosphere of the heavenly life, and it was truly a season of refreshing joy to me as a spirit to find that I was at last at home. I do not mean to say that I found any home more sweet or more congenial to me than that which I left on earth; indeed, that is still my home, with its dear associations. I pass a part of my time there and a part of it in the spirit-world, where my loved ones who had gone before dwell. Now I come to bring my tender love and gratitude to my companion, to my dear daughter, and to my friends on all sides, who were so kind and thoughtful of me. Tell them that I shall never forget their kindness as it flowed out to me, their sympathy and their affection; these are sweet memories in my heart, and I hold them as priceless treasures. I, too, can triumph over the things of mortal

Ira Davenport.

If elt just like coming to day, Mr. Chairman, and saying a few words as one who was connected for many years with the cause of Spiritualism; as one who saw its manifestations from various points of view; who knew something of its physical phenomena and of its mental mediumship. I feel that I ought to come to your platform and speak a few words in its behalf. Not that Spiritualism or that the truth in any respect needs my services or in its behalf. Not that Spiritualism or that the truth in any respect needs my services or my voice in its defense, because it is grand enough and strong enough to make its way and hold its ground, even though all such feeble voices as mine were forever hushed; but to-day I felt somewhat strengthened in power and in thought, and it seemed to me that I ought to say a few words, that my old friends may know that I and mine, who have passed to the spirit world, are not idle, are not silent. My children, who for years stood in the ranks of mediumistic workers, and who fulfilled their mission on earth, who have passed to the other life, are still interested in the Cause, and earnestly taking advantage of every opportunity to do something by way of influence that will assist its expression on earth. They were somewhat limited toward the latter part of somewhat limited toward the latter part of their earth-life, as I was in mine, crippled in various directions, and unable to do that which we needed to do for the good work; but our hearts were all right; we never proved recreant to what we knew to be the truth, and he who is still on earth, I know, has a fidelity within

that no sort of opposition can quench.

Tell our dear friends in this life, who are firm and true, I bring them our love and our greeting, and I thank them for their kindness and generosity of the past, for their words of cheer and sympathy, and tokens of good-will.

These are not useless, nor are they laid aside when their seeming work is done; they live forever and are taken up in the spirit world.

when their seeming work is done; they live forever, and are taken up in the spirit world to be bright and lasting tokens or emblems of that which is a part of human life and love.

I am strongly drawn to Buffalo to-day; there is a friend there whose thought goes out to me in the spirit-world, one who feels that the shadows are lengthening around the earthly way. Well, it may be so; but while the-mortal shadows lengthen, the spiritual sunbeams brighten, and there come streaming downward from on high rays of light which shall warm and invigorate the life with new power, and draw it on to a more congenial atmosand draw it on to a more congenial atmos-

phere.

I bring greeting to all my old friends, and to the workers everywhere. I want them to hold fast to the truth. I want you, Spiritualists, while you are ascending the steps of spiritual unfoldment, while you are widening in aspiration and growing in knowledge, while you are beginning to understand the philosophy of life a little better, to philosophize for yourselves and build beautiful structures of thought and eloquence that may charm the world, not to forget the phenomena, which have made Spiritualism what it is before the world to-day; not to ignore the underpinnings of your grand to ignore the underpinnings of your grand temple, because the structure could not stand without them. Be faithful and true to your phenomenal mediumship, that brings, whether through mental phases or physical movements, the grand evidence of intelligent power and of spiritual identity, that knows no change or decay, that lives beyond the tomb, and that can manifest in external life to thinking minds when favorable conditions arise. Ira Daven-

Florabel.

I think I can come a minute, because my medy has been looking for me a long, long time. Sometimes she feels just like crying; time. Sometimes she feels just like crying; for, she says, nobody ever comes to her from the spirit-world, and she has to be used so much to give things for other people. I just told her that sometime I was coming here to this place, so far away from her lodge, to give her a message from the William spirit, that thinks so much of her, and tries to look after her life; and to say that we will keep our promise, and bring by and bye the things that she has been asking for. They are all right, because they are good things. They will help her to do more work, and make the way more straight for the people to walk; and so the straight for the people to walk; and so the good spirit-chief of the band says that she shall have them when the time comes

The work is not ready yet, and the time has not come when she can find these things; but all they want is for her to obey the band, and to do the work, with the healing power and to do the work, with the hearing power and with the comforting word that comes to her from the spirit side. Then they will open the way for that larger condition of her home-life that she so much wants to have.
[To the Chairman:] And you just put me down as Florabel, so my medy will know I have got back here, as I said.

INDIVIDUAL SPIRIT MESSAGES TO BE PUBLISHED NEXT

Oct. 24.—Judge Amasa J. Parker; Nora Andrews; Samuel Knox Head; Teena Israel; Sarah Coleman; Maggle Bernon; Controlling Spirit, for Sarah E. Carter, Mrs. G. P. DeForrest, John Preston, Will Spear, Capt. Walker, John and Jonathan.

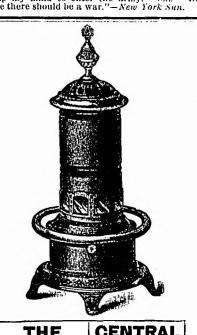
THE MESSAGES GIVEN (THROUGH MRS. M. T. LONGLEY) As per dates will appear in due course.

Nor. 21.—Mary Haines: Elizabeth Wheeler; Andrew Hersey; Rachel Adams; George L. Pearsol; William Hastings; John Elilot; J. F. Gage; George Stevens

If the Baby is Cutting Teeth, Be sure and use that old and well-tried remedy, MRs.

WINSLOW'S SOOTHING SYRUP, for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhoa.

[A HORRIBLE THOUGHT.]—"He—"I have about made up my mind to enter the army." She—"But suppose there should be a war."—New York Sun.



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Written for the Banner of Light. WHAT A SPIRIT SAID. BY JAMES M. ROGERS.

No world of earthly distance ours-No bounded zone; no scaptred powers Rule all our mighty gathering; But free as birds on summer wing. We roam the boundless other bright. Where love is law-where truth is light! The flowers you touched with tender care Our visitants have fostered there; And thousand growths of splendid dyes Blossom beyond your mortal eyes-Beyond the reach of human hands The gardens bloom of spirit-lands. The skill that rears—the taste is given As sunlight falls to earth from heaven: Not earthly born, nor worldly wise-From other minds your thoughts arise, From other realms, without the bars, The radiance comes of mental stars! Nor man aloue compels his state; The mantle of the learned, the great (A borrowed robe,) falls on his soul And moves him onward to his goal! The soul itself is but a ruest, Nor takes its rise, nor finds its rest In either murky hemisphere, Its morn more bright, its sky more clear; Unknown its birth, its home afar, Its day the date of passing star!

Proceedings of the Annual Convention of the Vermont State Spiritualist Association, at Hyde Park, Nov. 14th, 15th and 16th, 1890.

(Reported for the Banner of Light.)

Opened in American House Hall at 2 30 P. M., Nov. 14th, Vice-President Janus Crossett of Duxbury presiding. A conference was held, opened by Lucius Colburn of Manchester, who gave an improvised poem. Mrs. A. W. Crossett made excellent remarks, followed by Dr. S. N. Gould of West Randolph, Chas. Crane of Hyde Park, and Mrs. John Stafford of Stowe. A poem from Mr. Colburn closed the conference.

Evening.-Met at 7:30, Vice-President Crossett in the chair. Conference opened by Dr. S. N. Gould, who spoke at length in his earnest way, as did Mrs. Crossett. Mr. F. A. Wiggin of Salem, Mass., also spoke briefly. A discourse by Mr. Colburn closed the ses-SATURDAY, NOV. 15TH.

sion.

SATURDAY, NOV. 15TH.

Morning.—Called to order at 10:30, President Dr. E.
A. Smith of Brandon officiating. Song. Conference opened by the President with excellent remarks upon the medical monopoly bill now pending before the Legislature. Dr. Geo. Dutton, Dr. Gould, and others, closed the conference. Mr. A. F. Hubbard of Tyson and Mrs. A. W. Crossett each gave a fine address.

Micronon.—Convened at 2 o'clock, President Smith in the chair. "Nearer, My God, to Thee," was sung. The address of the session was made by Mrs. S. A. Wiley of Rockingham, in her usually popular way. Mr. F. A. Wiggin gave a short address on the early history of the Bible, after which the names of fifteen spirits who presented themselves to his control for recognition, among whom was our beloved past President, Lucius Webb, late of East Granville. Following came the business meeting of the Association, for the election of officers for the ensuing year, with the following result: President, Dr. E. A. Smith, Brandon; Secretary, Janus Crossett, Waterbury; Vice-Presidents, A. F. Hubbard, Tyson, Mrs. Sarah A. Wiley, Rockingham, Wm. B. Parish of Stowe; Managers, 1st, Mrs. S. A. Wiley, 2d, A. F. Hubbard, 3d, Mrs. A. W. Crossett, 4th, Mrs. John Stafford, 5th, Lucius Colburn, 6th, Mrs. Emma Paul, 7th, Charles Crane, 8th, E. B. Clement, 9th, B. F. Rugg; Treasurer, Janus Crossett; Anditor, Lucius Colburn.

The business of the meeting was completed by voting to change the Annual Convention from October to January, and, by dropping the fall convention, only two will be held annually, one in January and one in January and one in January and one the Annual Convention from October to January, and, by dropping the fall convention, only two will be held annually, one in January and one in Ja

SUNDAY, NOV. 15TH.

SUNDAY, NOV, LOTH.

Morning.—Opened at 10 o'clock. President E. A.
Smith in the chair. An interesting conference was
participated in by Drs. Smith, Gould and Dutton. A.
F. Hubbard gave us a short and logical talk, as did
others. The general session was occupied by Mrs. A.
W. Crossett and A. F. Hubbard in addresses that
were well received by the large audience. Music and
song closed the session.

W. Crossett and A. F. Hubbard in addresses that were well received by the large audience. Music and song closed the session.

Alternoon.—Convened at 2:15, President Smith in the chair. After music and song Mr. Wiggin read a poem, delivered a lecture written in an unconscious trance by his guide, John McCullough, the actor, entitled, "There is no Night in the Spirit. World," and an swered in a satisfactory way questions handed in by members of the audience. Then followed a thrilling scene, interspersed by music soft and low, in which Mr. W. gave the names of seventeen spirits, together with extended descriptions. Nearly all recognized. Music and benediction closed the session.

Evening.—Convened at 7 o'clock, the President in the chair. Conference opened by Charles Crane, followed by Sabin Scott, L. O. Weeks, A. F. Hubbard, L. Colburn and L. B. Hunt. Music and song. Mr. Wiggin gave a short but deeply interesting address, the names of eleven spirits seen by his control, and psychometric readings from articles handed in, all of which proved of great interest to the audience, composed as it was largely of young people and skeptics. Mrs. S. A. Wiley gave a few parting words in her wonderfully soothing and winning way; the Secretary presented the usual vote of thanks, extending the same to the proprietor of the hotel and his kind and obliging assistants, and especially to the village choir for its sweet service of songs; to speakers and mediums for their words of wisdom; and to the different railroads for the special rates granted to those who attended the convention, and to all who had in any way aided in making the convention based the vote of thanks with a will, and the annual of 1890 reached its final adjournment. Attendance fair, and the audience attentive and orderly.

In electing Dr. E. A. Smith of Brandon as President of our Association for the third term, we not only honor one of our most energetic workers, but have extended to him what has not before been known in the history of the Association, namely, a t

Is there any Future Life for Animals?

We answer, John Wesley, the founder of Methodism, thought there was. So did those eminent Christian Bishops, Jeremy Taylor and Bishop Butler. Coleridge advocated it in England, Lamartine in France and Agassiz in America. Agassiz, the greatest scientist we ever had on this continent, and a man of profound religious convictions, was a firm believer in some future life for the lower animals. A professor of Harvard University has compiled a list of one hundred and eighty-five European authors who have written on the subject. a list of one hundred and eighty-five European authors who have written on the subject. Among the leading clergy of Boston, who have publicly expressed their belief in a future life for animals, are Joseph Cook, Trinitarian, and James Freeman Clarke, Unitarian. Some ten years ago a man left by will to Mr. Bergh's New York Society about a hundred and fifty thousand dollars. Relatives contested the will on the ground that he was insane because he believed in a future life for animals. The judge, in sustaining the will, said he found that more than half the human race betteved the same thing.

GEO. T. ANGELL.

To Housekeepers.—If you wish your floor mat-tings to continue to look fresh and bright, see that they are carefully wiped off after each sweeping with a soft cloth wrung out of salt and water.

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Consumption Cured.

Consumption Cured.

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

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no other. [61 DR. F. L. H. WILLIS

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delineation, \$1.00, and four 2-cent stamps.
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Sept. 20.

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Seer.

MISS J. RHIND. Private stitings on Business, Examina-tions on Health. Circles Monday, 7 P. M.; Thursday, 3 P. M.; Sunday, 7:30 P. M. Hours 9 to 6. 31 Common st., Boston. Nov. 15. Lizzie Kelley,

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Nov. 29.

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

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

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

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TYPEWRITER (70 Broadway, New York, HEADQUARTERS, 144 La Salle St., Chicago.

MRS. WEBB, THE ASTROLOGÍST

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

FIRST BIO-MAGNETIC INSTITUTE IN NEW YORK,
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JOSEF GRIGOROWITSCH, Magnetojoth, cures all diseases without medicine,
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in difficult cases of hysterics, etc. Patients
will be received at any time, and well cared
for. Other hours from 10 to 1 o'clock. Satundays from 3 to 5, consultation free.

Nov. 22.

Heaven and Hell, 416 pages, paper.

DIVINE LOVE AND WISDOM, 383 pages, paper.
By EMANUEL SWEDENBORG. Malled, prepaid, for 14 cents each or both for 25 cents by the American Swedenborg P. and P. Society, 20 Cooper Union, N.Y. Oct. 11.

Mrs. Stoddard-Gray and Son, DeWitt C. Hough,

HOLD Materializing Seances every Sunday, Wednesday and Friday evening, 80°clock, Tuesday and Saturday, 2 o'clock, at 323 West 34th street, New York, Daily Sittlings for Communication and Business. Sept. 20 Mrs. H. L. Woodhouse,

VO. 117 East 15th street. New York, Business and Test Meddinn, will be in New York from Nov. 17th to Dec. 8th Will give Sittings. Office hours from 9 A. M. to 6 P. M. By appointment will go out evenings for Private Scances.

Nov. 29. DR. DUMONT C. DAKE,

nally successful in "curing incurables." Mrs. Effie Moss.

M ATERIALIZING MEDIUM, 365 Eighth Avenue, near M 28th street. New York. Seances: Sunday, Tuesday and Thursday evenings at 8 o'clock, Friday afternoons at 2.30. Nov. 22. William H. Drake, PSYCHOMETRIST. Readings given by mall, \$1.00. Sat-isfaction guaranteed. 327 West 28th street, New York, Nov. 15. 4w

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Our object in getting up this Mammoth "Christmas" Box is to introduce to the American people our "Sweet Home" Family Soap and fine Toilet Articles. They are the purest, best, and most satisfactory whether made in this country or England; every one who uses them once becomes a permanent customer. We propose a new departure in the soap trade and will sell direct from our factory to the consumer, spending the money usually allowed for expenses of traveling men, wholesale and retail dealers' profits, in handsome and valuable presents to those who order at once.

Our goods are made for the select family trade, and will not be sold to dealers, and to induce people to give them a trial, we accompany each case with all of the useful and valuable presents named.



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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?

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funded without argument or comment if the box does not prove all they expect. Price of box complete \$6.00.

ONE HUNDRED CAKES (full size) "Sweet Home" FAMILY SOAP, enough to last an average family one full year. This Soap is made for all household purposes, and has no superior.

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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 childrens use, or those whose skin is delicate.

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One Package Clove Pink Sachet Powder. Delicate, Refined, Lasting.

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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.

One fine Silver-Plated Button Hook. One Lady's Celluloid Pen Holder.

One Fancy Tidy. One Glove-Buttoner.

One Package "Steadfast" Pins.

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Fourteen Patent Transfer Patterns for Stamping and Embroidering Table Linen, Toilet Mats, Towels, Tidies, etc.

One Lady's Handkerchief
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One Package Assorted Christmas Card Two Collar Buttons (patented).

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9. Gen. Sherman.

10. Thomas Carlyle,

11. Commodore Faragut, 23. John Howard Payne 12. "Stonewall" Jackson, Etc., Etc., Etc.

14. Thomas A. Edison,

15. Benj. F. Morse, 16. Joseph Jefferson, 17. Benj. Franklin,

18. Henry M. Stanley,

19. Oliver Perry, 20. Goethe,

21. Schiller.

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Everybody should get one of Larkin's Mammoth "Christmas" Boxes, it will prove a great help in getting up a Christmas tree or aid you in your annual distribution of Christmas and New Year gifts. Just the thing for church and sunday-school festivals, donation parties: does its full share toward contributing presents and losts of fun for every one.

This box exceeds by far in extent and value any former premium box we have ever sent out.

Remember, "Sweet Home" Family Soap is an extra fine pure soap, made from refined tallow and vegetable oils. On account of its firmness and purity, each cake will do double the work of the common cheap soaps usually sold from groceries.

To Get the Box simply write your name and and mail to us and we will ship you the goods on 30 day's trial, and you are under no obligations to pectation. We know the great value of our articles, and are willing to put them to the severest kind of a test, hence will send you the box on 30 day's trial and if not satisfactory will remove it.

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BUFFALO, N. Y.

Meetings in New York.

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Adelphi Hall, corner of 52d Street and 7th Ave-ne.—The First Society of Spiritualists holds meetings very Sunday at 10% a.m. and 7% P. M. Meeting for mani-stations and general conference at 2% P. M.

estations and general conference at 24 P. M.

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

uay evening, conducted by Mrs. Morrell.

The Psychical Society meets every Wednesday evening at 510 Sixth Avenue, between 30th and 31st streets. Good mediums and speakers always present. Investigators and the public cordially welcomed. J. F. Snipes, President, 26 Broadway.

First Society of Spiritualists.-Nov. 23d, at the morning services, Mr. L. C. Howe discoursed on "The Mysteries of the Border land." There are

"The Mysteries of the Border land." 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 spike on the "Condition of the Churches." Spiritualists, who have their facts based on knowledge direct from the angel world, she said, discard the ancient bellefs. 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 fellowmen.

Mr. T. P. Burge enlarged on this theme and was

and in the more practical creed or neiping our fellowmen.

Mr. T. P. Bunce 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.

after.
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,"

in the evening many ties of Man,"
Mr. L. C. Howe will be given a reception at the home of Mrs. M. E. Williams on the evening of the 29th 18th.

Ly

Beckland, Mc.—The friends in Rockland have organized a "Spiritualist Social Circle" for the purpose of spiritual culture and the raising of funds to provide themselves with a hall for meetings. The ladies are leading, off industriously in the work. Weekly sessions are held, and the prospects of success seem quite flattering.

F. W. S.

Haverbill 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

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 Roy," 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 Hatl .-- The Investigating Society enjoyed a rich treat from the spiritcontrols 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. Burn-ham has very acceptably occupied our rostrum for two Sabbaths. DR. E. R. WILBUR, Sec'y.



A cream of tartar baking powder. Highest morning audience was greatly instructed by the sec-ond lecture upon Bpiritual Unfoldment, in which the proper method by living, exercise, food and thought for the development of spiritual powers was of all in leavening strength.-U. S. Government Report, Aug. 17, 1889.

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.

An cordinary invited. Samuel Bogart, President.

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

Conservatory Hall, Bedford Avenue, corner of Fulton Street.—Sundays 10% A. M. and 7% P. M. W. J. Rand, Secretary. The Woman's Spiritual Conference meets at partors No. 231 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

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. Wm. Fletcher, has continued its gatherings through the entire summer. Mr. Koons is its able vice president.

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

A Children's Progressive Lyceum has been organized, and held its first session in the pariors 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 splittual 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 mig parlor every Thursday afternoon for a circle, the proceeds given in aid of Mr. Pendleton Lapham. Mrs. Walton is to give her mediumistic glifs, 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

ing."
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 apostolio days." Conservatory Hall .- There was a fine attend-

ance at both Mr. Fletcher's lectures on Sunday; the

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

Mr. Fletcher will continue his lectures for the re-

New Orleans, La.-Three weeks ago the Spiritual Association resumed meetings at the hall of the Army of Northern Virginia, 59 Camp street. Home

Last Sunday evening Mr. H. S. Stauley 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, See'y.

Nov. 19th.

Grand Rapids, Mich.-E. Helen Chellis writes: We have had with us during November Mrs. Adah Shehan of Cincinnati. In October Miss Jennie B. hagan was our speaker. In December we are to have Mrs. A. M. Glading. 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, B. I., Slade Hall (corner Wathington and Eddy streets) .- The Spiritualist Ladies' Aid Society joined with the Spiritualist Association Thursday evening, Nov. 20th, in glving a supper and entertainment—for the benefit of the latter organization—which was well attended and much enjoyed by all.

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

BEECHAM'S PILLS cure bilious and nervous ills.

Meetings in Philadelphia.

The First Association holds meetings every Sunday at 10% A. M. and 7% P. M. in the hall 810 Spring Garden street. Ohldren's Lyceum at 2 P. M. Joseph Wood, President; Samuel Wheeler, Vice President, 1111 Wallace street; Robert A. Thompson, Secretary, 614 Venango street.

The Second Association meets every Sunday afternoon at 2% in the Church, Thompson street, below Front. T. J. Ambrosis, President, 1223 North Third street. Keystone Spiritual Conference every Sunday at 214 P.M., southeast corner loth and Spring Garden streets. William Rowbottom, Chairman 1988

Michigan Convention. The Spiritualists of Southwestern Michigan will hold a Quarterly Convention at Hartford, Mich., Dec. 8th and 7th. Hon. L. V. Moulton of Grand Rapids, and Hrs. A. N. Misner of Benton Harbor, are the engaged speakers.

L. S. BURDICK.

Cummington, 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 ad-dress 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

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 SAMPSON.

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 immeuse good, and has made hosts of friends here. Mrs. C. Fannie Allyn will be with us next Sunday.

F. H. F.

Fairfax, Vt.-Mr. F. A. Wiggin of Salem, Mass., was with us two days of last week, giving a public lecture on the evening of each; and though his audi-

tors 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.

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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 oblid Nora, and the phase of mediumship which she manifested. Paper, 170 pages. Price 50 cents, postage free. For sale by COLBY & RICH.