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THINGS WORTH RECORDING. ADIN BALLOU.

BY OBSERVER (MRS. LOVE M. WILLIS).

A Plank on a Bridge; "Exposition of Views" Manly Letter-" It is my Good Fortune never to have Changed Backward from Greater Light to Less"; "The Full Beams of the Morning Sun will ere long Shine Forth"; Directions for Investigators; Words of Counsel that fit the Present Time.

It has been asserted in some previous notes that the name of a good and distinguished man gave solidity and power to a new movement, and seemed to "Observer" like a plank on a bridge: If by any change or accident the plank was removed, the yawning chasm below became a terror, the whole superstructure seemed tumbling in pieces, and future progress seemed

One of the first books upon spiritual phenomena sought and obtained by "Observer" bore the title: "Spirit Manifestations." The title-page is as follows:

"An Exposition of Views Respecting the Principal Facts, Causes and Peculiarities Involved in Spirit Manifestations; Together with Interesting Phenom enal Statements and Communications. By Adin Bal

If a spirit or an angel hath spoken to him, let us not fight against God.—Acta xxiii.: 9.

Are they not all ministering spirits?—Heb. 1.: 14.

Believe not every spirit, but try the spirits whether they be of God.—I. John iv.: 1.

Boston: Bela Marsh, Publisher, 25 Cornhill. 1852."

It was indeed inspiring to read the strong, clear statements; to feel that a genuine, openhearted man had the courage to avow his convictions. But alas for one who thinks the way of progress depends on any man! Dr. S. C. Colby stated in a public lecture that Ballou had "gone back" on his facts; that he had renounced his convictions, and was "coming round right," and this is the reply "Observer" received to the question if this was the case:

MILFORD (HOPEDALE), MASS., May 13th, 1853. Dear Friend: Your interesting letter of the 10th instant reached me last evening, and I hasten to re lieve your anxieties respecting my present position. I stand precisely where I presented myself in my pub Ushed work on Spirit Manifestations. I am more and more confirmed in the persuasion that I took the true ground on every important point set forth in that work. I have never taken any other ground; and Dr S. C. Colby had no reliable authority whatever for his statements. While there are many phenomena of a spiritual or psychological nature transpiring all over the country in connection with mediums for these manifestations which I do not understand, cannot account for, and surlously doubt being caused by departed spirits, vel there is a high and clear class of phenomena which I can no more doubt to have their cause in the presence and agency of departed spirits than I can doubt the existence of a God. So I thought, and so I wrote in my book. So I think and so I speak still, and I am sorry a public lecturer should presume to state anything to the contrary. As to my "coming round right," if I am not right, I shall be glad to become so. Should I be convinced that I have mistaken error for truth on this or any other subject, I pray that I may have honesty and humility enough to acknowledge it as publicly as I have committed my error. But though my enamies have sometimes reproached me with being a visionary and a changeling, it is my good fortune never to have changed backward from greater light to less, and never to have been obliged to recant newly-discovered and deliberately declared truths of any serious importance. I think, therefore, it is highly improbable that I shall have any occasion to go backward, or make any great recantations of judgment respecting this aubject. I thank you for your letter, both on account of the opportunity it gives me to contradict a talse report, and on account of its good contents. I shall take the liberty to publish it in my paper, The Practical Christian, with some comments. Your friend and brother, ADIN BALLOU.

This letter needs no comments. It has the ring of the genuino metal. No subterfuges, no hiding under the screen of psychic force, mind-

reading or magnetism, but a simple declaration of principles-an attestation of facts. 'Observer" recalls a meeting with one of

Mr. Ballou's parishioners, in which the high esteem in which he was held was expressed. He was a man so thoroughly in earnest, so calmly secure in his faith, that his word was considered authority. Therefore we have reason to be proud of his written and spoken words, and although thirty-seven years have passed since this letter was written, it has yet its vital and present power.

In the old cabinet, in a yellow envelope, with marks of time upon it, lay another letter from the same hand, some extracts from which will do all good who may read. It was written in

"This interesting series is contributed to the BANNER OF LIGHT exclusively by one of the earliest and ablest writers on Spiritualism and its history; and constitutes, as it proceeds, a biographical tribute—drawn from the memory and notes of the author—to men and notes of the author—to men and women publicly known in the opening days of the Chase, the surpassing value of which to present (as well as future) Spiritualists cannot well be overestimated.—Ed. B. of L.

ingly willful blindness of thousands in high places and low places, the history of human progress through all the past should have prepared us to expect it. Pharisees, Sadducees, Stoles, Epicureaus, Libertines, Sensualists, and brutish beings of the baser sort, will natu rally act themselves out alike in all ages of the world, when truth shines in upon their darkness, and the axe of reform is laid at the root of the trees. On the other hand, every epoch of progress has its elect, its chosen ones, its little flock, its martyrs, its prophets, apostles and welcoming receivers. Among these are many in humble positions, and always some high, noble and giorlous minds. And what tests of the heart, the intellect, and the moral character these epochs are How many seemingly intelligent, candid, amiable, holy and excellent persons traveling the beaten path of their times, have been revealed in unexpected phases of character when the test of new truths, new applications of principles and searching reforms came home to them! How great an attainment is it to be as a little child; to be truthful, to love righteousness above all things, to be willing to be of no reputation for the kingdom of heaven's sake; to be free and

dice, scorn, persecution and contempt! But such are the elect of all ages; the Saviours prophets, apostles and martyrs of the race; the sall of the earth, and the light of the world, without whom moral darkness and putrefaction would reign over hu man nature. But through these first fruits of prog

morally courageous in the face of ignorance, preju-

ress the great lump of humanity is gradually leavened These spirit manifestations have called out men's interiors strangely. I have frequently been disappointed in the revealments made. People who I pre sumed would hall and welcome them joyously, have turned up the nose of disgust and contempt at them and others from whom I looked for indifference or de termined hostility, are warm hearted believers. So it goes, and we must make the best of these singula-

As to undeveloped, alias evil spirits, in the proper sense of terms, they are the same, and the term evil cannot be eschewed. You say you would be glad to ignore the existence of such spirits. So should I, if it would do any good. But realities are realities, whether we will or not, whether agreeable or disagreeable. If our better feelings of good-will and pity could be separated from the knowledge of truths undeniable. we might be glad to ignore much of the evil which darkens our rudimental sphere-the sins and miser les of this life. But Love and Wisdom, in their holy marriage, teach us to know the worst, as well as the best; to consider how the evil may be overcome with the good; to work diligently for the grand consumma tion, though it require ages, and to be sure that the victory shall be won by the divine over the bestial even the infernal.

We must expect this long while yet to encounter difficulties, perplexities, and inexplicable phenomena of nameless variety in spiritual development. would gladly see through the glass, not darkly, but as it were 'face to face.' But as I cannot, I will be thankful, patient and hopeful in my slow march upward. There is more to come. There is progress The full beams of the morning sun will ere long shine forth. Earth and heaven will come into harmonious communication when all the elements have been elab orated. Let us bear and do our respective parts, with a confident assurance that the most glorious prophecles of the past will all be fulfilled in the unfolding future. May the loves and ministrations of the celestial world be with you and all the children of the true Your friend and brother, ADIN BALLOU."

How true is it that words of wisdom and truth do not become obsolete. Their grace is perennial. As "Observer" recalls the condition of the mind that instigated this correspondence, it seems to belong to a childish state. But not so seem the words of this good man. They are words of counsel that fit the present time. They come from a heart in sympathy with humanity, and from an intellect that combined judgment with earnest aspiration.

In his published book may be found directions for investigators. "Observer," in considering them, wonders if they will be of interest to investigators at the present time. Venturing on the doubt, we give them room: 1st. Be not ashamed, nor afraid, nor unwilling to embrace truth, come whence or how it may.

2d. Respect your own seuses and judgment enough to trust them decently.

3d. Procure all the credible testimony you can, in print and otherwise, concerning spirit manifestations, ancient and modern: weigh it deliberately at home. and be in no haste to examine cases until you can have good opportunities; then improve them.

4th. Hold sittings with no medium whom you ha lieve morally capable of deception or trick. Confide Or Fafrain. oth. Have few persons present, and none but car

did, rensible and well-behaved ones.

6th. Bo serious, deliberate, frank and unaffected; propose what tests you please, but abstain from all pettifogging lawyerism, pertinacity, and over-urgency. Be content with such developments as come freely. and set everything down for what it is worth. You may desire much, and get little. Remember, you are not required to give credit for more than you receive nor to take chaff for wheat.

7th. Take care not to overtax the nervous energy of the medium by long sittings, nor undue excitement. 8th. Take notes of all important phenomena and in cidents. 9th. Accept or reject, or hold in doubt what pur

ports to come from departed spirits, for what would be sufficient reasons if it came from spirits in the flesh. This must be the standing rule. 10th. Treat all persons concerned, whether departed

or undeparted, as enjoined in the Golden Rule; and if there be evil, overcome it with good. Be uniformly just, considerate and kind.

"Observer" feels it a great loss that so few notes have been taken of the words of those who came in the earlier days of these manifestations, and gave advice, counsel and representations of the new life. Therefore it will not seem amiss to extract a few from the notes of séances which Mr. Ballou and family held, at which they received from their son Augustus many affectionate words, proving continued love:

"Do not think much of my last illness: it was the gate to glory. Think of this beautiful land where we shall all be relinited. You will be elevated to purer communion with perfected spirits by what seems to you a terrible hiow.

There will certainly be unmistakable communica-

"In regard to the skepticism, opposition, and seem | tions from this beautiful world in a short time. Death agly willful blindness of thousands in high places and | will lose its terror. We shall indeed be separated, but I wish you to feel that I shall be so much more happy, and am exerting an influence over you more powerful for good than I have done, or ever might have done, had I remained on the earth.... I have heard and know that there is reason to expect great and astounding manifestations from us within two or three

When I survey the glories of the spirit-home, and contrast them with the minor beauties of the earth I once inhabited, my soul thrills with joy unutterable. I am amazed while with you that you can ever shed a tear at my change. And if to me the transition is so delightful, when my path was so cloudless on earth, what must it be to the children of affliction! Ah! the joy that I have witnessed when some, whose way through life was ever gloomy, first beheld the wondrous gleries of our world! You must taste it, feel it, to understand it ... Blissful thought, all darkness turned to light! I am enraptured, nor can I express

I see in my mind's eye trials and sorrows innumer able for earth's inhabitants; but beyond it all is the prospect of a brighter day, when among all the blessings not the least shall be communion with the spirits of the pure and good. Some of you will see that day Do you ask how I can foretell this? I know how the inhabitants of other earths have progressed, and the order is the same in all. It will be gradual, and some years will pass before a great change. You have already had prophecies to this effect. Heed them. Be patient, watch and walk, Another century cannot commence before this great change will be wrought. I may not tell you more. I say again, be patient; vatch and hope....

Do you wish the society of pure spirits? Make yourselves pure and holy in thought and conversation. Listen to the breathings of the Divine Spirit, nor fall to heed its warnings. Your experience has taught you that your happiest moments are those spent in communion with the Divine. Why, then, seek for happiness in any other way? The cares of the busy world weary and perplex your minds, and from them you gladly turn to the joys supreme which you find in lorgetfulness of them all, and in communion with the Infinite."

It is interesting to know that one of the controls of Mrs. Richmond is Augustus Ballou. In his first communications he showed himself filled with a desire for higher life and power to aid and instruct others. How truly has he fulfilled his desire. Through many years Mrs. Richmond has called before her listeners of the earnest, thoughtful stamp, and her words have been instruction and hope to many thousands. Thus does an earnest purpose refuse to recognize spheres or times, but becomes a power to a generation.

movements of the present day are inspired, | years that he had invoked that sacred nameand that they tend to the better day when but on a truly moral and intellectual one. Mr. Ballou wished to express at Hopedale the Christian faith and aspirations as he recognized them in the life and teachings of Jesus., The effort was to establish a community, a Christian and fraternal order of society, in which all would be for each and each for all in the promotion of the general welfare and happiness in every department of life- thus answoring by deeds as well as by prayers the aspiration: "Thy kingdom come

Both efforts of those noble men, Rev. George Ripley at Brook Farm, and Rev. Adin Ballou at Hopedale, failed on a financial basis. But they were a success as an idea; for at this very time the best minds of the country are agitating the very questions that inspired these noble-hearted men to action.

In Mr. Ballou's account of the breaking up of the Community at Hopedale he says that he expected too much and too soon; that he was too much in haste to wait for necessary preparations, and overrated the fitness of himself and associates for such an enterprise.

He often said of himself that he was "young for liberty," and at the age of 87 he was just as much interested in every stirring movement that tended to reform as when he first "struck for freedom." He was in no sense a visionary, an impractical dreamer: he was simply in advance of the time. It is about fifty years since the Hopedale Community was projected, and Mr. Ballou was its central power. He worked for an ideal which is yet to be recognized as a possibility. Uhristian Socialism at Hopedale was not of this world as to its competitive and selfish traffickings, its wars and contentions. but was peaceful even to non-resistance of avil with evil. The spirit and principle of Mr. Ballon was that avil must be overcome with good. To feel the inspiring power which urged this good man to humanitarian schemes, and gave him hope and courage in the midst of sceming failure, belongs to us as Spiritualists.

It was not in "Observer's" good fortune to meet this grand man, Adin Ballou, face to face. and therefore no other facts concerning his faith can be given. He is a noble illustration of what a good and trusted man can do for the advancement of truth. So many of our clergymen go around, the rock whence the living springs of truth might flow, without one blow to smite it; others partake of the waters, but say not whence they come that others may drink and be refreshed.

Let us take thankfully the prophetic words quoted above, and in faith and patience wait.

It is stated by a ship captain—whether a jolly romancist or not "doth not yet appear"-that the Alaskan natives clearly prove that they are quite ready to accept civilization and its blessings: As an instance in demonstration whereof, he alleges that "the thrifty Alaskan now sends down the coast to San Francisco to get made the articles that the impulsive summer visitor dotes on, and buys at native prices," as the production of aboriginal handiwork! .:

Literary Deyartment.

RETRIBUTION. AND

A STORY OF BOTH HEMISPHERES

Written for the Banner of Light.

BY CORA WILBURN.

CHAPTER XIII.

Berenvement.

The summons had gone forth, and unto the decree of heaven the now willing and submissive heart had bent. As her remaining strength declined, as the world faded from the eyes on which the glories of the far beyond were opening in celestial gleams, Rose, dwelling in the peace that envelopes the dying Christian, grew wonderfully calm and still. With the prophetic sight of the spirit often vouchsafed to the closing hours of life, she felt that all-overruling Goodness would fashion all things right. But ere she attained this perfect serenity of soul she had had a long interview with her husband, in which she plead with all the earnestness of a loving heart for the child she was about to leave on earth.

Whether it was the solemn impressiveness of ier speech, or that better thoughts were gaining the ascendency, Philip appeared moved and softened. Perhaps some lingering reminiscence of the love he had won to cast so cruelly aside, of the blooming and innocent girl he had lured from her father's arms, came over him then, and, despite his strong will, moisttened his eyes and clouded his brow with the shadows of remorse and pity. The "line pure spot" in his world-encrusted heart was love for his child; though even that was obscured by the phantoms of his pride and unholy ambition. On her dying day the long-neglected wife did not appeal to him in vain.

"She shall never know how bitterly she has been deceived. I will not embitter her last moments with the knowledge of my danger; of the promised sacrifice of the child she has loved as her own. And if human effort can avail, so It is believed by many that all the social help me God!"-it was the first time for long "I will save her from the clutches of Elvino Christian life and Christian profession shall he is too double-dyed a villain to match with correspond. If this be so, then we may well such purity as hers. Once I would not have believe that Mr. Ballou was an inspired man. scrupled even for this, for we should live in ling spectre to the penitent and the reconciled In the "Brook Farm Community" there was wealth; I should be surrounded by the luxu- with God. As a calm-browed, ministering anan effort to express Fourierism, which did not ries that have become the necessities of life to | gel he comes to these, a messenger of the Fabase its principles on a purely Christian basis, me. But a change that I cannot define is upon | ther's will, leading them from the accomplishme. My child shall not become the victim of ed mission of earth upward to the celestial that hardened wretch. Desperate as the chance | plains. is, I will venture all--ruin or die - as fate or-

> All this passed through his mind, but to Rose he said :

Fear not; I give you my promise, Felicia shall not be forced into this repellant union. And, Rose," he added stammeringly, "though I am not apt to play the weakling, yet I wouldwife-1 would ask your forgiveness.'

"It is freely, fully bestowed," said Rose, speaking rapidly, yet with an intense feeling. 'In this hour all the past of sorrow and trouble is forgotten; it is to me as if it never were; you are again the husband of my youth, to whom I pledged the holy, life long vows. All is forgotten - neglect and indifference - only the beautiful memories of love remain. Be faithful to your promise, Philip; save your child from the doom she shrinks from. If she ever again meets Percy Macdonald, give your | proving: blessing to their union. I know he loved her, and there was something strange in his abrupt departure. I will not blame you, Philip, for the time for reproaches is past; but my prayer is still and forever, be kind, be true to Felicia -be to her a father-replace me in her sorrowful, bereaved young heart."

She spoke much more: warned him against the pursuance of his mysterious and evil course of life; implored him by all that was most sacred to the heart of man and acceptable to the eyes of God, to walk henceforth in the straight paths of honesty and rectitude.

At any other time he would have met such words with taunting sarcasms and stinging irony; but an unseen and mighty power was at work, stirring his long quiescent soul into a sense of wrong and sinfulness, awakening the long-slumbering remorse, and shouting in thunder tones of accusation at his ear:

"Repent! Repent! ere it be too late!" What Rose during her life could never bring

to pass she achieved when death came nigh. She touched the hard heart and aroused the soul of one who had scoffed at all boliness and trampled under foot the laws of God and man. Blessed was the mission of the broken-hearted Rose! At her request, when she had recovered from the exhausting exertion consequent upon the long-protracted interview, Philip called in his daughter, and with a thoughtful mien and a careful step he passed from the sick-room.

It was a week from the day of Percy's departure, and the monster Arcabano, convinced that it would be impossible to hold a wedding still insisted on the fulfillment of the contract, and threatened Philip with the utmost vengeance if he swerved from it in the least.

tury of her affections had left her, as it seemed, so coldly, without a parting word of love or hope; without a promise of return. It was her first disappointment, and heavily it weighed upon her erst elastic spirits. In those few days her cheeks had lost their roseate freshness; her diamond-bright eyes were dimmed with many tears; the curtain of a sad thoughtfulness was thrown around the candid brow; and now the mother she idolized was about to leave her! She thought of living alone with her stern father, and she shuddered with fear; she thought of Arcabano, who had called at the gate but had not entered the house; and as his image rose before her she dreamt of the long sleep beneath the ocean waves. In her brave, love-consecrated heart, she registered the vow to choose death rather than a hateful life with him. She entered the chamber of Rose with a bursting heart and tear-filled, swollen eyes. She could not command her voice to address the beloved one who was passing rapidly away.

"Come here, my child; give me your hand; let me feel your kiss once more. Dear Felicia! do not grieve too much for me. This worn-out frame will be exchanged for the glory and youth of the spirit; this aching breast, that the love of earth has never satisfied, will rest in the everlasting peace of God! From the heavens I will watch over my beloved child!" "Oh! mother! mother! take me with you,

for I, too, would be at rest. Do not leave me here alone - forsaken - desolate! God of the bereaved, have pity! take me in my mother's arms-up-up, beyond the reach of sorrow and despair!

The young girl clasped her hands as she uttered the impassioned prayer of her grief, and her face was pallid as that of the departing.

There is a beautiful as well as a solemn aspect in death. He is not a king of terrors to the "pure in heart"; neither is he an appal-

The face of Rose was glorified and serene; the dark valley for her was passed and the heavenly shores were nigh. Her pale and wasted cheeks flushed with the enthusiasm of love that was even then angelic in its bestowal; her blue eyes were illumined with the brilliancy of her soul; the smooth brown hair, that sorrow far more than time had silvered, strayed over the pillow, curling playfully still, as in her happy youthful days. Though her breathing was labored, she seemed to undergo no pain, and she spoke in a clear and silvery voice that seemed imbued with some strange, unearthly significance, it fell so thrillingly impressive upon the ear.

"Come nearer, my beloved child," she said; and, as Felicia bent over her, and she caught the quick-falling rain of her tears upon her face and bosom, the mother said, sweetly re-

"This is not right, my darling! Oh! this is not the spirit with which our Father wills that we should offer unto him. Felicia, daughter! you have been the angel of my weary pilgrimage! Think you that our Father keeps not the record of your dutiful life? Think you there is no compensation for the sufferings of those

who love him and keep his commandments?" "There will be no happiness for me when you are gone. Who then will teach and guide me? Who will save me from wretchedness and woe? Oh! let me die! let me not live to be alone on earth!"

And she threw herself upon her knees, and the fervent petition of her soul that hour was for the boon of death.

'My child, you will live to recall this hour with regret; you will learn that the chastening hand is ever outstretched in love; that sorrow and discipline are the teaching angels from on high. In the future, Felicia, you will be blest and happy, and then will you recognize the salutary uses of all trial." There was a prophetic tone in what she said.

The young girl, weeping bitterly, exclaimed

between her sobs: "There is no happiness on earth for me: I am to be sacrificed to my father's sordid ambition. But, mother," and she threw back the tangled masses of golden hair that veiled her eyes, "I will seek eternal repose in the waters of the sea, and my spirit shall follow you above."

"Hush! hush, my dearest! such thoughts are sinful," said the mother, taking her small, white, trembling hand. "Not so, my child. That dread alternative will never be. I have in the house where death was waiting, had growled forth an ill-natured respite, "until the old woman was dead and burled"; but he never wed with Arcabano. Fell not that danger is past. And, my beloved child, listen to what I tell you and receive the last good I can ever bestow." My blessed, my dbedient During that week the young Felicia had child you lidve heard that the vision of the tasted of the bitterness of life. He whom she dying often lifts the verifrom the hidden fuheld so loftily enshrined in the innermost saucture? I see your life before me now. Felicia,

give not way to innersoning and blinded grief, for my sake. Some day-not far distant-you will meet again-with Percy-and the mystery of the past will be explained. You will be happy-united-and other joys, undreamt of, which I dare not reveal to you-will be your portion. Trust in the Saviour's love. Resign yourself unto the will-of him-

She was much exhausted by the continued effort of speaking.

Felicia, bending over her, silently arranged the pillows and kissed the white brow, over which the mystic gray shadows were stealing. She pondered deeply on her mother's words, and a ray of blessed consolation, even amid the overwhelming terror, stole to her tortured heart.

"Felicia." Rose whispered softly. She bent down her head.

"Call in the servants." she said.

She called them all, and they came from their several avocations and grouped themselves around the room, weeping and sighing and praying loudly to the saints.

Felicia imposed silence upon them by her gestures; but the gentle mistress, smiling faintly, said in somewhat strengthened tones:

'Leave them to the demonstrations of their honest hearts, dear child, and come hither and support me while I say farewell to them." Supported on the bosom of her daughter she

bade them approach her, one by one. She addressed a few kind words to each, bade them fulfill their duties and be happy. To two swarthy maidens and an old man she said:

"I have won a boon from your master. Ani ta and Barbara, and you, Anselmo-you are free! When you leave me go and thank him.' They cast themselves on their knees before her and implored the choicest blessings of the

ration to health for a long and fortunate life Rose heard them with a heavenly smile, with the dew-drops of compassion in her eyes. When they arose to go, she said:

Eternal upon her. They prayed for her resto-

Pray that the good Father may receive me in his Paradise, and your good wishes I accept for her, my child. Love her as you have done me. God bless you, one and all!

They retired, sobbing, yet restraining all violent outbreaks of their grief; but when they reached their own quarters, such a loud, wild wail arose! it would have moved the hardest heart to pity.

"If they are so bereaved, oh! Father in heaven, what am I?" cried Felicia, as she again knelt by the bedside and held her mother's hand, and saw the mysterious shadows flit athwart the fading countenance.

' All will be well!" she murmured reverently, and her blue eyes were upraised in communion with the unseen.

Felicia gazed upon her with the agonized look that we give to those who pass from our mortal sight forever.

My darling," she said, turning her yet clear gaze upon her, "I have been a disobedient child, and my years of punishment were many and my trials were severe. I feel that I am pardoned now; my heavenly Parent and the earthly father, whose strength I bent, whose head I whitened by my sin-both have forgiven me. Felicia, you have been good, oh!-more than good to me. Your reward awaits you. Have faith, trust, patience-all will be well. And now, my beloved, call your father."

Felicia hastened to call an attendant to remain with her until she returned.

"It is not necessary, dearest," said Rose; "each of the women has offered to remain and watch with me, but I need them not. I want only you. Now call your father. Hasten, my child."

With winged footsteps she sped through hall and corridor till she found him, plunged in deep thought, beside a picture representing the devoted wife in her first youthful charms. He started as Felicia touched him lightly on

She was pallid as any arisen ghost. The terrible shadow of a great sorrow had obscured the lustre of her eye and stolen all the freshness of first youth. The golden hair floated over neck and shoulders in disorder; the blue veins' tracery shone forth on brow and hand; her white garments hung loosely around her, and the kerchief about her neck was saturated with the briny flood of her tears. For a moment the father looked upon her silently; then, with a tone of tenderness unheard for years, he cried: "Felicia!" and opened wide his arms.

She sunk upon his bosom, wound her loving clasp around him, and sobbed and wept in the abandonment of her soul.

"She calls you—she bade me hasten," Felicia whispered.

'Felicia, my daughter," he said, and kissed the tear-stained cheeks, "fear me no longer. I will be a father-I will atone for all, my child."

She seized his hand and pressed it to her throbbing heart. Half supporting her, they reached the chamber of Rose. Philip started back in alarm; the unmistakable seal of death was upon her face. She stretched forth one feeble hand, and he took it speechlessly and carried it to his lips.

"You will remember all you promised?" Again he started at the sound of her voice, so musically yet so thrillingly imbued with

change. 'I will, so help me God!" he cried.

"And you will not cast away my warning? You will beware of Joaquin? He is your ene my; he will betray you-injure you if he can. "I will dismiss him from my service, Rose: be at ease upon that point. The rascal is now

"Will you pray with me, my husband? This once. Grant me my last request. You refused yesterday, when the minister was here: do not refuse me now.'

He yielded not ungracefully. With her cold hand clasped in his, his daughter by his side, he prayed with her as he had never prayed since he had knelt by his mother's knee in sinless boyhood. Tears of deep feeling, of a penitential upwelling, moistened his lashes; the bold and wicked adventurer was taking the first initiatory steps in good.

Farewell, my beloved Philip-husband of my heart, farewell. Remember-repent-beware! Felicia, I bless you! Father, into thy hands - forgive. Yes, yes, sweet angels fare-

The sentence was never finished here. The spirit of the wronged and loving woman had sped to its immortal home. And at the foot of death. Only ye who have felt the pangs of bereavement, who have dwelt in the desert realm
of heart-loneliness, ye alone can sympathize
with the mourner by the desolate hearthstone.
Ye who have sinned and suffered and atoned,
ye can judge of the depth of remorse and horror by which the guilty husband was visited.

Is THIS CIVILIZATION?—When the Indians and
their friends protested against the act of Congress to
open the Indian Territory to white men, in violation
of solemn treaties, they were answered by Congress,
ones, as well as by boomers, that the interests of civilization demanded it. If the history of the Territory
of Oklahoma since the whites were admitted is a history of civilization, it is difficult to see in what it is
superior to barbarism.—The True Commonwealth,
Washington, D. C. her bed the faithful hound lay stretched in

Section 199

"There are two to torment me now," he cried, whon, breaking from his daughter's arms, he gained the solitude of his own room. She and Teresa! Oh! I have wronged herboth-most vilely. But it is now too late-too late!"

Rose never knew that the holy name of wife had been to her a mockery. She was spared the final pang of shame; and fearing still further to cloud Felicia's life path with a revelation of her parentage, she died and kept the secret of her birth.

[To be continued.]

For the Banuer of Light. HYMN OF A SPIRIT.

A young man, just after completing his collegiate and professional studies, was called away from earth. Soon after his demise he came to the writer (in spirit) and made substantially the statements embodied in the following

Through the broad and shining portal I have passed from mortal sight, On, where beauteous scenes immortal Thrill the soul with pure delight.

Like an infant's quiet sleeping Was the closing earthly scene; Loving ones around were weeping. Yet my soul was all serene.

For I heard sweet spirit-voicings, Saw their faces beam with love; Heard their choral-toned rejoicings. As they welcomed me above.

Hopes of earth I fondly cherished, Prospects fair to win life's prize. By this sudden change have vanished, Like the mists of morning skies:

And instead, around and o'er me Fields of nobler duty lie; Life's great work is still before me, Lasting as eternity. All my powers on earth unfolded.

By love's gentle guardian care: All my best affections molded Tenderly by toil and prayer: Now will find their highest pleasure In their higher service here;

And become a richer treasure

Fitted for this holler sphere: Yet I'll leave these glories often. Yearning for the hearts bereft. Drawing near, their griefs to soften, Speaking "Peace," Love's precious gift

Glorious truth! Sweet soul communion Death but quickens, not destroys; More intense is now our union, More intense will be its joys.

All is well! A Father leads us Through these unsought ways in love; We will go where er he needs us, Here, or in the worlds above. Wayland, Mass. J. S. DRAPER,

Cleveland (O.) Notes.

To the Editor of the Bauner of Light

I am pleased to report a growing interest in spiritual matters in this city since the respening of the Children's Lyceum and the resumption of Sunday evening ectures in Memorial Hall.

lectures in Memorial Hall.

Mrs. E. L. Watson.—No more fitting person could have been chosen for the opening of the lecture course than this talented medium and estimable woman of Sunny Brae, Cal. While many of the friends who welcomed Brs. Watson to Cleveland fifteen years ago have passed beyond into the invisible, many were still here to greet her after her long absence, which, added to those who have more recently come into the ranks of Spiritualism, made a host eager to pay homage to one of the most brilliant and graceful exponents of our glorious Philosophy. The only drawback to our pleasure from Mrs. W.'s recent visit here was her delicate state of health (throat trouble). After filling her engagement, she was compelled to cancel all others and hasten to the more genial climate of her Western home.

hasten to the more genial climate of her Western home.

Ragar W. Emerson, the well-known public test medium, who was announced to succeed Mrs. Watson, through a misunderstanding failed to appear, but the threatened break in our lecture course was happily bridged over by the distinguished inspirational speaker, late of Baltimore, Md., Mrs. F. O. Hyzer, who is highly appreciated by the most advanced thinkers in our ranks, and who, we think, has no superior as an exponent of the universal principles and the esoteric significance of Modern Spiritualism; she fairly eclipsed herself in her last effort before a Cleveland audience. Any society that is ripe for a permanent speaker could not do better than secure the services of Mrs. Hyzer.

Mrs. Sarah F. De Wolf.—To meet the popular demand for phenomena, and to maintain a proper equi-

ripe for a permanent speaker could not do better than secure the services of Mrs. Hyzer.

Mrs. Sarah F. De Wolf.—To meet the popular demand for phenomena, and to maintain a proper equilibrium between it and the philosophy, the services of this long and favorably known medium of Chicago were secured for the last three Sundays of this month. On her first appearance. Nov. 16th. which was the lady's debat in this city, every seat in the hall was filled, and the utmost attention was paid to her after the graceful introduction to the large audience by our (Mr.) Pope. From her lecture on "Spirit and Spirit Forces," which was terse, concise and clear, to the last demonstration of independent slate writing, in full view of the audience, she held their undivided attention; and while not convincing, as usual, to all the skeptics present, she certainly left a very favorable impression upon their minds.

Our Speakers for December are Hudson and Emma Tuttle, A. B. French, and in all probability A. B. Richmond of Meadville, Pa. Through the latter we expect to reach the ear of the general public, Mr. It. being well known here by "Buckeye" judges and lawyers as one of the brilliant legal lights of the "Keystone" State. In fact we look for a complete revival (using the word in its best sense) from the talented spiritualistic speakers of December. The poetic genius of Mrs. Tuttle, the scientific elaboration of Mr. Richmond, are well calculated to extend the public interest in our philosophy, that is becoming more popular in Cleveland every, year.

Our Twenty-Fifth Anniversary.—About the middle of next January the Children's Progressive Lyceum of this city will complete the twenty-fifth year of its existence: The only Lyceum in the country. So far, that has had a continuous existence for a quarter of a century. (Please correct us, friends, if this claim is not true.) Clevelanders feel proud of this fact, and propose to light up the city on that occasion with electric arc (angel) lights produced by spiritualistic dynamos that will

most prejudiced Orthodox Invites with the care to extinguish.

J. Frank Baxter.—Opportunely enough, this gifted medium will be with us during January, and in conjunction with several other distinguished speakers will add a zest to our forthcoming Lyceum celebration. Detailed programme of exercises and names of participants will be given later.

Fraternally yours, Thomas Lees.

Quick Work.

Twenty minutes for refreshments. More than a minute consumed in getting to the lunch counter, and at least three minutes more gone before you get what you want. That's modern haste for you. If you tell a busy man anything now-a-days you've got to keep on the jump with him and give him the essential points without any fluffo and frills. So you will understand why you are invited to skip from one to another of the following points:

why you are invited to skip from one to another of the following points:

Drs. Starkoy & Palen's Compound Oxygen Treatment has restored thousands of invalids to health. Thousands gratefully admit it. You may know who have been cured, where all these rostored men and women live, and what were the diseases removed, if you will ask Drs. Starkoy & Palen for their 200-page book, which will be sent entirely free of charge to any address. For over 20 years the Compound Oxygen Treatment has been doing this good work. Anothere is every good reason why it should be good and lasting in its results. In the first place, Drs. Starkoy & Palen are skillful physicians—in the second place, they are experienced chemists—in the third place, their Compound Oxygen Treatment is blood-food. It is instantly and easily available. Circulation appropriates it, and every hungry need has its aliment. Nature responds; you take heart again, and, best of all, you get well. If you want the names and addresses of those who have already been cured by the use of the Compound Oxygen Treatment, you may have them by return mail if you send your address to Drs. Starkey & Palen, 1829 Arch street, Philadelphia, Pa., or 120 Sutter street, San Francisco, Cal.

San Francisco, Cal.

The Spiritual Rostrunt.

Woman's Work in Human Eleva-

. tion. (Reported for the Danner of Light.)

Sunday, Nov. 23d, W. J. Colville addressed an overflowing audience at Corinthian Hall, 1524 Arch street, Philadelphia, on "Woman's Work in Human Elevation." He commenced by contrasting the work of men and women in a wholly impartial but discriminating manner, showing that as fatherhood and motherhood are alike indispensable, so in the social and industrial order those works which usually fall naturally to the lot of women are fully as important as those which fall to the lot of men.

Whenever, he said, man's work is more highly esteemed than woman's, proof is given that the prevailing mentality grovels instead of soars, as one has only to listen to the would-be arguments of those who seek to hinder woman's

arguments of those who seek to hinder woman's emancipation to learn that all objections to her legally recognized equality with man are based on the alleged fact of her physical weakness, and lack of adaptation to the pursuits of the pioneer and warrior.

The bodily weakness of the female sex has been greatly exaggerated, and her inability to equal her brothers in intellectual pursuits is proved at Vassur, the Harvard Annex, and in many other centres of female education, to be nothing but a groundless phantasy. That mothing but a groundless phantasy. That woman has a sphere which can never be man's, while man has equally a sphere which can never be woman's, is clearly pointed out by nature; but this fact by no means sustains the fallacy that the one sphere is inferior to the other. Manly women are not wanted; but true womanliness is in no way retarded by acknowledged equality. Among the many excellent suggestions for the future contained in "Looking Backward," none is more worthy of pro-found and serious study than that pertaining to the thoroughly independent status of woman in the coming commonwealth. Financial dependence is a great blight on the

prospect of woman's moral elevation, and woman's rise means the rise of all the children to whom she shall give birth. Female industries of every type are evidences of progress, and the more self-sustaining women are previous to their marriage, the less likely are they to marry mistakenly, or to yield to tyranny in wedlock. Idle women can never advance the race, and such women as desire a luxurious home without working, sell themselves to their husbands, and cannot expect to be treated as other than submissive ornaments. Those women who clamor loudly for Women's Rights women who clamor loudly for Women's Rights are not always the greatest helpers of the cause of female elevation, as they are often irate in their speeches, and their boastfulness is unbecoming. Woman can never be the antagonist of man and win her way to fame and glory; higher female education is giving woman her rightful place in society, which she could never gain simply by political agitation. The ecclesiastical objections to woman's freedom from uniust masculine control are all

The ecclesiastical objections to woman's freedom from unjust masculine control are all medieval, and had their origin in places where morality was at a disgracefully low ebb. The sharpest words in the Pauline epistles evidently had reference to scandals in the early church, occasioned by the licentiousness of the times. But such objections are by no means confined to ecclesiastics. Mrs. Humphrey Ward had no sooner written her radical novel, "Robert Elsmere," than she took active part in an attack on woman suffrage. The women in her books are mentally very weak. If she has never met finer minds in the female sex than she has delineated, her views of If she has never met finer minds in the female sex than she has delineated, her views of
woman cannot be other than petty. Marie
Corelli's women are a great deal better, but
even she hardly expresses in fullness the most
advanced thought concerning woman, though
her "Zara," in the "Romance of Two Worlds,"
is a fine creation, beside which "Catherine
Elsmere" et al. appear very inferior.
There is a tendency in many quarters to
speak of Mesdames Roland, Recamier and
others as not thoroughly pure women, while

speak of Mesdames Roland, Recamier and others as not thoroughly pure women, while George Sand and George Elliot are not in all things by any means ideal. Jeanne d'Arc was a singularly illumined secress, Mme. Guyon a profound mystic, Grace Darling an extraordinary heroine. Shakspeare's women are, many of them, good, but few are really great, and the modern stage presents few ideals of noble women. Ouids can portray exquisitely pure women and abominably corrupt ones, but she, in common with the bulk of novelists, does not show the female character in its strongest show the female character in its strongest ideal; they are braver and more faithful than men. One of the strongest arguments in favor of the inspiration of the Evangelists is, that they have delineated the feminine character so perfectly. Whatever may be said against some of Paul's utterances, Jesus is irreproachable in his relation to woman; he is always her friend and supporter; and what is more beautiful in literature than the narration of his appearance, after his crucifixion, to the women who were last at the cross and first at

the tomb? After all that may be said of woman as an intellectual light, the special service woman renders to the race is moral and intuitive. "Far subtler and more penetrative than man, and the state of the race is moral and intuitive." her influence makes for righteousness in a thousand hidden ways. As the mother and nurse of the race, woman has the opportunity to influence both the born and the unborn a man cannot; and as all the strongest forces in nature are interior and invisible, so it is her secret sway that is most potent over all. Wo-man is the world's silent regenerator, and when her voice is heard speaking clearly but softly in the interest of all reform, her benign influence can secure the world's salvation."

Life.

Sunday afternoon, Nov. 23d, the subject of the discourse through the mediumship of MRS. H. S. LAKE at the First Spiritual Temple, corner Exeter and Newbury streets, Boston, was '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 together. The following abstract comprises some of the ideas advanced:

Life is the tireless energy constantly evolv-Life is the tyreless energy constantly evolving forms. The same force which organizes the rock and unfolds the flower, animates the brain of man—the differentiation consists in degree of conscious contact with environment; in the mineral there are no avenues by which to approach the sunlight and air as the flower does. Why the difference between these forms? Because this tireless energy called life has been at work upon the elements thrown has been at work upon the elements thrown out by the mineral world, and has evolved a higher and more complex organism.

higher and more complex organism.
If this is true of the plant, it is also true of the animal and of man. As fast as this energy liberates finer elements does it also re cast them in more complex organisms. The spiritual man is operating under the same law, and hence his ability to consciously come in contact with a larger environment develops more extensive outlook and added powers.
The thought is the man, or in other words

The thought is the man, or, in other words, man is organized thought; let the thought be abstracted, and the body falls to pieces. I cannot describe the process by which this is done unless I were to liken it to the change of water unless I were to liken it to the change of water into steam. This something moving in, and, as it were, gazing out of all forms, is life. It may be called the supreme and eternal expression, if you wish. We apprehend no "God" but this. But as you are involved in this Infinite Whole, all you can know of it is what you absorb, just as the roots of the floweret absorb mothers and the leaves and hud drink you absorb, just as the roots of the floweret absorb moisture, and the leaves and buds drink in the sunlight. We know no better way for improving the collective life of man than to perfect that of the single individual; the proper understanding of equity is the key to this end. Sin is perverted thought; life—that is, the tireless energy—flows into lower rather than higher forms, and the consolousness of man is thus narrowed to the darkened spheres of material sense. To escape this condition open

the windows of the soil, and let the sainfaht of Truth in. Nothing, in the last qualysis can really may mediamship, in assuch as mediamship is only the channel of pourself and you are advancing along lines of law) open to influx from other realms and other intelligences.

The life—not the mere material relationships and environments—furnishes the quality of mediumship; and life is only the re-casting of forms—forms of thought.

Poverty and misery are caused by the quality of the collective life of the people. If the industrial thought is correct there need not be poverty, and only such misery as is attendant upon a misapprehension of other truths. The thought of man is changing as to ownership in material things, and the life is correspondingly changing.

changing.

There are those here who will live, in the form, to see barriers between nations broken down, and the thought of brotherhood truly represented in the life of the people!

Letter from the South.

To the Editor of the Banner of Light: 'It will be two years ago next January since we-myself and wife-bade farewell to our New England friends and started on our jour ney of about thirteen hundred miles to make our home among Southern Spiritualists; our

object being to assist in planting Spiritualism in a part of the country where the thick smoke of old theology hangs the heaviest.

Here we have found earnest, cultured and refined minds ready to assist in every good work; and we trust that, aided by our spiritualism. work; and we trust that, aided by our spirit-guides, we have been able to do something toward the spread of those truths embodied in our philosophy. We are certain of one thing, that is, that we have labored conscientiously and carnestly at all times. During our first winter here we lectured every Sunday at Chat-tanooga, and our audiences were composed

tanooga, and our audiences were composed largely of men and women who were seeking after a knowledge of immortality.

The meetings on the camp-ground have been largely attended by members of different religious denominations, showing conclusively that the old-time theology does not satisfy the growing demands of the present century; the many letters of inquiry that we have received from individuals residing in different parts of the South are proof positive that the people are awakening from the long sleep induced by the soporific properties of Calvinistic beliefs. This general awakening is not confined to a few isolated sections, but is felt all through the South, and occasionally we hear of new the South, and occasionally we hear of new

few isolated sections, but is felt all through the South, and occasionally we hear of new mediums being developed in answer to the call for more light from the people.

Largely the work in the South is confined to the home circle, or private investigation with some of our well-known mediums. A devout religious feeling seems to pervade this entire movement, and the neophyte having found this fountain of perpetual youth is at once filled with the missionary spirit. Not seeking the honors of the world—the vain pomp and glory that soon bursts like a bubble—he moves among the people dropping a thought here, and sowing a seed in the form of a kindly act there; and thus he slowly but surely leads to the light that is of heaven. In private the great work of leavening is being accomplished; in public very little at present is being done for the cause of Spiritualism.

In meeting with the colored race we have found that they largely believe that spirits are continually about them; but being densely ignorant this very belief drags them down to misconceptions of the truth. Only a very few have any conception of the philosophy of Spiritualism, or can have, in their present state of mental development.

itualism, or can have, in their present state of mental development.

In our Northern papers we read a great deal with regard to the color question and the un-solved problems connected with it; and many solved problems connected with it; and many times we also read that the Southerner is not ready to do this race justice. Undoubtedly there may be a great deal of truth in this statement; but this we do positively know, that the majority of refined and cultured gentlemen whom it has been our great privilege to meet are more charitable and just toward this race than many whom we have known who have come from Northern homes to live among them The average negro is kind-hearted, inclined to do "pretty near right," and generally lazy; but education changes him, and in our cities he has achieved nearly all the vices, and, we fear, not all the virtues of civilization. The future wil alone solve the race problem, and tell what will become of these poor children of sunny Africa.

These long autumn evenings are largely spent These long autumn evenings are largely spent in reading our many papers and books. What a glorious time to store the mind with useful knowledge! We have just finished that most valuable book written by Dr. Benjamin Rush through that gifted worker, Mrs. Cora L. V. Richmond, entitled "PSYCHOPATHY." We would advise all who are desirous of learning

the true principles of natural spiritual healing to read that volume.

Another new book that deserves more than a Another new book that deserves more than a passing notice is the latest work of that voluminous writer, Hudson Tuttle. It is entitled "The Religion of Man and the Ethics of Science." It is worth its weight in gold. He collectively characterizes the past forms of religion as that of pain, while the new, the religion of man, is that of joy. His opening chapters in style are fully equal to anything ever written by Ingersoll. They certainly are as crisp, sparkling, clear, logical and practical as anything to be found in the pages of the so-called greatest of freethinkers; and besides they give more satisfaction—because you are they give more satisfaction-because you are not left all at sea when the old slips from un-der you, since the skillful author has been all the time building up the new while he has been destroying the old: There rises—like a phenix all plumed for flight—from the ashes of the old, the spiritual, in all its transcend-ent glory; you feel as though you had found something as substantial as the universe, a something that will outlive all forms and cere-monies, and be filled with youth when all manmade creeds are forgotten. One great charm of this writer is to be found in his lucid state of this writer is to be found in his lucid state-ments of new truths. You never rise from the perusal of his works wishing that he had made this point or that plainer, for in this direction he leaves nothing to be wished for. His "Re-ligion of Man" is so noble, so just, so replete with common sense, that one feels aslamed to think that even a slight vestige of the old, effete theology ever darkened the most obscure corner of his mind. In "The Ethics of Science" will be found the long-wished-for statement of the be found the long-wished-for statement of the moral philosophy of a true and enlightened Spiritualism. When the Christian asks what one has to offer in place of the old, the one questioned may point with a just pride to this

We shall return to the dearest spot on earth We shall return to the dearess spot on earth to us, old New England, about the first of January, and then will take up our work amid familiar scenes and faces. We can assure you that we shall be most happy to meet all the that we shall be most happy to meet all the old-time friends again, and once more stand on the platform in the locations where we have so often ministered to the spiritual wants of the orten ministered to the spiritual wants of the people. Our time, even now, is largely taken until next September; yet we can accept a few more engagements within reasonable distance of Worcester, Mass., where we intend to make our home. For dates, terms, etc., we may be addressed for the present at Lookout Mountain, Tenn.

Mountain, Tenn.
Wishing The BANNER, its editor and all its workers every success, for the present we would bid our friends good-bye.
George A. Fuller, M. D.
Lookout Mountain, Tenn., Nov. 23d, 1890.

A Great Point Gained.

A Great Point Gained.

The good, if any, that nauseous medicines difficult of assimilation by the stomach do, is acarcely appreciable. A great point of superiority gained in the chemical blending of the sterling pulmonic Scoti's Emulsion of Cod Liver Oil with the Hypophosphites of Lime and Soda, is that the objectionable flavor of the oil in some preparations is completely got rid of in this. It is noticeable in reading the testimonials of physicians avouching the remedial excellence of the article in Consumption, Bronchitis, Scrofula, Rheumatism, Anæmia, or poverty of the blood and the wasting diseases of childhood, that they almost invariably speak of the readiness with which it is swallowed and incorporated by the system of invaileds, whose feeble stomachs reject interior articles of its class. The phosphorous contained in the salts mentioned is a well known auxiliary of strength, enriching an impoverished circulation. The oil, beside healing sore lungs, supplies ample fuel to the flicker ling lamp of vitality.

All Watches Compasses. All watches Compasses.

A few days ago I was standing by an American gontleman, when I expressed a wish to know which point was the north. He at once pulled out his watch, looked at it and pointed to the north. I asked him whether he had a compass attached to his watch. "All watches," he replied, "are compasses." Then he explained to me how this was. Point the hour hand to the sun and the south is averaged by the ed to me how this was. Point the hour hand to the sun, and the south is exactly half way between the hour and the figure XII on the watch. For instance, suppose that it is four o'clock. Point the hand indicating four to the sun, and II on the watch is exactly south. Suppose that it is eight o'clock, point the hand indicating eight to the sun, and the figure X on the watch is due south. My American friend was quite surprised that I did not know this. Thinking that very possibly I was ignorant of a thing that every one else knew, and happening to meet Mr. Stanley, I asked that eminent traveler whether he was aware of this simple mode to meet Mr. Stanley, I asked that eminent traveler whether he was aware of this simple mode of discovering the points of the compass. He said that he had never heard of it. I presume, therefore, that the world is in the same state of ignorance. Amalfi is proud of having been the home of the inventor of the compass. I do not know what town boasts of my American friend as a citizen.—London Truth.

AUTOCRATIC DOCTORS.—The doctor is autocrat in Carlebad. What he says must go. If you fare ill he says it is because you are not obeying his orders. If you fare well he says, "I knew it would be so." When he assures you that you are making weight you must take it for granted that if the scales tell you differently the scales lie. At any rate, you may depend upon it that the doctor will not suffer you to leave Carlshad until your wallet at least you to leave Carlsbad until your wallet at least has been reduced in heft. Then he will send you to Switzerland. That's where the Alps are. They are very high, but they are not so high as things are in Carlsbad.—Eugene Field, in Chicago News. n Chicago News.

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, ures wind colic, and is the best remedy for diarrhoa.

TO INVESTIGATORS.

Works of Spiritualistic Reference and Study for Investigators and Students.

It has been suggested to us by one of a party of investigators that we publish a list of such books on Modern Spiritualism-beginning with those calculated to meet the wants of the new beginner in this research, and leading up to more profound and philosophical works-as will prove instructive the student and investigator of our Cause. We accordingly append below a list of some of the spiritualistic publications that will answer this demand, all of which are for sale at this office:

Answers to Ever-Recurring Questions from the People. By A. J. Davis. All persons should read this book, as it will develop thought on the part of the reader. Price \$1.50, postage 10 cents.

Philosophy of Spiritual Intercourse. By A. J. Davis. Concerning Spirit Circles, Guardianship of Spirits, etc., etc. \$1.25, postage 10 cents. Real Life in Spirit-Land, Being life-experi-

ences, scenes, incidents and conditions illustrative of spirit-life and the principles of the Spiritual Philosophy. Of practical value to any who are anxious to study the theories of Spiritualists and mediums, etc. 75 cents, postage 12 cents.

Apostle of Spiritualism. A biographical monograph of J. J. Morse, with an abstract report of a Lecture, entitled "Homes in the Hereafter." Paper, 15

Astounding Facts from the Spirit-World, wit. nessed at the house of Dr. J. A. Gridley, Southampton, Mass., by a circle of friends, embracing the extremes of Good and Evil. Cloth, \$1.00, postage 10 cents. Clock Struck One, and Christian Spiritualist. Revised and corrected. Being a Synopsis of the

Investigations of Spirit Intercourse by an Episcopal Bishop, three Ministers, five Doctors, and others, at Memphis, Tenn., in 1855. Price, \$1.00. Discussion between Mr. E. V. Wilson, Spiritualist, and Eld. T. M. Harris, Christian. Paper, 10 cents,

postage 2 cents Is Spiritualism Trus? Lecture by William Denton. 10 cents. Gist of Spiritualism. Being a course of five lec-

tures delivered in Washington, D. C. Chase. 50 cents. Witchcraft of New England Explained by

Modern Spiritualism. By Allen Putnam. \$1.00. postage 10 cents. Spiritualism Defined and Defended. By J. M.

Peebles. 15 cents. Eight Liberal Lectures. By A. B. French. This work contains one hundred and forty pages, with portrait of the author. 50 cents.

Is Materialization True7 and Eleven Other Lectures. By Mrs. Cora L. V. Richmond. 50 cents. Life and Labor in the Spirit-Porold: Being a Description of Localities, Employments, Surroundings and Conditions in the Spirites. By members of the Spirit Band of Mrs. M. T. Shelhamer-Longley, medium of the Banner of Light Public Free Circle. Cioth. \$1.00, postage 10 cents

Light on the Hidden Way, with an Introduction by Rev. James Freeman Clarke. Cloth, \$1.00. Mediumship; Its Laws and Conditions. Pow-

Mediumship; A Course of Seven Lectures by Prof. J. S. Loveland. \$1.00. Mediumistic Experiences of John Brown.

Mind-Reading and Beyond. By Wm. A. Hovey. Materialized Apparitions: If Not Beings from Another Life, What Are They? By E. A. Brackett. \$1.00.

Immortality Demonstrated Through the Mediumship of Mrs. J. H. Conant. \$1.25, postage

Lifting the Veil; or, Interior Experiences and Manifestations. By Susan J. and Andrew A. Finck. \$2.00, postage 12 cents.

Scors of the Ages. By J. M. Peebles. Ancient, Mediaval and Modern Spiritualism. \$2.00, postage

Addendum to a Review in 1887 of the Seybert Commissioners' Report: Or, What I Saw at Cassa-daga Lake. 1888. By A. B. Richmond, Esq. Cloth, 75 cents; paper, 50 cents. After Dogmatic Theology, What? Materialism, or a Spiritual Philosophy and Natural Religion. By Giles B. Stebbins. Cloth, 75 cents; paper, 50 cents.

Rays of Light: Two Chapters from the Book of My Lite. With Poems. By Mrs. R. Shepard Lillie. Nature's Laws in Human Life: An Exposition of Spiritualism, which places Spiritualism on trial; evidence pro and con. as to its truthfulness. pp. 308. Price reduced to \$1.00.

An Epitome of Spiritualism. A pamphlet of over one hundred pages. The gist of Spiritualism, its laws and phenomena, in a nutshell. Price reduced to

Scientific Basis of Spiritualism. By Epes Sar-gent, author of "Planchette, or the Despair of Sci-nice," "The Proof Palpable of Immortality," etc.

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Pearls, Ame

And quoted ories, and jowels five words long; That, on the strotched fore-linger of all time, sparkle forever."

Do not be auxious "to get on," but rather aim "to get up." It is not the length of the journey in this world which fits us to enjoy the next, but the height which we soar above it, and the closeness of our sympathy with heaven.

Cause never dwelt in aught of sensuous kind; Sole first and last of all that is, and was, And shall yet be, in heaven or earth, is Mind. -John Stuart Blackie.

Despots are overthrown by bloody revolts, but des potic systems must be uprooted by inquiry and discussion-by an intellectual and moral awakening.-

> -The dead are the living, the living the dead And out of the darkness the light is shed; And the east is west, and the west is east, And the sun from his toll of day released Shines back through the "Golden Gate!"

Never doubt the innate goodness of humanity-the worst man has far more of good than of evil in him; the most untruthful man tells far more truth than falsehood. It is only because the good and the true are in excess that we are able to live.

This world's no blot for us Nor blank; it means intensely, and means good: To find its meaning is my meat and drink.

Banner Correspondence.

Colorado.

DUMONT.-Dr. A. Eldred writes: "Forty years of Spiritualism and with them near eighty years of my life have gone to the rear since I became a member of the human family and entered the school of experience, the only school in which, it is said, a fool ever learns, and I will add, or anybody else; for man's existence is but an experiment, and a failure at that, his existence answering no greater end or purpose than that of a grasshopper, if the doctrine of annihilation is true. Man is forced into this world without having any choice in the matter, not even allowed to say whether he be born a prince or a pauper. Having arrived, he fancies himself arbitrator of his own fortunes. If, however, he will divest himself of his own estimate of his ability and greatness, and view his record from an unselfish standpoint, he will see that he is a mere thing of circumstances, over which he has but little years of my life have gone to the rear since I of circumstances, over which he has but little control; that destiny shapes his course through life and forges the last link in the chain of his life and forges the last link in the chain of his earthly career. Man is made up of antagonisms, hence the ceaseless turmoil. We see no permanent radical and durable reform short of reconstruction; death alone can effect that. My opinion is that countless ages have rolled into the oblivious past since the record of man commenced, and at no period in that record has man shown himself capable of self-government. Once in about two thousand years the race has reached the zenith of its hope of emancipation from human strife, tyranny and emancipation from human strife, tyranny and cruelty. At this peculiar epoch they reach the brink of the fulfillment of human expectations, and near the round in the ladder of vanity and intellectual elevation from which they

ity and intellectual elevation from which they must inevitably tumble to the rear, and such is the condition of the race at this moment.

The all dominant ideal with the world now is money or its equivalent in worldly show. From our courts of justice, legislatures and all transactions of a business character, a regard for justice and sympathy for the poor and oppressed has departed. The world is incalculably out of balance politically, ecclesiastically, financially and socially, and human effort will never restore equilibrium. The human ship with its diversified cargo will go to ruin unless Spiritualism has come in time to steer it clear Spiritualism has come in time to steer it clear of the shoals. In this great evolution ordained of heaven, inaugurated by angels, lies the world's only hope of exemption from impending evil. Those great minds who have once dwelt with us but have ascended, knowing our needs, have devised the vast scheme that lies in Spiritualism for the rescue of the world from the rulf intervals in twee about to plung. from the gulf into which it was about to plunge.

This mighty work is not a new undertaking with those who dwell in the higher life. At various periods in the past they have made their presence felt; but the balance of power was against them; the race having reached a higher plane of thought, are now more susceptible subjects of spirit-control. In undertaking this work of revolutionizing with a view of bettering the condition of the world, neither the will nor pleasure of its people has been consulted. Spirits have the ability to carry this undertaking to a successful issue. They will centinue to develop mediums, and see to it that mortals organize séances, and through them and other instrumentalities carry forward this vast enterprise. plane of thought are now more susceptible vast enterprise.

We may arrogate to ourselves the credit of the work, but spirits are the engineers. They come to us unexpected, uninvited, unlooked for, and compel recognition. Their work is not limited to the scance-room; they are weakening the opposing forces; their influence surrounds the pulpit, and thousands without knowing it are floating into the vast fold of Spiritualism.

Spiritualism.
Spiritualism is exclusively of spirit origin.
Spirit levers are gradually lifting the race in
the scale of being. Spiritualism has attained
vast proportions, stretching out from one family to tens of millions in forty years. Its wonderful progress is due to the fact that it has
not been manipulated by priests nor fettered
by creeds; its temple is one in which all will
eventually worship.

by creeds; its temple is one in which all will eventually worship.
What is spirit? is a taunting inquiry. Answer: Spirit is life universal distributed through matter and space. In the vegetable and animal kingdoms life takes form or becomes individualized, or constructs for itself temples wherein to dwell. Man is the highest temple. In him nature has put forth her best powers and made him the growning point in

temple. In him nature has put forth her best powers, and made him the crowning point in the scale of being.

'But,' says the skeptic, 'we cannot see the spirit.' No more can you see mind, though a vital force that makes you a thinking being; nevertheless such of necessity does exist, or you would not be here, and you know such exists, for you see its manifestations, and so do we know our friends exist for we see their manifestations. know our friends exist, for we see their manifestations.

restations.

We believe, say the agnostics, in a stupendous nothing, and we cheerfully accord to them all the satisfaction to be gained from such belief. It is natural for man when he leaves one extreme to go to the other. We like to see man stand erect on all subjects, but not like the Indian's tree sostraight as to lean over backward. Some say one world at a time; why not one day, one week, month or year at a time? This theory is not applicable to every world; it is for to morrow we live as much as for to-day, and for eternity, not time. It is always some thing ahead we are in pursuit of, and that for which we have the greatest longing is life, and to live and never die. This desire is ordained of nature, and we cannot believe that dained of nature, and we cannot believe that nature ordained desires she cannot gratify. Had I no other foundation on which to predicate a hope of life beyond the grave, this fact alone would destroy all skepticism touching

alone would destroy all skepticism touching the subject.

Personal gods and personal devils are ideals of fancy, creatures of sordid imagination; imagined personations of good and evil, alike worshiped and feared by all who believe in them. Whatever man looks at from his own selfish standpoint, reflects his own image. The fable writers, therefore, should have said, Manmade god in his own image, and after his own likeness, then we should have understood why God hath mercy on whom he will, and whom he will he hardeneth; wity 'his tender mercies are over all the works of his hands.' one day, and the next day he is 'angry with the wicked.' Such freaks are purely characteristic of man, but not of unchangeable divinity."

Illinois.

CHICAGO,-Mrs. Ren A. DeLasonn, M. D., writes: "I am happy to may Spiritualism is progressing in this city. I have had the pleasure of attending a meeting at Bricklayer's Hall (corner of Peoria and Monroe streets), where Mrs. Sarah F. DeWolf, one of the oldest and most reliable mediums, addressed a large and Intelligent audience upon 'Spiritual Forces.' She treated the subject in a convincing manner, with an ability and ease that be apoke many years of faithful service to the Cause.

Cause.

After the lecture she gave independent slate-writing on the rostrum. Many consoling messages were received, the full name being signed to each message; they were addressed to persons who were entire strangers to her. Most of these messages were written in full view of the audience.

A young man was invited to come upon the rostrum; the slate was placed upon his head and a message was written by his departed brother, stating facts that were fully recognized by this young investigator. A lady was called up; she held one end of the slate while the medium grasped the other—each holding at full arms' length, in view of the audience—and this lady received a message from her departed husband, and fully recognized the same.

the same.

Others present asked mental questions and received satisfactory answers. Many were convinced by what they witnessed that our dear ones can return and make themselves known to us—and of future life. As a clairaudient and clairvoyant medium Mrs. DeWolf has proved herself to be second to none in the world."

SPRINGFIELD.-Chas. H. Freitag writes: Mrs. Jennie Moore, of Chicago, a materializng medium, has recently held four séances here at my residence, 808 Enterprise street. Spirit forms came fully and naturally, and were generally recognized by friends present. They conversed in clear tone of voice, in different languages and accents—giving instructions and advice to their friends and members of the displace present as to duty and acquired of the circles present as to duty and conduct when sitting for manifestations, in order to be assured of true success.

Minnehaha, and other dear friends in spirit

Minhenana, and other deal fronte in spirit life, came, giving great satisfaction. Mrs. Moore will soon depart for San Fran-cisco, Cal., for the winter. We cheerfully rec-ommend her as a true medium."

Connecticut. NEW HAVEN. - E. P. Goodsell writes in vigorous protest against the present religious crusade in favor of the injection of a formal recognition of God into the United States Conrecognition of God Into the United States Constitution, which is against the real purport and meaning of that grand instrument. Taking its rise in the Pagan-Christian system of the past, the religious element has since in all countries actively applied itself to the suppression of man's individuality, and the pulling down of advanced and reformatory thought. The mere fact of religion per series a some-The mere fact of religion, per se, is a something about which Mr. Goodsell regards there can be no conflict under our Constitution, which declares each man's right to have and to hold or not to have and to hold sentiments in this direction, just as may best suit his individual phoice, but he argument of the fore now vidual choice; but he regards all efforts now making to introduce a recognition of God into the organic basis of our institutions, and to limit the horizon of the growing generations by circumscribing the work and scope of our public free school system, to be direct at-tempts to introduce religious slavery into this land of (present) freedom and liberty. Against such usurping efforts toward crushing out man's inherent rights, and subjugating the people to creedal enactments, all lovers of human progress everywhere should at all times and seasons lift up the voice of indignant pro-

HARTFORD.-E. M. Lay (President Spiritualist Association) writes that Dr. H. F. Merrill of Augusta, Me., has just closed a very successful engagement in this city: "Many remarkable descriptions, with names of spirits, etc., were given, and many questions were readily responded to by raps on the platform. Our society is in a prosperous condition, and new interest is being manifested daily in the cause of Spiritualism."

Maine.

WEBSTER.- In THE BANNER for Sept. 6th appeared a letter from a correspondent, treating of the cure, in public, of Mrs. Robinsonher trouble being a loss of voice. The following certificates from Mr. and Mrs. Robinson are calculated to throw additional light upon the ease, and to give Mr. Haskell, a credit which is his due:

case, and to give Mr. Haskell a credit which is his due:

POWNAL, Me., Aug. 27th, 1890.

MR. BYRON I. HARKELL, Everett, Mass.:

Dear Str.: I take this method to express my gratitude to you, and the spirit-world, for restoring to me the use of my voice. The facts are as follows: Nearly one year ago I was taken with a hoarseness on my lungs, which became so great that my voice completely left me; and I have not been able to speak a word louder than a whisper during all that time until I met you, and others, on the third of this month, at the house of A. J. Larrabee, Webster, Me., where you were controlled by your spirit-guides to magnetize and manipulate my throat and lungs. In less than thirty minutes my voice returned; I was made to speak aloud, and as plainly as ever.

Ever since that time my voice has continued to strengthen and increase in volume, and I scarcely know how to express the gratitude I feel, and the obligation I am under for this most wonderful cure.

I sincerely hope you may be the instrument, in the hands of the spirit-world, to relieve many who may be so unfortunate as to be similarly afflicted, and made to suffer as I have suffered during the past year.

Gratefully yours. Cyntha Robinson.

I was not present at the meeting referred to, but certify that all the other matters stated by my wife are strictly true, and correct in every particular. I cannot express the gratitude I feel to the spirit-world, and especially to Mr. Byron I. Haskell as an Instrument in their hands, for this most extraordinary cure.

PRESCOTT ROBINSON.

New York.

SARATOGA SPRINGS .- R. H. Kneeshaw writes: "After a four years' residence in Montreal, Canada, I have removed to this beautiful city, where I find our movement in a very forward and healthy condition, the regular Sun-day services being ably conducted by Dr. W. day services being ably conducted by Dr. W.
B. Mills, whose merits as a medium and gentleman are too well known to need recapitulation; indeed, all the officers and members of
the Society are fully representative of the highest grade of spiritual thought.
One important feature of the work here is
the well organized, highly effective and enthusiastic Ladies' Aid Society, whose meetings are

sharle Ladies Aid Society, whose meetings are invariably brimful of harmony and good will.

I shall be pleased to communicate with societies or circles desirous of public or parlor lectures, and I have every confidence in referring Secretaries to Dr. Mills, of Saratoga, as to my ability and character."

Ontario.

GEORGETOWN .- A. D. Thomson writes: 'In THE BANNER of Nov. 8th you take notice of an alleged exposure of a Mrs. Moss-a mate-

of an alleged exposure of a Mrs. Moss—a materializing medium. If the person therein referred to is the Mrs. Moss who was at Cassadaga (N. Y.) Camp this summer, I would state that my wife and myself feel confident that we saw some genuine materialization through her mediumship.

The spirit of a very dear friend whom my wife had known the greater part of her life, and I had known for six or seven years, came, and was fully recognized by us both; we are both positive of that; she had only been in spirit-life about six months, and had passed out very suddenly. She appeared to us at three separate scances we attended.

I feel it a duty to give my unqualified endorsement of Mrs. Moss as a genuine medium."

Indiana.

RICHMOND. - E. E. Parker writes Nov. 24th: "The Spiritualists in this city were wonderfully revived and strengthened last week by a visit from Mrs. Helen Stuart Rich-

ings. She was with us three nights and gave three grand lectures.

Her success was remarkable. The first night the audience was fair, and the next two nights the trouble was to find seats.

We were all so well pleased that we have made arrangements for Mrs. Richings to return for four nights in the last week in Decomber. Many who are not Spiritualists, who have heretofore refused to investigate, are now interested, and are assisting in securing her return.

turn.

If a good medium for any phase of physical phenomena would visit us, I think excellent work could be accomplished.

We trust that the time has arrived when the spiritual forces will ald us in Richmond, and that this city may again become a centre of spiritual light."

Medical Crusade in Maine.

To the Editor of the Banner of Light:

I desire through your columns to ask the magnetic physicians, clairvoyants, and all who are interested in medical freedom in Maine, what, if anything, is being done in the different parts of the State, to be ready to meet those who propose to present a bill at the coming session of our Legislature asking for a law to protect the Allopathic fraternity at the expense of thousands of other practitioners who are just as useful-if not more so-as the Regulars, if judged by their success, which is the true criterion of merit in a doctor?

I have accomplished some work this fall in this direction, and can say as a general thing I have found the mediums manifesting but very little interest in the matter—but the people

very much in earnest.

Many of the mediums I have met seem to be in a sort of unconscious condition as to the danger hanging over themselves and all practitioners whom the medicos delight to style "irregulars"; they seem to cherish a feeling that the needed work will be accomplished by that the needed work will be accomplished by others. Allow me to say to these friends that their course in this is a mistaken one; unless we are united, armed and equipped when the Legislature assembles, we may find ourselves disastrously flanked by our adversaries. The country is flooded with regulars, who seem to feel that the people must maintain them, and who will leave no stone unturned to obtain a legal endorsement for themselves coupled with legal endorsement for themselves, coupled with

legal endorsement for themselves, coupled with a judicial condemnation of all others, at the hands of the State.

As an instance of the timber out of which it is proposed to make "State doctors," I will mention that a young lady—a neighbor of mine—was recently taken sick, and one of these titled M. D.'s was called in to see her; he diagnosed her case, and from one morning to the next he ran over the list of diseases such as intestinal inflammation, pneumonia, congestion next he ran over the list of diseases such as in-testinal inflammation, pneumonia, congestion of the lungs, etc., and was much relieved when his doubts were solved on the evening of the second day by the patient's breaking out gen-erously with measles, which external eruption he was able to see; for this wonderful service he received from ten to twelve dollars. Where is the clairwayant psychometris or magnetic he received from ten to twelve dollars. Where is the clairvoyant, psychometrist or magnetic healer who could make such a continuous chain of mistaken diagnoses as this case offers? But the law-makers of Maine are to be asked, nevertheless, to protect this M. D. and his class from all competition whatsoever.

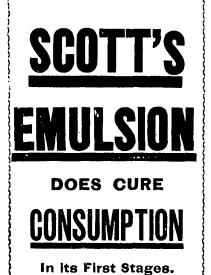
Let every lover of medical freedom and equal rights in the State come to the front at once. Our late lamented Dr. A. S. Hayward has passed over; his voice will be heard no more among us as in the days gone by, but I firmly

among us as in the days gone by, but I firmly believe his spirit will ever be active in this direction, and we should earnestly strive to carry on his work for the preservation of the rights of the people.

(C. F. Ware. of the people.
Bucksport, Me.

Lift your hat reverently when you meet the teacher of the primary school. She is the good angel of the republic. She takes the lit-tle bantling fresh from the home-nest, and full of his pouts and passions an ungovernable little wretch, whose own mother honestly admits she sends him to school to get rid of him. This young lady, who knows her business, takes a whole car-load of these little anarchists, half of whom single-handed and alone are more than a match for both their parents, and at once puts them in the way of being useful and upright citizens. At what expense of patience, toil and soul-weariness! Her's is the most responsible position in the whole school, and if her salary were doubled she would yet receive less than she earns.—Ex. of his pouts and passions—an ungovernable lit

Ladies, rough hands are a horror. Bathe them well at night in Johnson's Anodyne Liniment



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Tired, Nervous and Exhausted.

Women are great sufferers from nervousness, weak ness, nervous prostration and debility. Thousands of girls droop and languish in the close, confined atmosphere of shops, factories or offices, and hundreds of thousands wear out their nerve force and power in household cares, family bereavements and responsibilities, and work which never ends.

of women. Here is the cause why so many women complain of being wenk, nervous, tired and exhausted.

They have little or no rest; their life is one continual

at any druggist's for \$1 per bottle.

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ing of Dr. Greene's Nervura, I commenced taking it feel very grateful. MRS. E. M. BASS, Orford, N. H.

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er annum. Address COLBY & RICH, 9 Bosworth street, Boston, Mass.

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nd directions, by which any one can easily understand now o use it. PLANCHETTE, with Pentagraph Wheels, 60 cents, securely packed in a box, and sent by mail, postage free.

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Here lies the great strain upon the nervous system

round of work. What wonder that such women go to bed at night fatigued, and wake tired and unrefreshed in the morning! What wonder that they become worn out, so to speak, in nerve and vital power! What wonder that they have great weakness, exhaustion, pain in back and limbs, together with the distressing female complaints which are always caused by loss of vital strength and vigor! Of how many thou sands of women is the above a true and exact transcript of daily life? They have worn out and exhausted their nerve force and physical power. They must work, but it follows as surely as the day follows the night that they must receive from some source a renewal of nerve force and physical enerwien or the human machine will soon cease to run at

The great nerve invigorant and female restorative is Dr. Greene's Nervura. No remedy in the world is so sure to bring back the bloom and color to the wan and faded cheeks, the brilliancy to the holow and haggard eyes, the lightness and clasticity to the weak and weary step, the strength and vitality to the unstrung, shattered and worn-out nerves. It is the greatest of all uterine tonics and regulators, and cures all female weakness and disease. It is purely vegetable, and harmless, and can be procured

I wish to say, for the benefit of others, that I was taken sick with Heart Disease. I had two scientific physicians, and was under their care seven or eight months, but constantly grew worse, lost 75 pounds of fiesh, and was so weak I could not raise myself in bed, and the doctors said I could be no better. But, hearand in a week I began to feel better. At present, after using it a few months, I am able to walk and ride out, have gained 40 pounds in weight, so that I consider that Dr. Greene's Nervura saved my life, for which I

SPHINX. Anti-Materialistische Monatsschrift Spür die wissenschaftliche Untersuchung der "mystischen" und "magischen" Thatsachen, mit Belträgen von Carl du Prel, Alf. Russ. Wallace, der Professoren Barrett und Couez, mehrere Brahminen u. s. w., herausgegeben von Dr. 184bbe-Schleiden. Subscription: \$1.75 for six months, \$3.50

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BOSTON, SATURDAY, DECRMBER 6, 1890.

Entered at the Post-Office, Boston, Mass., as Second-Class Matter.]

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All communications relative to literary or editorial matters must be addressed to the Editor. All business letters must be sent to ISAAO B. RICH. Before the oncoming light of Truth, Creeds tremble, Ignorance dies, Error decays, and Humanity rises to its proper sphere of Knowledge.—Spirit John

"The Baptist Conference and Spiritualism."

Hudson Tuttle, Esq., of Berlin Heights, O., forwards us a trenchant paper titled as above -that we shall print next week-in which he treats of the latest assault on the New Dispensation by pulpit and press-the minister making it being the Rev. Frank Rector of Fitchburg, Mass., and the paper printing it The Watchman (Baptist) of Boston.

The Indian Excitement.

Maj.-Gen. Schofield continues to regard the current excitement among the Indians as a fanatical craze, and he says the outcome of it is still uncertain, in the same sense that a similar excitement among many more civilized people would be. He had no serious apprehensions that the Indians would begin hostilities, although he was quite ready to attribute their unwillingness to any other emotion than that of fear.

An officer fresh from the Indian country at the National Capital, whose experience in Indian campaigns entitles his opinion on the matter to consideration, asserts that the present excitement was originally caused by the missionaries, by whose teachings the Indians have been wrought up to a high state of emotional excitement, bordering on frenzy. He has his remedy been widely enough applied as has a favorable opinion of many of the missionaries, who have rendered physical aid as well as given spiritual instruction to the tribes: but he cites instances where he thinks the religious influences are too strong, and where, as in the present case, the effects are threatening clusively that even a close and careful inspecto the public peace. In correspondence sent to the Department, Sitting Bull's discontent is tion against the transfer of the disease from reported to have been caused by a lady who is prominent in her labors with the Indians. To her indirectly, it is alleged, can be traced all the existing disquietude on the frontier. The ers of meat and milk would ordinarily be unpopular verdict, therefore, cannot fail to betoo much missionary.'

An ex-lieutenant of the United States army who was in the frontier service for seven years. and has carefully studied the character of the Indians, says that the key to the whole matter is this: the Indians should be given a chance to work for a living, instead of being fed after a fashion, clothed occasionally, and kept in idleness all the time. This is the period of the owners of diseased cattle, both cows and oxen, year when they get their annuities. This, too, is the period when they dance. When all other | tioning the fact of disease, and that unless inmeans of excitement fail them, they naturally fall back on religious excitement.

Now, says this ex-army officer, if the Indians only had an opportunity to work and earn wages like white men, they would soon cease to be alternate objects of fear and charity. The government should establish industries for the benefit of the Indians; should offer a permanent disease-germ. A vigorous constifree lands and bounties to manufacturers who tution may be accounted able to withstand it, will undertake to provide work for the Indians. The bad lands of Dakota are not well suited to farming purposes. Even white men, long been studying, under the microscope, the who have farmed all their lives, find it difficult to earn enough to support themselves in certain parts of Dakota. If pure air was all they needed, they would get fat. Successful farming cannot be done without the right kind of soil, added to a certain talent for farming, both of which the Indians lack. In a cigar or pipe factory they would work for almost nothing. In any sort of active work the young Indians are quick and anxious to learn. What they need is work which will encourage them by placing before them an immediate return for their labor.

He added that one fault with the present system is that men are sent out to teach farming, not because they know anything about farming, but as a reward for political work. Under many unfavorable conditions, the Indians plant seed year after year in such ground as they happen to have, and year after year they find themselves disheartened by poor crops, or none at all. Consequently they conclude that the Great Spirit does not want them to raise crops, and that a farmer is no good any- rope the efforts are said to be well ordered for way. This is only human nature; and it is not the extermination of tuberculous cattle, and to be forgotten that in dealing with the In- all honest people are personally interested in

dians we are dealing with human nature. We think that in carefully combining the flesh. statements pontained in both the above ex-

telligently understood. Certainly there must be a cause and a motive for this apparently sudden disquietude, and it cannot be so far to seek as many people are inclined to imagine. time lost in finding and applying the remedy.

Will It Be Done?

At last Postmaster-General Wanamaker has been called to account. The offense charged against him is permitting Sunday mail service. The Sabbath Association of Western Pennsylvania brings the charge, though in the way of discussing and criticising his acts rather than making it openly. It seems that at its recent session at Pittsburgh a resolution was being considered which provided for the discipline of church-members who are in any way connected with Sunday newspapers, as well as those who insert their business advertisements in Sunday publications. While the subject contained in the resolution was before the meeting, Rev. Dr. George of Beaver Falls attacked the pious Postmaster-General in this wise:

"We all know that the Sunday newspaper is a great evil. and that its publishers and those who sell it, as well as those who advertise in it, are in many cases prominently identified with church work. Such persons should be subjected to the most rigid church discipline. But let us not overlook an evil which, to my mind, is far more gigantic than the Sunday news paper. I refer to the United States Mail Service, which is carried on openly on the Sabbath. At the head of this service is a man who has long been identifled with church work, as the teacher of a Bible class, and who is looked upon as a conscientious and consistent Christian; yet this man, an elder or deacon in a Presbyterian church, lends his official endorsement to a most flagrant violation of the laws of God and man. Let the Church begin by subjecting this man to discipline. Let the members of his church or his pastor go to him, and tell him he will either have to withdraw from the Church whose sacramental yows he is clearly breaking, or issue a proclamation putting a stop to work in the Government Mail Service on the Sabbath. Mr. Wanamaker knows he is not acting consistently; as a Presbyterian elder, he cannot help knowing it."

There certainly can be no question that the pious Postmaster-General has caught his fingers in his own door, and is fairly "hoist with his own petard." Now let us see his church put "the discipline" upon him! Above all, let us see the church demand of him that he shall either put an instantaneous stop to all further work in the Sunday mail service, or get out from among the brethren who cannot appreciate his peculiar position. All they ask of him is that he shall be consistent. That, in their eyes, is the equivalent of being holy and good. Therefore he must respond to their very loud call on him by issuing his official proclamation, by resigning his office of Postmaster-General, or by leaving the church by an involuntary process. Which of these three things will he do? Will he, in fact, do either one of them? Nay, more: will the church, of which he is so devoted and esteemed a member, itself dare to make a demand on him to be consistent in the matter, and thus set him the example of consistency he chiefly needs? We have no idea it will do any such thing.

Disease and Death in Food.

Proclamation is publicly made of the alarming fact that extreme danger to the general health exists in the ordinary food supply of the people. An article on this most important subject from Dr, Behrend in the Nineteenth Century furnishes ample proofs, certified to by scientific men, that tuberculosis prevails as a disease in animals as in men, and that the real cause of the spread of the disease in the human family is the conveyance of the bacillus from animals to men either in the beef or the milk consumed by them as their daily food. The remedy discovered by Dr. Koch, which has deservedly made his name famous, can be claimed only to have destroyed the power of the bacillus without removing it. Nor, indeed, yet to warrant the belief that it actually cov-

ers the whole matter. It is an alarming fact that scientists are continually making discoveries of tuberculous matter as a generator of disease, showing very contion of market foods is an insufficient protecanimals to men. And as for the sale of tuberculous milk, it is pronounced next to an impossibilty to secure its prevention. Consumable to detect the existence of the bacillus in either. And as for taking our daily food rations from the hands only of physicians, every one can instantly see that that is out of the question. In consequence, large quantities of both kinds of food supply are constantly being

sold without detection. A Boston daily editorially admits that a tremendous incentive exists on the part of the to force both upon the market without menspection is unusually vigilant, none of these diseased foods will be condemned. The ordinary process of cooking fails to remove the bacillus either from meat or milk, nor is it destroyed, either, by the act of digestion. The natural consequence is that it enters into the blood and tissue, where it is transmuted into but a weakened system is invariably forced to succumb. The European pathologists have action of the microbe when it is localized in the lymph, or blood-streams, and in ascertaining that the bacillus is usually a disease spread ing through the whole system, although at first

it is but a local manifestation. It is held by Dr. Maylard, who was a student with Dr. Koch at Berlin, that the bacilli make their way into the lymphatic glands without any indication of their presence, and that the virus may be circulating through the healthy organs and tissues of a carcass, though invisible even under the microscope. As a surgeon to a hospital for children, he made the discovery that forty per cent. of the patients on the surgical side were tuberculous, and that on the medical side the ratio was still greater. Dr. Behrend urges that, inasmuch as Dr. Koch has clearly established the fact of very appreciable dangers in connection with the consumption of meat derived from tuberculous cattle, it is impossible to speak with sufficient emphasis of the dangers to which people at large are exposed from this source. In some parts of continental Euany efficient movement for the sale of their

There is really but one way in which the dis who are reckoned among Spiritualists. It is planations, the hidden cause of the present ex- ease can be effectually eradicated, and that is matter of notoriety that there are numbers of Medford, Mass., Box 13. She should be kept busily

contracted it, and the condemnation of their flesh as food. The State is of course expected to bear the burden, which would simply be ruinous to individuals. And we ought to lose The cause once discovered, there should be no | no time in taking the most thorough and energetic measures in this country to meet the common danger. We certainly have as much reason to exercise all possible precaution in preserving life and health as the European people have. Each one of our State legislatures ought instantly to take action to prevent the sale of tuberculous milk, and to compel the destruction of tuberculous cattle. Nor shall we live under any assurance of even comparative safety on the subject until each State does act, and act thoroughly, in the manner indicated.

Milk should undergo a thorough inspection, and cattle should be everywhere closely examined. The markets should be scrutinized with a sleepless care. Until at least this shall be done, there will be no legal remedy for the extermination of a disease at once so insidious and dangerous. The point is to arrest and check it in its beginning, without waiting to fight it after it has gained headway and power. The thing to be done is to protect the children of the next generation. The Jewish people teach us a lesson in this matter which we should be quick to learn from them.

The Revolution in Religion.

The past fifty years have been a whole age in itself in respect to the changes which have been wrought in theological opinions. As the London Spectator observes respecting it, the poets have been the real theologians, and theology has melted down into a sort of poetry. The boundaries between the natural and the supernatural have been broken down, and the natural has pervaded the supernatural as much as the contrary. In The Spectator's opinion, the higher literature of the time has become more and more agnostic, citing the noblest characters sketched by George Eliot by way of illustration. Even in Carlyle, it thinks that the contempt for those great historical beliefs which alone, in our age, have been possible to true theistic piety, has been at least as conspicuous as the trust in God itself. It declares that the theological confidence of all the Protestant Christian churches has been greatly shaken since an Archbishop of the English Church smiled complacently upon it, and Edward Irving endeavored to revive the belief in miracles in the Scottish Church. Even Orthodox theology seeks to concentrate attention on Christ's human side, and to divert it from his divine side.

Such books as the "Essays and Reviews have been far more successful in practice than even in theory, in undermining all faith in the dogmatic side of Christian teaching. It is the scientific teaching of the present day, says The Spectator, which has unhinged belief in the Christian dogma. The men of science are too incompetent to deal with the problems of philosophy, while the philosophic theologians are too little able to enter into the attitude of men of science, to bring the prevalent controversy to anything like a tangible issue. To us, says The Spectator, nothing seems more certain than that the great theological problem of the next age will be the drawing of the frontier line between human and superhuman agency.

This is a strong statement of the great living fact of our passing age, made even by entrenched conservatism and timorous apprehension. While it does not enter upon details, it nevertheless states the one momentous fact of the time most completely. It admits that the ology is getting the overhauling it has so long challenged and deserved; that the intellectual background of so-called orthodoxy fails to satisfy the claims of its creed; that life is the only essential thing, to which belief must be made to conform and correspond; and that the absorbing controversy of the coming time will be over the authority of revelation. But it admits -candid, though enforced-that the great the of the next age will be the superhuman agency. That is the engrossing topic of religious thought and speculation today. After all is said, it comes round finally to that. The inter-relation of the two worlds, the seen and the unseen, is the theme uppermost in all minds, whether a word is said openly

about it or not. Let the small-souled spouters in the pulpits and the petty scribblers of the press pause for a moment, and seriously consider, if that be possible to them, this calm and carefully-calculated admission in respect to the great religious issue of the immediate future-namely, that it is to be but the drawing of the line between what is recognized as human and what is superhuman; that the absorbing thought of the approaching age is to be the determination of the question, on the evidence actually furnished, of how far superhuman agencies have been and are perpetually concerned in the weaving of human destiny; in short, that Spiritualism, so steadily flouted by them, and its believers so consistently the recipients of their irreligious and ribald abuse, is to be the great fact in any real religion of the future, to lift up human hearts from the dark depths of past doubt and fear, to open the way for the perfect emancipation of the human spirit, and to end for all time the vain and vague speculation whether life is worth living. It is this same despised Spiritualism that, by the highest admission, is about to become the religion of man, and the light and salvation of the

Now, if Ever.

If a man seriously proposes to himself to do anything which he hopes will benefit his fellows, he must do it in his lifetime and with his own hand, or he will never do it at all. If he leaves it for others to do for him, it is no longer he that does it but somebody else, he neither directing nor enjoying the act. This certainly ought to be plain to any one. The very familiar argument to a rich person that he will get his enjoyment out of it while he is here, is perhaps tinctured with more or less of selfish considerations, but that may after all be something that cannot be helped. Admitting, however, that he will be fully cognizant of all that is done after his decease, it may pertinently be asked if he is so sure of realizing his blessing when he has got beyond the personal reach of its reflex influence as while he still remains a sympathizing actor among its beneficiaries.

Rev. Mr. Talmage aimed a recent characteristic discourse on this subject at the heads of rich people in the churches, and his very just and pertinent observations may be directed with even a greater force to the rich people

dowed with material wealth, having enough and to spare for the advancement of good and worthy objects, and more especially for helping on the cause which they so much profess to love, who, with a few noble exceptions, are loth, when solicited, to contribute toward its advancement with money.

Now these good friends of Spiritualism make a mistake in so doing, and one that neither they nor their intended beneficiaries can ever rectify. There is really but one right and effective way for them to act, and that is to display their generosity to the cause they love Chelsca, Mass., at 5:45 o'clock Tuesday afternoon, while they still have the exclusive handling of their own property. And they will not fail to eventually thank us for proffering them this sensible and sound advice. Christ informed us of our duty in such matters in his familiar parable of the talents: he who puts his few talents out to immediate service does far better than he who hides them away, hoarding and guarding them for conspiring relations and sharper lawyers who interestedly urge them on. Now is the accepted time for doing a contemplated good or generous action. It loses a great part of its grace by postponement. The giver and his gift have then sundered their relations. It is as if he left what he could no longer keep, for others to dispose of as they would like rather than he. The present giver is much wiser than the future promiser.

Two Great Disciples of Non-Re-

sistance. In connection with the appreciative sketch of the late Rev. Adin Ballou, from the pen of our talented contributor, Mrs. Love M. Willis, printed on the first page of this issue of THE BANNER, reference can appropriately be made to the opening paper of this month's Arena, in which are given the opinions of Count Tolstof and Mr. Ballou regarding the doctrine of Non-Resistance as viewed from a Christian standpoint. The compiler of these views, Rev. Lewis G. Wilson. was in June, 1889, impressed by the similarity of the teachings and opinions of the great Russian novelist to those of Mr. Ballou, and determined to send to the former a photograph of Mr. Ballou, together with some of his published writings, and a letter explaining why he did so, believing, as he says, "that Tolstor, in his lonely attitude before the world, would receive encouragement and strength were he to know that almost upon the other side of the globe there dwelt a man who could fully sympathize with him, and had for many years been identified, in the main with the great truths for which he stood."

The supposition of Mr. Wilson proved to have been correct, for in July of that year he received from Count Tolsto' a lengthy letter in acknowledgment of his favors, in which the distinguished Russian says:

"I have seldom experienced so much gratification as I had in reading Mr. Ballou's treatise and tracts. I cannot agree with those who say that Mr. Ballou 'will not go down to posterity among the immortals.' I think that because he has been one of the first two apostles of the 'New Time' he will be hu the future acknowledged as one of the chief benefactors of humanity. If, in his long and seemingly unsuccessful career, Mr. Ballou has experienced moments of depression in thinking that his efforts have been vain, he has only partaken of the fate of his and our master."

This avgression of his appreciation of Mr. Ballou's

This expression of his appreciation of Mr. Ballou's works, which can with equal justice be applied to those of all men and women who devote their service to the enlightenment of the world-is creditable to both Mr. Ballou and Count Tolstor. Subsequently Mr. Ballon wrote to the Count, and further correspondence between them followed, all of which Mr. Wilson gives in the article referred to, closing with this paragraph:

'The foregoing correspondence was his [Mr. Bal-"The foregoing correspondence was his Mr. Ballou's] last utterance upon a subject to which he had given more than half a century of earnest thought and labor, and for which he had suffered a vast deal of persecution and misrepresentation. 'Your tidings,' wrote the daughter of Count Tolstof, upon hearing of Mr. Ballou's death, 'are very sad, and my father is deeply grieved.'"

Another Veteran Gone Home.

Our old friend in the editorial field, Mr. George J. L. Colby, of Newburyport, Mass., passed to spiritlife last Sunday at the age of seventy-one years and ten months, leaving three sons and five daughters. He was a talented man-wrote better English than any editor we wot of except William J. Snelling, who for a long time was editor of The Herald under the administration of Samuel K. Head. [By the way, see a message on our sixth page from Spirit Samuel Knox far more than all this in its candid statement | Head.] Mr. Colby (our namesake) often conversed with us upon the subject of Modern Spiritualism, saydrawing of the frontier line between human and erated from the minds of its believers the fear of death. "But," said he, "I am inclined to the Swedenborgian faith, yet I have no doubt that the Spiritual Philosophy is a continuation of the same idea."

In 1839 Mr. Colby began his principal life-career as a newspaper man, and after engaging in business for short periods in Lowell and Amesbury, Mass., and Concord, N. H., he returned to Newburyport, and connected himself with The Union. When this was merged with The Herald in 1854 he continued as prineinal editorial writer down to 1869. From 1872 to 1885 he published a weekly paper in Newburyport entitled the Merrimac Journal and Weekly Visitor. Later he contributed to several of the Newburyport papers. He was in the Salem Custom House with Nathaniel Hawthorne, and afterward naval officer at Newburyport, and, during the administration of Andrew Johnson, was postmaster of that city; while for the past half-a-dozen years Mr. Colby has been a member of the Newburyport Board of Assessors, having previously served two terms as County Commissioner,

The Reconstructor, of Summerland, Cal., comes to us for Nov. 22d, with the valedictory of Mr. J. S. Loveland, its editor until that date, and the salutatory of his successor, Albert Morton, Esq., whose name is well known to the readers of THE BANNER and to Spiritualists generally. In the course of the article in which Mr. Morton takes up the pen editorial, he says: "We have no inclination to defile the columns of The Reconstructor with scavenger work and scandal." I have no hereditary or acquired bias in favor of theological dogmas or illusionary metaphysical specu-

theological topinus of the search and the help of the good spirits who have assisted me in my former labors for the presentation of common-sense Spiritualism—to present original and selected matter pertaining to the science, philosophy and religion of the changel of the nineteenth century, in a style to interest and instruct

We wish Bro. Morton every success in his efforts to

carry The Reconstructor forward to new victories. "THE LYCEUM BANNER" is the name of a new sixteen page monthly, edited and published by J. J. Morse, assisted by Florence Morse, designed for con. ductors, leaders, and members of the Children's Progressive Lyceum. The first number, issued in November, contains the opening chapters of "The Garden of the Heart," a story for Lyceum members, by Alfred Kitson, who also contributes "Lyceum Notes." showing the present status of the movement in England for the spiritual education of the young. An interesting variety fills the remaining pages, and in subsequent numbers a history of the Children's Lyceums in Great Britain is to be given. The publication is edited with good judgment, and promises to be one of great usefulness. Its office is at 80 Needham Road, Kensington, Liverpool, Eng.

MISS JENNIE LEYS spoke to large and interested audiences in Philadelphia during October, and on Nov. 2d-so we are informed by a correspondent; she lectured in Portland, Me., Nov. 23d and 80th. She will speak during December in Lynn, Mass.; January in Springfield; February in Cleveland, O.; March in Worcester, Mass.; April in Washington, D. C.; May in Brockton and Haverhill, Mass. She would like to make engagements for June and the summer. Her health, we are glad to be able to say, is improving, and she expects to faithfully fulfill her public duties during the season. Societies desiring her services for the season of '91 and '92 can address her at West citement among the Indians can be more in- by the destruction of the animals that have professed Spiritualists who are lavishly en- employed, friends, in the good Cause.

DECEASE OF B. P. SHILLABER.

The Gentle-Spirited Unmorist Finds Relief from Pain, and Enters into the Joys of the Spirit-Land; Brief Sketch of his Life-Work and Obsequies.

BENJAMIN PHNHALLOW SHILLABER - known throughout most English-speaking communities by his pen-name of the Mrs. Partington"—passed to the higher life at his residence, No. 121 Williams street, Nov. 25th, of diabetes and heart failure.

His decease was calm and peaceful-seeming to those about his bedside to be but a falling asleep. He was genial, kind-hearted, cheerful, and of pleasing manners, and no word of censure was ever said against him. To know him was to respect and esteem

He was born in Portsmouth, N. H., on July 12th, 1814, and had entered upon his seventy-seventh year. He was a son of William and Sally (Cutts) Sawyer Shillaber. He was educated in the public schools, such as they were in those days. At the age of sixteen he was an apprentice on the New Hampshire Palladium, published in Dover, and two years later he went back to Portsmouth, and worked as a compositor on the Christian Herald.

When the Portsmouth Courier was established by Mr. John Caldwell, Mr. Shillaber worked with us on that paper as a fellow apprentice in 1831-'32. Leaving Portsmouth he worked as a book-printer in Boston from 1833 to 1838, and the two succeeding years he was on the Royal Gazette, Demerara, British Guiana, having gone to the tropics for his health. He returned to Boston in 1838, and again went to work as a book compositor.

In 1840 Mr. Shillaber entered the office of the Boston Post-where we had been employed since 1836. Here for seven years he quietly set type.

His first venture on the sea of literature as an author was made in the form of a poem which appeared in The Post; and the "Mrs. Partington" papers succeeded, which achieved him a national reputation. He also, during his long career, contributed poems for several public occasions, among them being the introduction of water into Boston, and the dedication of the Franklin statue. He originated the sayings of old Roger," and wrote many sonnets under the name of "Wideswarth," treating of a variety of topics. In 1850 Mr. Shillaber left The Post and edited the Carpet Bag. In 1853 he returned to The Post, and subsequently became one of the editors of the Saturday Evening Gazette, contributing to that paper at the outset the following lines of farewell to The Post:

FAREWELL.—BY WIDESWARTH.

Farewell to thee, my Post! 'Tis a long time
Since thou and I brought our two heads together—
Since first I launched my little bark of rhyme,
To sport along cheered by the summer weather.
We have been friends—we still are friends—old Post;
The tie is all unbroken, though we sever,
And evennow my heart regards thee most,
Just when we separate, perhaps forever!
Agait farewel! and should my fortunes prove
A fatal chapter in a dismal story,
May sonie kind hand, imbued with olden love,
Carve of the Post some brief memento mori—
Some little tribute to the spirit fled;
But justremember—I'm not yet dead.

Mr! Shillaber remained on the Saturday Eveni FAREWELL .- BY WIDESWARTH.

Mr. Shillaber remained on the Saturday Evening Gazette ten years, after which time he lived practically in retirement at his home in Chelsea, devoting his days to miscellaneous writing and newspaper correspondence. He brought out eight books during his life, all of which were successful, viz.: "Rhymes With Reason and Without," "Life and Sayings of Mrs. Partington," "Mrs. Partington's Knitting Work," "Partingtonian Patchwork," "Lines in Pleasant Places," " Ike Partington and His Friends," "Cruises with Captain Bob," and "The Double-Runner Club."

Mr. Shillaber was a member of the School Board of Chelsea nine years. He was connected since 1843 with the order of Odd Fellows, the Franklyn Typographical Society since 1847 and the Masonic fraternity since 1857. He was also an honorary member of the Dartmouth Chapter of the Phi Beta Kappa So-

He was married in Boston Aug. 15th. 1838, to Ann Tappan, daughter of Maximilian John de Rochemont and Sarah Ann Moses. His beloved wife passed on in 1866, but his (voungest) daughter Carrie has been a homemate and faithful help to him for years. The other two married daughters, Mrs. Dillingham and Mrs. Clements, and his only son, William B. Shillaber, have been assiduous in their kindness to their father in his old age and infirmity.

Mr. Shillaber was through a part of his earth-life handicapped by sickness and disease—his chief enemy being rheumatism of the most aggravated type, he having latterly been obliged to have recourse to crutches. This necessarily brought much repression and disappointment to him-notably obliging him to tered in 1857, but which he was obliged to abandon. after a two years' trial, on account of his ill health. In his quaint way of saying it he was born poor, and expected to die poor, and must wear his life out in trying to keep his life in; notwithstanding his repeated and long-continued suffering, he was ever one of the most amiable and lovable of men-frank and confiding in his nature, with no taint of malice or envy. A contemporary has truly said of him:

contemporary has truly said of him:

"There was no sting in any of his jokes. His wit always played about his subject without wounding. He flad a refined taste, and was particularly attracted to poetical composition. Here he aspired to be more than the humorist, but the strong vein of human sympathy which was in his nature was most of all in this kind of his work. He was a genuine man of the people in his thoughts and feelings. His heart had the warmest spot in it of all for the brethren of the printer's craft, in which he was bred, and in connection with which nearly all his life outside his own doors was passed."

The daily papers of this city, in their notices of his

The daily papers of this city, in their notices of his demise, make mention of his having been a Universalist in belief; we would add that Mr. Shillaber was not only a Universalist-believing in the final salvation of the whole human race-but a confirmed Spiritualist, who believed in the fact of direct spirit-communion with the entire family of man, the savage as well as the civilized. This fact we know from frequent conversations with him upon the subject at various times. The public obsequies took place at the First Univer-

salist Church in Chelsea on the afternoon of Friday, Nov. 28th, and were attended by a large number of relatives, friends and business and literary associates. Palestine Commandery, Knights Tempiar, Shekinah Royal Arch Chapter, Robert Lash Lodge, F. and A. M., the Odd Fellows Veteran Association; Siloam Lodge, I. O. O. F. (of Boston), and the Franklin Typographical Society (of Boston) were largely represented; the escort being by the Masonic orders.

At the church the delegations were given seats in the centre, friends and others filling the remainder of the space on floor and gallery. The broadcloth-covered casket was placed in front of the pulpit, and around were many beautiful floral tributes from the family, the secret societies and others. Included in these offerings were a cross and crown, a crescent, an open book, a pillow and several smaller pieces.

The services were very simple, and consisted of Scripture reading and prayer by the pastor of the church, Rev. George B. Stocking, an address by Prof. Charles L. Leonard of Tufts College, a former pastor of Mr. Shillaber, and singing by a quartet.

The interment was at Woodlawn Cemetery, the Masons and Odd Fellows conducting the service.

Before the public exercises at the church, private services were held by Rev. Geo. B. Stocking at the late residence of our esteemed friend, at which we attended, taking a last view of the peaceful face as it appeared from the open casket, as one looks at another broken link in the chain that binds to youthful days and memories. At such times how beautiful the assurance which Spiritualism gives that there are really no aundered ties; that the friends who pass on can return with messages of love to those who yet remain, and that we are all final heirs to a grand and abiding relinion on the evergreen hills of Eternal

Inferior Flavors.

Ladies, bear highind that it only takes a few drops, either to give your cooking that delicate finish which is the housewide's delight, or to completely spoil it. You run no risk in using Baker's Flavoring Extracts.

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.

"Twenty-one Years a Medium."

Under this heading we published in our last issue the report of a lecture delivered before the Liverpool (Eng.) Psychological Society, Oct. 20th, 1890, by J. J. Morse, to which we call the especial attention of American Spiritualists, and all others who take an interest in the cause of Modern Spiritualism, as it relates to his grand work in the United States as well as in England. It portrays in a graphic manner the vicissitudes he was obliged to pass through after becoming an unconscious trance medium, owing principally, of course, to the bigoted antagonism of the outside world; how he stood up manfully in behalf of the Cause, sustained by his spirit-guides, etc., etc. Mr. Morse also refers to the noble work accomplished in both countries by Mrs. Emma Har-DINGE-BRITTEN, another excellent medium, every word of which THE BANNER: fully endorses; and he also alludes favorably to other public mediums who have done a noble work in behalf of our Cause.

A correspondent writing Nov. 13th from Geneva, Switzerland, in the course of a letter ordering certain published works, congratulates THE BANNER upon the care and intelligence displayed in its columns in the work of diffusing the truths of Spiritualism, and sends fraternal wishes for the increasing success of

IN AID OF THE LYCEUM.—An entertainment for the benefit of the Children's Progressive Lyceum of Boston, under the auspices of Mrs. W. S. Butler, and others, will be given in Berkeley Hall, Thursday evening, Dec. 4th, consisting of music, recitations, etc. A nice time may

We shall publish in the next issue of THE BANNER a review of Mr. Hudson Tuttle's latest work: "Religion of Man and Ethics OF SCIENCE," which has just been issued from the press of M. L. Holbrook & Co., of New York. It is for sale at this office; price \$1.50

present settled, is in Boston for a short time. We received a pleasant call from him last

We are glad to know that Bro. Van Horn will keep THE BANNER for sale at Arcanum Hall, 57 West 25th street, New York, on Sundays. Spiritual societies everywhere ought to follow suit in this respect.

Read what several prominent Spiritualists have to say on our seventh page regarding Dr. J. M. Peebles's new edition of his book: "Immortality, and Our Employments Here-

Verification.

To the Editor of the Banner of Light:

In THE BANNER of Nov. 8th I notice the message of DWIGHT A. GRAVES of Northampton, Mass. I was acquainted with a man in that city bearing this name, having transacted some business with himself and his former partner-S. R. Cooley. The latter gentleman partner—S. R. Cooley. The latter gentleman lives on the same street where Mr. Graves resided, and I saw him to-day, when, in answer to my inquiries, he informed me that Mr. Graves passed away on the 28th of July, at the age of thirty-nine years.

He had a son by the name of Orson, whose death occurred several weeks before Mr. Graves's. The father was strongly attached to the son. Mr. Graves's sickness was at first something like nervous exhaustion (caused, no

something like nervous exhaustion (caused, no doubt, by anxiety through sympathy with and constant care for his son during his sickness), which terminated in a shock that affected his

brain.

The readers of the BANNER of LIGHT will of course use their best judgment as to whether what was given through the vocal organs of our respected and much beloved sister—Mrs. M. T. Shelhamer Longley—did or did not emanate from the mind of the person of whom I have written. I am inclined to think it did.

A. W. FIELD.

A. W. FIELD. South Hadley, Mass., Nov. 10th, 1890.

W. J. COLVILLE's friends in Boston and vicinity are informed that arrangements are now completed for the delivery of a Christmas course of lessons on the the delivery of a Christmas course of lessons on the theory and practice of Spiritual Science at Mrs. F. J. Miller's rooms. Hotel Copley, 18 Huntington Avenue, commencing Monday, Dec. 22d, at 2:30 P. M.; and for a course of popular evening lectures in Berkeley Parlors on "Oriental and Christian Theosophy," commencing Dec. 22d, at 7:30 P. M. On Christmas and New Year's evenings there will be old-time entertainments and musical services, with appropriate lectures on Christmas and New Year's days at 10:30 A. M., in the large Berkeley Hall.

FOR DERANGEMENT OF THE LIVER USE FOR DEBANGEMENT OF THE LIVER USE HORSFORD'S AOID PHOSPHATE. Dr. O. Y. CILLEY, Boston; Mass., says: "Have used it extensively and with the most remarkable success. I give it in dyspepsia and in all cases where there is derangement of the liver and kidneys. With my patients it has agreed wonderfully."

NEWSY NOTES AND PITHY POINTS.

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

THE LATEST THING IN TRUSTS—a monkey trust organized at Newark, N. J., by Italians, "to bring to America for sale in the different cities and museums monkeys from Africa and the Azores."

The goosebone and the muskrat are at variance. The markings on the former foreshadow a long, cold winter, and the latter is building its nest high, which indicates that the winter will be an open one, with much rain. You pay your money—to the coal dealer—and take your choice. This is a free country.—Ex.

THE COMING "ABSENTER" EMPIRE. - Twenty million acres of the land of the United States are held by foreigners "homing" in Europe—it is said:

Bro. Hatch's Thanksgiving turkey, plum pudding and pumpkin ple were thankfully received and joy-

Bloodshed is feared over the fisheries on the west coast of Newfoundland in the spring.

"A great many people owe their lives to that doctor," said Kicklington. "Is he an able physician?" "It is n't exactly that that I referred to. He is never in his office when you want him."—Washington Post.

The inhabitants of Tien Tsin, China, rendered destitute by floods, threaten, it is reported, to massacre the Europeans.

"It has been discovered that the use of pillows conduces to wrinkles," says the Boston Globs. Is that the reason The Globe, which is usually fair in regard to Spiritualism, gets wrinkled occasionally by laying on bigoted religious pillows? We are ashamed to see it follow in the track of the Boston Herald in this re-

Oh! but you say I take away immortality. I do not. If we are immortal it is a fact in nature, and we are not indebted to priests for it, nor to Bibles for it, and it cannot be destroyed by unbellef. As long as we love we will hope to live, and when the one dies that we love, we will say, Oh! that we could meet again.—
Ingersoll.

Here it is, December-December, too, in Masaachusetts-and not at this writing (Dec. 2d) a bit of snow has reached Boston. The question arises, Have our Beasons changed? Does winter set in later in consequence? Who knows? Or is this climatic change to be attributed to artificial heat caused by the immense consumption of coal: Our "scientific" editor (a private special department) would like to know. Perhaps bright, mediumistic Hudson Tuttle of Berlin Heights, Onio, can solve the mystery.

"An Indian war, explain it any way you please, can only be had by the most arrant lynorance and stupldity at Washington."—So says The (Republican)

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

The N. Y. Press says, in reply to some "smart Aleck" who has been sending impertinent questions to the editor: "We do not know who 'J. J. Cox' is, and we do not care. We know all we want to know about him when we discover that he is one of those too usual persons who think they know something about everything and everything about something, that something being how to run a newspaper.'

The "Gossip" column of the Sunday newspapers is the merest twaddle imaginable

The great question of the day is: Did the newlyadopted Australian ballot damage the Republican party at the late State elections, or was it the tariff question? Who knows?

[LIFE'S NEW OPPORTUNITY.]

Oh! lift your natures up!
Embrace our alms; work out your freedom.
Knowledge is now no more a fountain seal'd. -Tennyson's Princess.

MRS. K. C. McDaniel, writes from Anderson, Tex.: THE BANNER is a treasure in our house. That you may live long to bless mankind is my wish."

Read what Dr. C. F. Ware has to say—on our third page—concerning the Medical Crusade in Maine.—We are also in receipt of a letter from Dr. W. J. Rouse, of Bath, Me., from which, with his permission, we shall make extracts next week.

Mr. Z. Shedd of Denver, Colorado, who is an active member of the Spiritualist Society in that city, over which Mrs. Ada Foye is at present eattled is in Poster for a therefore the say of the nature injures the whole; and, unless both are in constant and happy exercise, the individual is mentally and morally stunted—indeed it will never be known how much more generous giving there would be in the world if there were more cordiality and gratefulness shown in accepting.—"Great Thoughts."

ROYALTY'S FATE.-While the late Emperor of Brazil was attending the scientific lectures and meetings at Paris the furniture in his former palace of Bon

Eugene Field is the possessor of the axe with which Mr. Gladstone felled several trees during his late visit to Hawarden. He received it through the intercession of Prof. Oscar Browning, of King's College, Cambridge. Gladstone forwarded it to him with a bit of Latin verse. A literal translation into English would be: "Across the ocean goes this axe, a symbol not of war, but of peace; may it hew down the brush of discord, and stand forever as a sign of peace between brothers." Then Mr. Field sent Mr. Gladstone this bit of verse:

Where virtues wax Where virtues wax
Shall go this axe,
A sign of pax
And not of bellum.
Should wrongs arise
As tempus files,
Why Gladstone wise
Is bound to fell 'em."

A courting match generally ends in a tie. That's why there are so many divorces.

When one comes to know how expensive war is, one feels bound to keep the peace until the other fellow kicks too hard. One of the big guns costs \$250,000 to begin with, and every time it is fired, away goes a thousand dollars clean, cold cash.—Detroit Free Press.

The river Shahnon in Ireland recently overflowed its banks, submerging the town of Athlone and hundreds of acres of farm-lands, causing heavy losses of cattle and crops.

As a soporific nothing equals a glass of milk taken just before retiring.

There have been twenty-two Presidents of the United States, and all but four of them have been

The violation of treaties and locking the Indians up in reservations to further the ends of land-grabbers have made the copper-colored Americans so inflammable that the Indian "Messiah," so far from being the cause of their beiligerency, is simply the match that touches it off.—Ex.

A facetious exchange avers that, according to the new coinage of the Brooklyn Ethical Association, a "metagnostic" is "one who has encountered something beyond his knowledge."

[THOUGHTS FOR "THE WATCHMAN."] 'There's the good Baptist ox; he's hard shell to the

close communion in diet—he eats all alone! Shakes his head when it's raining and closes his eyes; He hates to be sprinkled though it come from the

Skies:
Why, he won't cross a bridge unless dragged by the team.

He'll go nowhere, I swow, but 'down into' the stream!"

Sald the lumberman of Calaveras. —F. E. Brooks.

. The English crown is made up of diamonds, rubles, sapphires, pearls and emeralds, set in silver and gold bands; it weighs thirty nine ounces and five pennyweights, troy; in it there are three thousand four hundred and fifty-two diamonds, two hundred and seventy-three pearls, nine rubies, seventeen sapphires and eleven emeralds.

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

Dr. J. R. Nickless and Mrs. Edith R. Nickless have taken rooms for the winter at the Winsor House, Oakland, Cal., where they can be addressed.

W. F. Peck's engagements are as follows: December, at Willimantic, Conn.; January is divided between Brockton, Providence and Newburyport; March, at Willimantic, and April at Fitchburg and Worcester, Mass. Address, 2187 Uber Piace, Philadelphia, Pa.

Dr. George Dutton has returned to Beston and hea

Dr. George Dutton has returned to Boston, and has come at the Hofiman House, suite 8—entrance, 126 Berkeley street.

rooms at the Hoffman House, suite 8—entrance, 126 Berkeley street.

Moses and Mattie E. Hull have just closed a very successful two months' engagement in Portland, Ore. They are to spend December in Oakland and San Francisco, Cal. They propose starting for Chicago in the latter part of February or early in March, and will probably make several stops on the road. Those wishing their services en route should address them during December at the Henry House, Oakland, Cal. Mr. Hull speaks in Indianapolis during April and May, and at Grand Rapids; Mich., during June.

Edgar W. Emerson has the following engagements

Edgar W. Emerson has the following engagements for December, 1800: Dec. 7th and 14th, Newburyport, Mass.; 17th and 18th, West Winsted, Conn.; 21st and 28th, Fitchburg, Mass.

Bein, Figure 1988, inspirational speaker and test medium, late of Montreal, Can., is now located at 79 White street, Saratoga Springs, N. Y. He speaks for the First Society of Spiritualists in that city during the month of December—this being his fourth engagement the present year for said organization. He has a few dates vacant at beginning of 1891. Correspondence solicited.

Mrs. Marietta F. Cross will lecture or attend funerals. Address her at Bradford, Mass. Dr. G. G. W. Van Horn has returned from Chicago, Ill., and is now located in New York for the assaon.

Mrs. Florence K. Rich's address is now 115 West Newton street, Boston.

Newton street, Boston.

Mr. W. J. Colville's work in Philadelphia has been extremely successful. He addressed another large audience at Corinthian Hall, 1524 Arch street, Nov. 30th, at 10:30 A. M., and speaks there again Dec. 7th and 14th at the samb honr; also on Fridays and Saturdays, Dec. 5th and 6th, and 12th and 13th. His services have been secured by the Spiritualist Society of Worcester, Mass., for Sundays, Dec. 21st and 28th, and Jan. 4th. He is the most industrious speaker on the spiritual platform.

Brank T. Ripley of Boston has just closed a two

the spiritual platform.

Frank T. Ripley of Boston has just closed a two months' engagement for the First Association of Spiritualists of Indianapolis, Ind. "Large audiences of the best people." writes a correspondent, "have been the result." Mr. Ripley would like engagements for December, February and March in Ohio, Pennsylvania, Indiana and Missouri. He can be addressed for two weeks at 513 Northwest street, Indianapolis, Ind.

Mrs. Carrie Downer Stone (formerly Miss Carrie Downer) can be addressed for engagements at her home in San José, Cal. home in San Jose, Cal.

Mr. J. Frank Baxter will lecture next Sunday, Dec. 7th, in Salem, Mass., both afternoon and evening; in New Bedford on Sunday, Dec. 14th, and in Norwich, Ct., on Sundays, Dec. 21st and 28th. He has week-evenings open for engagements. Address him 181 Walnut street, Chelsea, Mass.

Mrs. H. S. Lake speaks each Sunday of December in Washington, D. C. Address, during her engagement there, No. 110 C street, S. E., that city. Bishop A. Beals has closed his engagement at Detroit, Mich., and is now speaking in Indianapolis, Ind., where he can be addressed at No. 90 Hoyt street.

In Aid of Mr. Lapham.

In Aid of Mr. Lapham.

To the Editor of the Banner of Light:

In response to the kind notice in your paper of Nov. 22d, written by Mr. Sylvanus Lyon. In behalf of Mr. Pendleton Lapham, the true and noble medium, who has unselfishly spent the greater part of his life in the cause of Spiritualism, I have received the following sums:

Andrew Jackson Davis, \$5.00; Alfred E. Giles, \$2.00; E. N. K., of Brooklyn, N. Y., \$2.00; W. E. Hurst, Brooklyn, N. Y., \$2.00; Iowa lady, 10 cents. Total, \$11.10. Thanks, friends.

Mrs. Emily B. Ruggles,

MRS. EMILY B. RUGGLES, No. 492 State street, Brooklyn, N. Y. Nov. 26th, 1890. [Mrs. Ruggles desires that we state the name of Mr. Lapham's father to have been "Solon Lapham" —instead of "Solon Robinson," previously written by a New York correspondent to The Banner.—Ed.]

Philadelphia, Pa. - A correspondent writes: 'There are many good mediums here for private sittings, amongst whom may be mentioned Mrs. Faust, tings, amongst whom may be mentioned Mrs. Paust, Mrs. Leidy, Miss Watson, Mrs. Bunz, Mrs. Brown, Mrs. Kates, Mrs. Ambrosia, Mr. Wallace and others. Several mediums hold regular circles. In private life there is the usual widespread, interest that fails to enter into publicity. This city comprises a good field of labor, and needs some concentrated effort to place the Cause on a better public footing."

Brockton, Mass.-Sunday, Nov. 30th, Mrs. Carrie E. S. Twing lectured before a large audience—many being obliged to go away for want of room. Mrs. Twing was enthusiastically received, and held the attention of her audience firmly throughout. We feel many are awakening to this great truth, and soen we expect to be obliged to seek new quarters to accommodate those who come to hear.

MRS. S. F. BICKNELL, Cor. Sec'y.

Portland, Me.-E. Merrill informs us that Dr. H. A. Lamb recently gave an interesting lecture before the Spiritual Temple in Mystic Hall, Congress street, his subject being the "History of Human Progress."
"The Doctor," he says, "is an eloquent and able speaker, and handled his subject in a scientific man-

Portland, Me.—A correspondent, whose entire letter will be given next week, writes that Miss Jennie Leys occupied the platform of the First Spiritual Society last Sunday, and the Sunday previous, interesting large audiences by her lectures and a narration of her experiences.

Onkinnd, Cal.—Mrs. Edith E. R. Nickless will lecture in Oakland, Cal., California Hall, Clay and Eleventh streets, every Sunday evening. On Friday evening in the same hall will hold a test meeting. In Masonic Hall, Alameda, Cal., every Tuesday evening, lecture and tests. lecture and tests.

Materializing a Rumor.

Rumors have been abroad for some time of a wonderful bargain in a new Oak Chamber Set to be brought out by Patne's Furniture Co., on Canal street. This week the rumors have materialized, and the first complete set is now on exhibition at their warerooms. It is a beautiful pattern in quartered oak, with 16th century finish. No greater bargain in an Oak Chamber Set has ever been offered in the city.

Subscribers' Notice.

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

Colby & Rich, Publishers.

ADVERTISING RATES.

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No extra charge for cuts or double columns.

Width of column 2 7-16 inches.

To Advertisments to be renewed at continued rates must be left at our Office before 12 M. on Saturday, a week in advance of the date whereon they are to appear.

The BANNER OF LIGHT cannot well undertake to vouch for the honesty of its many advertisers. Advertisements which appear fair and honorable upon their face are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns, they are at once interdicted. We request patrons to notify us promptly in case they discover in our columns advertisements of parties whom they have proved to be dishonorable or unworthy of confidence.

SPECIAL NOTICES.

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

Oct. 4.

Dr. F. L. II. Willis may be addressed at 46 Avenue B, Viok Park, Rochester, N. Y. Oot. 4.

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

To Foreign Subscribers the subscription price of the BANNER OF LIGHT is \$3.00 per year, or \$1.50 per six months, to any foreign country embraced in the *Universal Postal Union*. To countries outside of the Union the price will be \$3.50 per year, or \$1.75 for six months.

ADVERTISEMENTS.

A N Instrument that should occupy a place in every home where development of mediumship is sought or seances are held.

Its tone is sweet and slivery, and difficult music can be exquisitely played with very little practice. Lessons given to each purchaser, also book of instructions.

A beautiful Holiday Gift. Price \$4.80, Express paid.

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Florence K. Rich.

TRANCE AND BUSINESS MEDIUM. Development of Mediumship aspecialty; also Diagnosis of Disease. Consultation daily. Hours 9 to 12, 1 to 6. 115 West Newton st., Boston.

Liverpool, will act as sgent in England for the BANNEH of LIGHT and the publications of Colby & Rich.

James Burns. 15 Southampton Row. Lon
Spirit Remedibs.

Prepared under Control of an Ancient Band.

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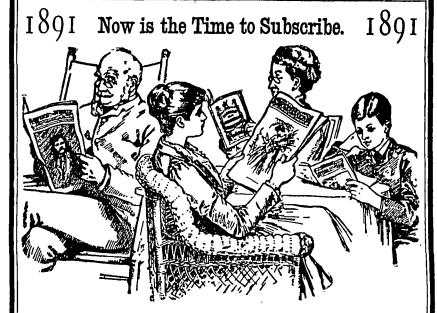
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The Hall (used exclusively for these meetings) will be open at 2 o'clock; the services commence at 3 o'clock pre-cisely.

J. A. BHELHAMER, 'Chairman.

On Treedoy Afternoons the aprittial guides of Mas. M. T. LONGLEY will occupy the phalform 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 Mus. LONGLEY, under the influence of her guides, will give apirits anxious to communicate with their loved ones of earth an opportunity to do so.

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 perceive—ho 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.

In 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.

Litetiers of inquiry in regard to this Department must be addressed to Colby & Rich, proprietors of the Hanner 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.

Oh! thou most Holy and Divine Spirit, thou Soul of all Wisdom and Truth, our Father, in whom we live and move and have our being, we offer up to thee, at this hour, our thanksgiving and praise. We are thy children, seeking for knowledge and understanding of the laws of life. We desire to comprehend the significance of being, and the destiny which awateth every intelligent mind. Oh! may we receive glimmerings of this knowledge from thine inspired souls on high, at this time, that our own minds may be quickened and our perceptions opened to see and realize and know for ourselves. We seek for spirit communion with those who are holy and true. We desire the ministration and the influence of those bright beings of immor tal life whose souls are filled with the desire to bless and to instruct mankind. Oh! may we come into harmonians association with such as these to-day, that our own lives may be uplifted, and our own spiritual thoughts quickened, and that we may see more clearly and brightly the way of life which opens before us. We would ask the gentle ministrations of thy beloved ones. May they drop like pearly dow into each life, bringting just that degree of assistance which may be most required; unto the lowly and sad may comfort be brought; may consolation be poured out upon the wounded heart until it is healed of its wounds, and is upilited to a new plane of happiness and peace. May light and knowledge be borne unto those who sit in ignorance, who are darkened about by clouds of folly, of error or superstition, that their eyes may be opened to see the clear smallght of eternal truth; and may each heart that is in need of some ministration receive just that which is best adapted to its wants from thine angels, who come to soothe, to bless and to fusiruet. We ask thy benediction of love to rest upon us all. May we indeed feel that we are thy children, that we are all brothers and sisters in one harmonious family, who should look unto thee for guidance and for sustaining help. Amen. Spirit Invocation.

Questions and Answers.

QUES.—[From the audience.] Was it intended by God that we should rest one day in seven, or by whom was the Sabbath instituted?

Ans.-It is impossible for any finite spirit or Ans.—It is impossible for any finite spirit or intelligence to tell just what has been intended by God. We don't know anything about it. We have every reason, however, to suppose that the Sabbath, as a day of rest, was instituted, not by divine command from an Infinite Life, but by man on earth, and a very wise provision this has proved for the race. Had it not been established, this one day out of seven, for rest and recreation, for man to recuperate his vital forces, and get ready to proceed with his work on the following day, human beings would have been smitten down before the accumulation of work, like wheat before the approach have been smitten down before the accumulation of work, like wheat before the approach of a chilling frost. Many human beings, through the cruelty of their task-masters, of their employers, would have been held to their work like slaves, would not have been allowed a day of rest, unless this had been instituted just as it has been in the far-off ages of the past. It matters not whether this day of rest was established and commanded by any special earthly potentate or not; it must have been outlined and recommended by some one who at least was humane in this respect, who had recognized the necessity for himself and his people, also for his beasts of burden, and those creatures of animate life that did his bidding, to have a season of rest, that the people might withdraw their thought from the customary labor of the week into some other direction, so labor of the week into some other direction. that mind and body might recuperate in vital force, and become stimulated with new power. We have no condemnation for the maintenance of a Sabbath day, so-called. It matters not to us what you may term the Sabbath or Sunday and any other name will do as well—but that you should have one day out of the seven for a complete change of thought, of study and employment, is, we believe, according to hygienic rule, absolutely necessary.

We do find men and women, even in this en-We do find men and women, even in this en-lightened nineteenth century, who pause not in their toil; we find scientific minds so bent upon the investigation of some special law, or the pursuance of some study, that they do not give their minds rest scarcely at any time, snatching but a few hours from their research for sleep, and paying no attention to the coming of the Sabbath day. And what is the inevitable result in a life that pursues such a course? There will be a premature breaking down of the physical system, a waning of the mental powers an exhaustion of the nervous forces, so that life will be a burden, if not cut

off before its time. off before its time.

We find poor men and women toiling early and late, night and morning, unable to take advantage of the Sabbath day to gain recreation and repose, and these unfortunate human beings are stunted in mental growth, are debilitated in their physical systems, the nervous forces are taxed to such a degree that the machine is steadily recripted out and connect possible is steadily recripted. chine is steadily wearing out, and cannot pos-sibly maintain its hold upon the earth through that length of time which it is its right to do; therefore we say: welcome a Sunday, or a day of change and rest, once in seven days, for every human soul. We care not how that day is passed, if it be passed in healthful, respectable pursuits or enjoyments. It matters not to us whether you attend divine worship, so-called, or if you are out in the fields, inhaling great draughts of the atmosphere into your lungs; we care not if you spend your time with some good book, or in some other way to elevate your mind above its own condition of plodthat length of time which it is its right to do vate your mind above its own condition of plod-ding toll; if you are only thoughtful for the rights of your neighbors, so as not to encroach upon any one, if you are only thoughtful of yourselves so as not to do that which violates the divine law, so as not to injure your own being physically or morally, the day of rest will be one of blessing to your lives.

Q.—[From the audience.] Was there an insurrection in heaven? If so, did the discarded angels become demons?

A .- We know nothing of any insurrection A.—We know nothing of any insurrection that has ever taken place in heaven, because we know nothing of any special locality in this or any other world throughout the vast universe that is called heaven, and the heaven alone. We know of many places that may be called heaven, since there are states of happiness, but this happiness is produced and created by the condition of those who dwell in those localities. Heaven, then, is a state of created by the condition of those who dwell in those localities. Heaven, then, is a state of mind, and you may find it here on earth if you are at peace with the world. If you are contented, if you are of such a happy nature as to find gladness and sunshine wherever you go, then are you in heaven; and if, on the contrary, your disposition or nature is such that you find unrest, dissatisfaction and unhappiness wherever you turn then are you always. ness wherever you turn, then are you always

We cannot possibly conceive of an angel— to have that is, using the term angel in the highest rily else consideration of the word—falling from grace, print.

rebelling against the higher holler conditions of life, begoming a demon; that is, considering the term demon according to its most universal acceptation. But really the word demon, we believe, signifies a familiar spirit, an attendant, one that can come into direct rapport with a denizen of earth and make his presence known.

known.

Now, with that understanding of the word demon, we can conceive of an angel being just that; for an angel is a messenger, is a helpful intelligence, that finds its greatest delight in serving others. You have angels in bodily form on earth; they who are happiest when doing some kindly deed, when bearing some helpful message or some uplifting influence to other lives, in whatever form this ministration may be conveyed, are angels. We have them, in the spirit world, helpers, friends, messengers of light, who go to other lives for beneficent purposes. They may come to earth with kindly ministration, they may bring messages of cheer to your hearts and understandings, and they are angels, but they are not filled with discord and inharmony; the spirit of conflict is far from them; that does not at all accord with their holy mission of love, therefore they do not rebel against the laws of divine or of any life. Indeed all life to ever mind is discordant. do not rebel against the laws of divine or of any life. Indeed all life, to our mind, is di-vine, since it springs from the Infinite Intelligence; it is only as you see it, by degrees of unfoldment, that it appears unlovely to you; but when it has rounded out to its higher condition then must it certainly seem holy and

good.

Angels, then, remember, are in every state and condition of life helpers unto others. Demons, as really understood by spirits, may be attendant messengers. "Demons," as understood generally on earth, are undeveloped or mischievous intelligences, who are selfish, and who desire their own happiness at the expense of others. The high, beautiful, spiritual intelligence that finds its heaven wherever it moves, that creates its own state of happiness because of the ever-welling, glorious flood of love and sympathy which it bears in its own soul, can never descend to a condition of strife and unrest such as the undeveloped soul may experirest such as the undeveloped soul may experi-

Q.—[From the audience.] Does China date from the birth of Christ, and by whom was this date authorized?

A.—China, we understand, as a nation or a country distinct and apart from all others, dates far back into the history of the world, thousands of years before the advent of the Nazsands of years before the advent of the Nazarene, and that as a nation of people it flourished more extensively and powerfully than it does to-day, since its earlier people were more advanced in the knowledge of art and science and in the power of execution in mechanical ways than those of to-day. We understand that now China is over-populated by human beings that are in the aggregate uncultivated, uneducated, and that in many departments of life these people are ignorant of even the simplest forms of experience; and yet we are told that while in the past China developed a population by no means as large as at veloped a population by no means as large as at the present time, it was of a higher quality, almost generally fairly educated, and that its

almost generally fairly educated, and that its teachers and its rulers possessed a high knowledge, as we have said, of art and science.

Then, you will say, where does the law of progress come in in connection with this people, if the nation has deteriorated as your remarks would seem to imply? We believe that China has passed through its greatest period of unfoldment, of grandeur and power—so it seems to thinkers in the spiritual world—and that as a nation it has commenced to decline.

This we are giving merely from our spiritual standpoint, and it matters not to us whether it is accepted or not. We believe the time is coming when that nation and people will pass coming when that nation and people will pass from existence upon this planet, and that it will become as extinct as are some of the races which have been swept from this world. You will say, that seems to be a very hard fate for a nation to meet. But not so, in our opinion, since the operation of law is proceeding all the while, and through the processe of amalgamentia and the processes of amount of the processes of another than the processes of anothe gamation and the progress of growth, of evo-lutionary law, the various types of human existence are to pass onward and upward into higher unfoldments and grander appearances.

We know, so far as we can learn from historical records in the other life, that there have been upon this planet various races of human beings, who have been intellectual in mind, productive in mechanical power and execution, who have been versed in the arts and in sciences, and have, some of them, founded mag-nificent nations, that have been swept from the globe thousands of years ago. And why? Because the evolutionary law has always been in progress, and the planet has been growing, unfolding itself to produce other stages and conditions of human life and thought. But these races, although unknown to mortals, are the higher sense of the they exist in other worlds, on a grander plane, in a condition of development far in advance of that of the past, and they do not sigh for the old life and its forms of thought and employ ment which was theirs.

Q.—Is Horace Seaver, late editor of the Boston Investigator, gratified to know that his friends have placed over his earthly body a fine monument?

A.—That would be a question for Mr. Seaver to answer for himself; but we believe that he, as a spirit, possesses enough of that sense of satisfaction which a human being realizes, when he knows a friend or party of friends when he knows a friend or party of friends have remembered him kindly and gratefully, to be pleased over any mark of respect which his former friends would pay to his memory or to his life; therefore, there is no doubt but that Mr. Seaver is gratified because of this mark of affection on the part of his friends. But we have recently been told that Mr. Seaver's successor in the Boston Investigator thinks Mr. Seaver cannot know anything that has taken place with his friends on earth, and that he cannot probably communicate as an intelli-gence with mortal life, because if he could do so he would not seek out any foreign instrument, nor is he the man to employ another in-telligence to convey a message for him; he would do it for himself in the stronghold of his former associates, even the editorial sanctum of the Boston *Investigator*. This is the mean-ing, we believe, if not the exact quotation of the words which its present editor has given to

the world. We think the time will come when Horace Seaver will find an avenue through which he can manifest his intelligence in characteristic style. He is a man of common sense, just as he was on earth, and if he finds bimself unable to enter the sanctum of his associate, and deliver a verbal message, he will not scorn the means

which may be provided for sending such a communication by a special messenger.

If Mr. Seaver was still in the body, confined to his room, or if he were at a distant port, and wished to convey a message to his associates in the sauctum of The Investigator, he would not scorn the postal system which has been provided by your government, or the tel-egraphic dispatch, for sending that message which he desired to reach his friends; and it is just as sensible for mortals to say that a spirit cannot return to earth to manifest, be-cause he does not come into the private study of a friend and speak with verbal speech, or show himself in a tangible form, as it is to say it is impossible for a friend of yours who has gone to Europe to communicate with you in-telligently and individually because he can-

not transport his body across the deep waters into your parlor and make his presence known. We know very well that ways and means are We know very well that ways and means are provided for human thought to transmit itself from place to place here on earth; and if it be so, surely human intelligence may find the means of manifesting itself, even from beyond the grave, though it may not do it according to the ideas of those who have studied the subject from a materialistic standpoint alone.

Questions sent by correspondents for answer in our Free Circle-Room are taken up in their turn, and considered by the Controlling Intelligence. Persons sending such questions will in due time find them printed with the answers on our Sixth Page. We ask the friends to have patience, as some time must necessarily elapse before their favors can be put in print. 1. 13

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

Report of Public Stance held Oct. 24th, 1810. Judge Amasa J. Parker.

How wonderful that a bridge of safety stretches between the two worlds, over which I, with countless other intelligent beings, may travel, to reach those human hearts that

I, with countless other intelligent beings, may travel, to reach those human hearts that still beat responsive to time's measures upon the earthly shore! Strange and wonderful, indeed, that I can come, not bowed down by the weight of years, but rather in the fullness of a new life that is strong and vigorous, and replete with much that is interesting and of advancement.

[To the Chairman':] Oh! to me, sir, this is a marvelous experience, and one for which I cannot be sufficiently grateful. Bowed down by the weight of many years when I passed from the body, rejuvenated and full of energy as I return to mortal life, I bring my greeting and my respects to associates and to friends, who perchance think of me as one passed forever from their ken. I would not have it so, for I find that I can understand the workings of this great beating life of yours, can note its passing interests, and perhaps exercise a personal influence upon it, to a certain degree, which assures me my positive powers of mind are not exhausted.

It was my privilege, sir, to be actively associated with many intelligent minds during my

are not exhausted.

It was my privilege, sir, to be actively associated with many intelligent minds during my earthly career. I was brought in contact with individuals of many stations and of various business capacities and pursuits, and I could not but form a knowledge of human nature, and come to understand something of this great interior existence belonging to the human family.

and come to understand something of this great interior existence belonging to the human family.

I had the good fortune to receive, on many separate occasions, the good-will of my fellow citizens; more than that, I was honored by them in being elected to represent their interests through different forms of office. I do not speak of this in a boasting manner, but because if I did not, it might be questioned why I had not referred to my career upon the mortal side of life. I am still interested in the welfare of my fellowmen. I am gazing upon the events of the day, watching their progress in various departments of life, and I find much of progress and of change. I realize that the world is marching on, and men and women must keep time with its progress, if they would gain in understanding and keep their places in advance of that which is effete and useless. In the political department of life I stand squarely upon my honest opinion, as I think I may claim to have done in the past. While I sought to do my duty by my constituents, I would not compromise if I felt that honest opinion did not tally with what my constituents or political friends felt to be their personal interests, and I feel to occupy the same platform to-day. I do not believe in gerrymandering or in filibustering of any kind. I say to my friends: If you cannot maintain your hold or gain advantage for your party by strictly honest means, fair handed, open dealyour hold or gain advantage for your party by strictly honest means, fair handed, open deal-ing, then you had better make way for those who can. I say this just as readily for those in whom I have an interest and for the party that to me has been dear, as I would say it in regard to my opposites did I feel there was a regard to my opposites did I feet there was a call. Perhaps some of our present generation, with their tendencies toward fickle dealing, and those who are easily swayed from one question to another, or carried by personal ideas and surrounding agitation, might say that I was old-fashioned in my ideas of democracy. Well, I do belong to the "Old School"; but while I believe in progress that is progress, and while I have no desire to retard the gress, and while I have no desire to retard the march of human events that are calculated to better the condition of our race, I am conservative enough to wish to understand the position before rushing into that which is unknown, and which perhaps may be full of peril if not of dishonor. That is where I stand to-day, and as a returning spirit I am glad to voice my opinions, while I bring my greeting to friends.

to friends.

I, sir, come, because to me it is a duty. I may not be cordially received by those who have known me in the past; I may be denied a hearing, because it may be said of me: "Judge never would have come into a public place to utter words of this kind to his friends"; but it matters not; it is my duty to speak, because I realize that I am a conscious, individualized entity, that has not laid down any positive faculty that belonged to me as a man, and I ought to make this known to the best of my ability. Dear ones of my family still dwell upon the earth, occupying important, and perhaps, in some respects, prominent stations. They may not desire me to send any token of my affection through public avenues, and I will refrain from expressing that which is near my heart, and which I would be pleased to manifest were I in possession of a private instrument; but I will say they are dear to me as in the past and

will say they are dear to me as in the past, and by and bye, when they, too, have passed through the great change called death, I will be more than glad, with the bright being who is by my side, and with whom I have been united in the spirit-world, to give them greet-

ing and welcome home.

I think I shall be known pretty thoroughly throughout York State, but most especially in Albany. Judge Amasa J. Parker.

Nora Andrews.

That was a fine old gentleman. I saw him here during the singing, and with him two medical men, with whom he seemed to have had some intercourse and friendship when they were on earth. I am glad I have the opportu-nity to come, and I am glad that I could step in nity to come, and I am glad that I could step in behind him, to say a few words to my friends, for I have been away from the body many years. I was a young woman when I passed from earth, and now I would be nearly forty, counting the years as you do on the mortal side, yet I have friends who are by no means forgetting those who have been taken from earth those whom they leved and whose means. rougetting those who have been taken from earth, those whom they loved, and whose memories they still cherish. I bring my love to those friends, and wish them to know I have been watching over their lives all these years. I could not speak, I could not say one word that would tell them of my presence; but sometimes I have been able to use my influence, I think,

for good work. I want Mary Ann to know that once, about nine years ago, when she got all ready to leave for another city, and thought she would do so much better there, I succeeded in bringing conmuch better there, I succeeded in bringing conditions to bear upon her, so that she did not make the change after all. She did not know it was a spirit, and wondered why she had gone so far, even to the disposal of some of her effects, and then did not go. She knows now it was much better for her to have staid and gone on with the old life and its associations, because she never would have been satisfied had she gone, and the changes had come that did, because she would have thought she had not done her duty by those who were here then, but have since passed to the spirit world. but have since passed to the spirit world. I know she will understand this, and so I do not speak any more plainly. And through her I would send my love to other friends, and tell them that Nora is not dead; though so many them that Nora is not dead; though so many years have passed without a word of greeting, yet I have remembered them all with my love. I thank them for their kindness; it was very grateful and acceptable to me. I have never forgotten it. Many weary hours and days of bodily pain were soothed and lightened by those kindly deeds which my friends did for me, and I cherish them all in my spirit-home. Perhaps they would like to know what that home is like, but I cannot tell them, only that it is a real home, a tangible one, that is just as sweet and beautiful to me, with mother and the friends who are there, as any home-life can be to you here on this earth.

in various publishing houses of this city. I know some of the boys have gone out to the other life, and some of them have moved away

or retired, from their former business life; I have kept track of some, and others have drifted away from me.

I thought it would be a good time to come and speak, just merely to let the world know that I was not netually dead. I never could have been called a dead man hore, because I was too much on the alert, too much alive to all that was going on, and I think I made my hand felt in that which concerned me sufficiently to let the boys know that I was very

hand folt in that which concerned me sufficiently to let the boys know that I was very far from being a corpse.

I was interested very strongly in the printing business. I concerned myself with journalism when on earth. Well, I do now to an extent. I can run a power press, perhaps, as well as some of your experts to-day, and I can go over an article and understand its points just the same, although the body has long since gone to decay.

I know that the affairs of daily journalism are different, the methods are different in some respects from what they were in my day. I know that the daily papers are hardly the same, although they may claim to occupy the same platform that they did then. I know very well The Herald, is vastly different from what it was when I was on earth and conwhat it was when I was on earth and con-nected with it; but whether its change has been progressive and for the better or not, I

Just here let me mention that Billy Calder desires me to give his greeting to the boys. He is not at all weak and puny and miserable— He is not at all weak and puny and miserable—by no means. He was a pretty active chap when here, and attended to his business in a thorough manner as long as he could; but after a while death came to take him off from the physical plane, but not to rob him of his mental powers or of his vital energies, and after years of life in the spirit-world he is to-day just as positive and just as active as he was, and more so. He desires me to mention this, and to give greeting to all those who remember and would like to hear from him.

I give my special greeting to a few friends

I give my special greeting to a few friends who know that I am alive, because those who are sure that I am dead, and won't take any other idea on the subject from any one, will not care to hear what I have to say; and I don't know as I care to try to reach them. I can just tell them they are the dead ones, and can just tell them they are the dead ones, and they will get a good poking by-and-bye to bring them up to life; for I know that some of these very individuals, who understand it all, and know that a spirit cannot come back, because there is no spirit to get back, and others that think there may be something after the life on earth, but it is so vague and intangible and far away that it is rothing more nor the life on earth, but it is so vague and intangible and far away that it is nothing more nor less, in a practical sense, than a streak of mist, will have to be awakened after a while to an understanding of what life really is; and I think the way for them to do is to come up to the mark, and learn of some of the things which are before them. Just tell them that Sam K. Head is here; and it is n't the first time he has been here in one sense hy any magne; for as I been here, in one sense, by any means; for, as I said, I have been looking around a good many

said, I have been looking around a good many times, and taking observations.

I send my affectionate greeting to one who lives in Windsor, Vt. I am truly glad that she still lives on earth to reap its experiences, and I hope her declining days will be full of peace and happiness and comfort. That is my best wish. I know she has been bereaved; sorrows have come into her life and experiences have wish. I know she has been bereaved; sorrows have come into her life, and experiences have come over and over again; but the friends who were near and dear to her, that have gone to the other country, will bring her happy influences and tender ministrations until she joins them on the other side; so all I can do is to lay a spiritual flower before her, for I know she loves the blossoms that bloom with sweetness and fragrance, and I hope my offering will bring her a sense of peace and affection.

Now, if I had time, I might tell you a great many things, that is, for my friends who are in the body; but it would hardly be square, because I see quite a number of spirits standing here, anxiously eyeing me, to know how long I am going to stay, and quite ready to

long I am going to stay, and quite ready to help me out the moment I show the least disposition to go; therefore I leave you, friends, and if you would like my full name, it is Samuel Knox Head.

Tina Israel.

If I can only for a few minutes express my if I can only for a few minutes express my thought to dear friends on earth, it will be a most happy day to me. The anniversary of my spirit-birth—for that is what I love to call my birth to the other life—has just gone by; a year ago, my body, from which the spirit had been lifted by angel helpers, lay in the cold embrace of death; but I was not sad, although I had not a long time of preparation to grow into the thought of giving up the things of earthly life, of leaving my beloved parents and dear friends, for the untried country. All seemed quiet and pleasant to me; the bright and beautiful ones of the higher life made it all clear, and brought sunshine to my heart. I come to-day to send of the higher life made it all clear, and brought sunshine to my heart. I come to-day to send my love home. I want them to know I do still regard them with tender affection, and that it is my greatest joy to come to them, when the quiet moments settle around their lives, and give them my loving thought and influence. I do think, sometimes, they know I am there; they feel that I am not far away; and when I bring the beautiful flowers that I love so well, only now in spiritual form, to place in the dear only now in spiritual form, to place in the dear old home, I hope they realize my presence, and can get a little strength and comfort from the

blossoms I bring.

I would tell them of the beautiful schools of art, of the halls of music that I have been privileged to enter in the higher life, of the wonderful compositions I have listened to, when it seemed as if the very life itself around me was beating and surging with melodious waves of sound, but I cannot express it in our language, because if I try to do that it all seems so weak and so far short of what it is in reality.

Tell them, please, that I am right smart now; there is no weakness, and all is beautiful and well with me. I lived in Des Moines, Ia. Tina

Sarah Coleman.

And I, too, am most happy in the privilege of coming to waft a thought of love, a word of greeting to my dear ones of the Pacific Coast. It may seem a long way from San Francisco to Boston to you of earth who have to travel over miles of roadway, but to a spirit the distance is short; my love can go from place to place, wherever a dear friend is, and it loses no power in its passage. I thought if I could send just a remembrance, and tell the dear ones that no day passes but that I think of them and waft them my sympathy and kindly feeling with a desire to help them over the ways of earth life and to bear their burdens, it would be a pleasure to me to do this, and I have one who is very dear to me, over whose earthly life I watch with unceasing care; but it is a blessed work, of which I uever tire. Oh! my friends, if you can understand that as an entrapplied spirit I feel strang and heren. it is a blessed work, of which I uever tire. Oh! my friends, if you can understand that as an enfranchised spirit I feel strong and happy, glad to be freed from the physical body with its internal troubles, with its weariness and pain, you will rejoice with me that I have ascended to a higher life, and that I can come back in this way. Accept my love, and I will be only too glad to feel that you have done this, and that it is as sweet to you to have your friend come back as it is for her to come. Sarah Coleman. Sarah Coleman.

Maggie Burnham.

I almost hesitated to take up your time, but I am graciously invited to speak as I desire by your Spirit-President. He has kindly made way for me, and I am thankful. This is not the first time I have come in contact with a mediumistic life. I have been privileged to send tokens of my love and of my identity to friends of earth. I have had the opportunity of reaching one very dear friend with words of encouragement and cheer, and I come to day to try and reach his life, because I Perhaps they would like to know what that home is like, but I cannot tell them, only that it is a real home, a tangible one, that is just as sweet and beautiful to me, with mother and the friends who are there, as any home-life can be to you here on this earth.

I lived in Boston, and my name is Nora Andrews.

Samuel Hnox Head.

I don't know as I shall be expected, so many years have gone by since I was a moving individual in this city of Boston, and I suppose my old-time associates and friends give scarcely a thought to me or my memory. And yet, although I have not been a ridle one; I have been active in many directions, and I know very well of the changes that have taken place.

I don't know as I shall be expected, so many years have gone by since I was a moving individual in this city, I have not been a ridle one; I have been active in many directions, and I know very well of the changes that have taken place.

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as an instrument to spiritual intelligences in exercising their magnetic forces and influ-ences in behalf of oppressed humanity. Never have we realized this so fully as at the present ences in behalf of oppressed humanity. Never have we realized this so fully as at the present time, because we see surging around you so many influences, so many forces outworking in the one direction to give you power, and through you to open ways and means in other lives that will bring helpfulness to the persecuted, to the despised. I feel as if I had been chosen to speak to you to day in this way, and to assure you that your hand shall be upheld and your heart sustained in this beautiful work. I feel that you will draw to yourself friends who will assist you, whose means will be such that they can ease you somewhat of the burdens pressing upon you. I encourage you, in the name of the bright angels who are around you so much in your earth-life, and whose presence and power you must feel, as I know you do. Go on, and be not weary in well-doing. As it has been in the past, so will it be in the future; the darkest hour of experience and trial will only precede the beautiful dawn of a brighter day.

And I wish to say, also, how many times have I left my spirit-home to watch you and your life and your work; how many times have I come near to you to bring what influence I could, and to try to east a ray of sunlight upon your heart, when it had been stricken with sorrow and with discouragement because of the attitude of those from whom you had a right to expect more helpfulness. How many times have I been near to you when you have talked with my boy, and have spoken of his mother, who went out in early life. How many times have I been near to you when you have talked with my boy, and have spoken of his mother, who went out in early life. How many times have I been near to you when you have talked with my boy, and have spoken of his mother, who went out in early life. How many times have I ower and opportunity, and I know that what is denied us on earth, by way of expression or of experience for the soul's forces, will be given to us in the fullness of time on the other side.

I send my loving greeting to these dear

time on the other side.

I send my loving greeting to these dear friends, and also to the loving and active companion of my friend Thomas, whose life-work also is a grand and precious one for those who are in need of such ministration and care. Maggie Burnham. My message is for Col. T. A. Bland of Washington, D. C.

Controlling Spirit.

Now, Mr. Chairman, we will devote the remainder of the sitting to voicing messages for a few spirits who are pressing very closely upon the medium, and who yet seem to be unable to speak for themselves.

Sarah E. Carter.

A female spirit comes, giving the name of Sarah E. Carter. She seems anxious to get into communication with friends in earthly life, especially with one Alexander Clough, of New York, who has been, we should think, in some way concerned in the settlement of her material affairs. This spirit gives her greeting to friends, and wishes them to know how much she has improved on the spirit side how much she has improved on the spirit side, how much better she feels in every way, and how much pleased she would be if she could come into private communication with those who were nearest to her on this side. It seems to us that nearest to her on this side. It seems to us that there may have been some sense of dissatisfaction in the minds of one or more of earth in connection with what this spirit has done, or with the affairs concerning her in her earth-life, and that this has been felt by the intelligence on the other side. We strongly advise those individuals to try and give the spirit an opportunity of communicating that some matter. tunity of communicating, that some matters may be explained and that information may be conveyed which she desires to give.

Mrs. G. B. De Forrest.

We see here a lady who also has friends in New York City, and in other places—friends, we should judge, by what she says, in New London, Conn., who seem to gather there or in that vicinity in the summer time. She would like to have her friends know of her continued exto have her friends know of her continued existence. Her passage from the body seems to have been a speedy one, no time for preparation, for she did not realize that the change was close at hand. However, she expresses herself as contented in a large degree with what she has found, though if she had understood the realities of life when on earth as she does to-day, some things would have been different in her surroundings. However, she does not come to discuss these points, but merely to give her affectionate regards to the friends who are here, and to assure them that she is quite conscious of what is taking place, and that sometimes she can come close enough to those who were nearest to her in sympathy to realize

from Quebec, Canada. He has a desire to reach friends in that place, friends who have been exercised in business matters very strongly during the last year, friends who have no idea that he, or any other spirit, can come back and know what is taking place; but if his immedi-ate friends and family will form a circle among ate friends and family will form a circle among themselves, and sit twice a week, at a regular hour, he thinks in a little while they will develop mediumship in the circle, which will be of benefit to them, and also to the spirits who come about them. This intelligence had something on his mind, we should judge, when he passed from earth, something that he did not communicate, but which he feels ought to have head a synvassed before he went from the hede. been expressed before he went from the body. It has been disturbing him all this time, and if the can find a private means to give expression to it, he will be relieved very much, and helped to cut losse from the material life, which he desires to do, at least to an extent, in order to understand and take up the things of the spiritual world.

Will Spear.

We see a group of spirits pressing close upon us, the principal figure of which is a young lad, us, the principal figure of which is a young lad, we should say not more than sixteen or seventeen years old. He has not been out of the body many months, as his appearance indicates, and in coming back to the mortal state he seems to be unable to express himself, so we are glad to mention his appearance, and to give what is impressed upon us from the atmosphere of this intelligence. Upon one side of the youth is a lady who, we should judge, is very near to him, and who received his spirit when he entered the other life. She is a mild and gentle intelligence, and seems to be anxious that the young man should give word to his friends of his present state or condition. Upon the other side we behold an elderly gentleman, large in stature, with high forehead, theman, large in stature, with high forehead, flowing beard and white hair. He also is attracted to the young man, and is trying to serve him. This young person desires his friends to know how happy he is in the spirit-world, how know how happy he is in the spirit-world, how free he feels, how he has been conducted into a truly new life, and has entered a school that offers great advantages to him. He seems to be radiant as we gaze upon him, for the mists are clearing away, and brightness comes over his countenance, which indicates that he is really happy in the spiritual life. He desires that his friends of earth may learn of the spiritual condition, and realize that the greatest blessing that could have come fell upon him not long ago. The youth is called Will Spear, and we are instructed to have these words forwarded to W. H. Spear, of Gardiner, Me.

Capt. Walker, John and Jonathan.

was given to Mother Nature to dispose of, the spirit rose above all the conditions of earthly life, and is safely anchored on the heavenly shore. Tell them the old man is not asleep; he has been resurrected to a new life, and he scans through the distance the land that he has left, to know how it is going with friends and with the world. On the other side I find that which is helpful to me. I have found the dear friends who went on before. The voyage was not long, and I soon landed."

And then we get coming from these spirits

and I soon landed."

And then we get coming from these spirits the name of John, and also the name of John-than; and there comes from the younger one a strong mental desire to reach certain individuals in the city of New Bedford, who are, or have been, exercised over the affairs of some sailing vessel, which has concerned them not a little. We should judge this younger spirit has some knowledge that has not been manifested to mortal understanding, and therefore he bids them to be of good cheer; it will all come out right, and the difficulty will be adjusted to the satisfaction of all.

INDIVIDUAL SPIRIT MESSAGES

TO BE PUBLISHED NEXT WEEK.

Oct. 31.—Delia Wardwell; John Morso; Frances Remick
Putnam; Lloyd Aspinwal; Belle Hathaway; John Q. A.
Williams; William Goodwin; Carrie Palmer; Cyrus Hosmer; William Clapp.

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

Nov. 28.—David Edison; C. L. Flint; Augusta Currier;
James Commun; Sarah Blinney; Mrs. Tryphena M. Enton;
Charles H. Clark; D. C. Densmore.

December Magazines.

MAGAZINE OF ART .- A fine etching of G. F. Watts's masterpiece, "Fata Morgana," finished by the artist in 1888, and placed before the public in London at the ensuing exhibition, at which it created a furore, is the frontispiece. An engraving of Landseer's wellknown and admired "Distinguished Member of the Humane Society," is another notable feature of this number, of which other prime attractions are, an en tertaining account of the celebrated Dutch painter. Mme. Henriette Ronner, entitled, "A Great Painter of Cats," six illustrations in half tints, including a portrait of the artist; "Warwick Castle and its Art Treas ures," fully illustrated, as also is the English School of Miniature Art." Wm. Black contributes criticisms upon "The Illustrating of Books," Claude Phil lins a new paper of his series on "Modern Schools of Painting and Sculpture," and Mr. Myers a finely illustrated article upon "The Collection of Oriental Porcelain" loaned by Geo. Salting to the South Kensington Museum. New York: Cassell Pub. Co.

THE ARENA.-A finely executed portrait of Count Tolstor is the frontispiece of this month's number, the first of the third volume of a periodical that in its successive issues shows no diminution of strength and ability to cope with the vital questions of the day. The portrait of the great Russian author will be highly prized by his admirers. Following it the views of the Count and of Rev. Adin Ballou upon "The Christian Doctrine of Non-Resistance" are given, compiled by Rev. L. G. Wilson, Rev. M. J. Savage contributes "Then and Now," a paper in which he traces the same lines of thought followed by him in a late issue, showing the fallacy of longing for a return of old times. An essay upon "The Nature of the Negro," by Prof. N. S. Shaler, is a valuable help to a solution of the race problem. A brilliant criticism upon the moods and methods of Dion Boucleault is given by A. C. Wheeler ("Nym Crinkle"). Helen H. Gardener gives a realistic portrayal of how New York treats its mentally, morally and physically dead-a dismal comment on the ways of a reputed Christian community. A story of much interest is "A Private's Return," by Mr. Garland. Other writers contribute meritorious articles, and the editorials are pointed and pungent on wide-awake topics. Boston: The Arena Pub. Co.

ST. NICHOLAS.—A number of fine engravings illustrate a very interesting paper entitled "The Land of Pluck," (Holland) by Mary Mapes Dodge, one of which, a portrait of Rembrandt, serves as the frontispiece. "The People who Jumped," is the title of a quaint sketch by Frank M. Bicknell, illustrated. A short but exciting story of adventure is told by Joaquin Miller in "A Race with Idaho Robbers," and Adele-M. Fielde interestingly describes "An Elephant Hunt in Siam." New portions are given of the serials: "The Fortunes of Toby Trafford," (Trowbridge) "The Boy Settlers," (Brooks) "Lady Jane," (Mrs. Jamleson) and the first part of a new one, "The Story of the Golden Fleece," by Andrew Lang. R. W. Gilder contributes a charming poem, "Over the Roofs of the Houses I Hear the Barking of Leo." New York: The Century Co.

CURRENT COMMENT.-A portrait and biographical sketch of John A. Jameson, late Judge of the Superior Court at Chicago, introduce a large number of desions in local questions of interest to the public in cluding "The Original Package" and "The Kreutzer Sonata." Other of its contents are "Church Taxation," "Detection of Forgery," "Medical Incbriates' and "Lectures on Constitutional Law." Philadelphia: The D. B. Canfield Co.

THE QUIVER contains the opening chapter of a new serial, "Waiting to be Claimed," by the author of "Monica." An interesting paper entitled "God in the Book of Nature" treats of wasps and their ways Those who contemplate travel, particularly in foreign lands, will find useful hints in a paper by the Countess of Meath, who from a large experience is qualified to give them. The frontispiece is a finely-colored print, A Daughter of Sympathy." New York: Cassell

What Spiritualists are Saying About Dr. Peebles's Book.

Prof. J. R. Buchanan: "I have just finished reading the twenty-second chapter of your book on 'Immortality.' It is a blessed work, and in the name of Science and Spiritualism I thank you for its publication."

PROF. HENRY KIDDLE: "I am glad you have issued another, and an enlarged edition, of your book on 'Our Employments Hereafter.' It must have already done a great deal of good to Spiritualism, and will do more in proportion to its circulation. Your books are invaluable to our Cause."

MRS. H. C. BUSHYHEAD, San Dlego, Cal.: "I have loaned your book on 'Immortality' to all classes of people, cherishing all creeds, and not one returned it that did not say: 'If that is Spiritualism, I see no objections to it, and can accept it."

Prof. C. Warson, Harrisburgh, Pa.: "Your book on 'Immortality,' that I 've just read with so much interest and profit, is now doing missionary work. Two of our preachers have just read it, and they unreservedly speak in its praise. Surely this is a day of progress."

It's marvelous how many people use Johnson's Anodyne Liniment; so say retail druggists.

To Correspondents.

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

M188 J. H. J., HAMMONTON, N. J.—There are no free developing circles in Boston to our knowledge. The gentleman you speak of does not claim to be a developing medium. Boston has many professional mediums of established reputation, and unless one is well developed so as to give satisfaction to investigating sitters, it were useless to come here as a stranger. Sitting alone, or with one or two congenia friends, at stated hours, asking earnestly for the presence of good spirits, is the best way to develop medial gifts.

MRS. O. F. S., REHODOTH, MASS.-The spirit mentioned tells us he has never heard of such a statement by other intelligences concerning the spiritual world proper. That portion of the unsern world which is the counterpart of this earth, and in conjunction with it, is inhabited by spirits of all degrees of intelligence and of moral development. Some are earth-bound in the sense that they have not yet become freed from carnal associations and attractions; but the great number are honest, conscioutious, progressive

human beings, who are happy in their life and its works. H. E. T., ATLANTA GA. - Boware of trusting to the state ments of such a spirit as you mention in your letter. He must be without moral sensibility, and will lead you into trouble. Good spirits do not deceive others for the purpo of "teaching a lesson," or to prove that "spirits will lie." Have no dealings with such a one as you refer to.

BEECHAM'S PILLS cure sick-headache.

WE SEND BY MAIL SHERIDANKE HENS LAY ALARGE 24 POUND CANFORS ANS CONDITION POWDER. SMALL PACKS 50 CTS POST PAID.

Sheridan's Condition Powder is absolutely pure and highly concentrated. One cance is worth a pound of any other kind. Strictly a medicine, to be given in the food, once daily, in small doses. Prevents and cares all diseases of hens. Worth its weight in gold when hens are moulting, and to keep them healthy. Testimonials sent free by mail. Ask your druggist, grocer, general store, or feed dealer for it. If you can't get it, send at once to us. Take no other kind. We will send postpaid by midl as follows:—A new, enlarged, elegantly illustrated copy of the "FARMERS POULTRY RAISING GUIDE" (price 25 cents; tolls how to make money with a few hens), and two small packages of Powder for 60 cents; or, one large 21-4 pound can and Guide, \$1.20. Sample package of Powder, 25 cents, two for \$1.00. Six large cans, express prepaid, for \$5.00. Sond stamps or cash. I. S. JOHNSON & OO., 22 Custom-House Street, Boston, Mass.

Catarrh Cured,

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

Prof. J. A LA WRENCE, 88 Warren Street, New York.

Nov. 8.

Better than Tea and Coffee for the Nerves.

Van Houten's Cocoa

"Largest Sale in the World."

DR. F. L. H. WILLIS

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

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

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

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

Oct. 4. 13w*

SOUL READING.

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

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

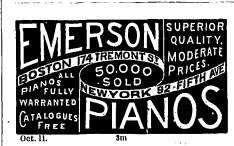
MRS. A. B. SEVERANCE,

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



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Mar. I.

MRS. J. J. WHITNEY, the well-known medium, has purchased the "VAN NESS," a first-class boarding and lodging-house, 1812 Markot street, 8an Francisco, Cal. Tourists will here find all the comforts of home, elegant, sunny suites and single rooms, with first-class table, at reasonable prices. The Valencia, Haight and Castro street cars pass the door. Sittings daily. 16w. Oct. 4.

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Nov. 22.

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Sundays and Thursdays, 2:30 P. M.; Fridays at 8 P. M. Dec. 6. $-5w^{\circ}$

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Dec. 6.

E. H. Mathews, MAGNETIC Physician and Psychometrist, can be con-societies Sundays. Terms liberal. Readlings Sunday even-ings. Office bours 9 A. M. to 4 P. M. 1 Chester Square, Boston. Nov. 22.

Mrs. H. B. Fay,

M ADISON PARK HOTEL, Sterling street, Suite 6, Boston, Mass. Séances Thursday and Saturday, at 2:30 Nov. 29.

Miss L. M. Whiting, MASSAGE. Formerly with Dr. Munroe. Has been in constant practice since 1813. Removed to Hotel Glendon, corner Columbus Ave. and Cazenove street, Suite 19, Boston. Oct. 11.

Mrs. A. Forrester WILL give Trance Sittings daily, also Magnetic and Electric Treatments, from 10 A. M. to 5 P. M. No. 181 Shawmut Avenue, one flight. Boston. Do not ring. Nov. 22.

Miss L. E. Smith, TEST MEDIUM. Sittings daily. Hours 10 to 12, 2 to 4. Circles Sunday, Tuesday and Friday evenings, at 8, Wednesday at 3 P. M. 344 Shawmut Avenue, Boston. 1w²

Dr. M. Lucy Nelson, MAGNETIC, Massage and Medicated Turkish Baths. Unsurpassed for Mental Overwork, Nervous and Ohronic Discases. Specific Remedies. 81 Boyiston street. Nov. 29.

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

Mrs. Alden, TRANCE MEDIUM. Medical Examinations and Magnetic Treatment. 43 Winter street, Boston.

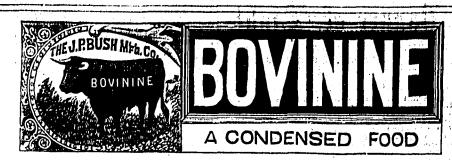
Miss J. M. Grant,

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Doc. 6.

MRS. H. W. CUSHMAN, Musical, Test and Business Medium. Six questions answered by mail, gl.00. Also examination by lock of hair, 51.00. Thursdays at 2:30. 104 High street, Charlestown. Nov. 1.

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



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W. R. Colby,

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

Dec. 6. Mrs. Lizzie Kelley,

P SYCHOMETRIST, Business, Test and Trance Medium. Gives private sittings daily. Public circles every Suaday evening at 7:30, at her pariors, 823 Washington street, assisted by Prof. L. L. Howe. 1w* Dec. 6.

Mrs. C. Mayo-Steers

HAS removed to 8 Cottage Place, off 1242 Washington
F. M. Sittles Sunday expling, 7:45; Thursday, 2:30
F. M. Sittlings daily. Sundays 10 to 4, \$1.00. Magnetic
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Dec. 6.

Seer.

M ISS J. RHIND. Private sittings on Business, Examinations on Health. Circles Monday, 7 P. M.; Thursday, 3 P. M.; Sunday, 7:30 P. M. Hours 9 to 6, 31 Common st., Boston. Dec. 6.

Mrs. A. E. Cunningham, MEDICAL, BUSINESS AND TEST MEDIUM, 459 Tree mont street, Boston. Private sittings daily. Circles Wednesday afternoons. 4w° Nov. 29.

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

Mrs. C. T. Crockett, MEDICAL and Test Medium. Vapor Baths and Magnetic Treatments. 165 West Brookline street, near Tremont street. Boston. 3w* Nov. 22.

Dr. Fred. Crockett, MAGNETIST and CLAIRVOYANT. Consultation free Moody House, 1202 Washington street, Boston. Dec. 6.

MRS. C. H. LOOMIS-HALL, Business Psynchometrist and test medium; magnetic baths; magnetic and electric treatments. Terms \$1. Answers six questions on business by mail, 50 cents. 128 West Brook. the street, Suite 2, Boston. Circles Sunday evenings. Dec. 6.

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Nov. 22.

Mrs. Kate R. Stiles, 43 Dwight street, Boston. SARA E. HERVEY, M. D., Psychometrist and Magnetic Healer, 59 Clarendon street, Boston.

MRS. J. C. EWELL, Inspirational and Medical Physician, No. 96 West Springfield street, Boston.

Mand Magnetic. 258 Shawmut Avenue, Hotel Johnston. DR. L. BARNICOAT, Lecturer, Test, Medical and Magnetic Medium. 175 Tremont street, Boston.

DR. A. H. RICHARDSON, Magnetic Healer, Oct. 18.

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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 pro gress of the Colony. Send for plat of town, sample copies o RECONSTRUCTOR, and further information, to

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SEND four 2-ct. stamps, lock of hair, name, age and sex,
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Nov. 29.

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HOLD Materializing Séances every Sunday, Wednesday and Friday evening, 8 o'clock; Tuesday and Saturday, 2 o'clock, at 233 West 34th street, New York, Daily Sittings for Communication and Business. 13w* Sept. 20. DR. DUMONT C. DAKE,

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SPONSES AND SENTENCES, (80 cts., or \$7.20 per doz.) SANTORAL, (\$1, or \$9 doz.) Palmer and Trowbridge,
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Mar. 29.

MRS. JENNIE CROSSE, Business, Test and Modical Meditum. Six questions answered by mail, 50 cents and stamp. Whole Life Reading \$1.00. Misgnetic Remedies prepared by spirit-direction. Address \$3. Tremont street. Lynn. Mass.

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Oct. 4.

Osmět

ASTROLOGY, I practice the science, according to the statistiction guaranteed. For terms address 3 ULES WEHRLI, 207 South 3d street, St. Louis, Mo. 13w* Sept. 13

Panner of Bight.

BOSTON, SATURDAY, DECEMBER 6, 1890.

Meetings in Boston.

Spiritual Meetings are held at the Banner of Light Hall, O Bosworth Street, every Tuesday and Friday afternoon, Mrs. M. T. Longley occu-pying the platform; J. A. Shelhamer, Chalman. These interesting meetings are free to the public. These interesting meetings are rect the public.

First Spristan Temple, corner Newbury and

Exeter Streets.—Spiritual Fraternity Society: Sunday,

"Temple Fraternity School for Children" at 11 a. M.; Lecture at 24 r. M., by A. E. Tisdale. Tuesday, industrial

Union at 1/4 r. M. Wednesday, Sociable at 7/4 r. M. E. A.

C. Sanger, Secretary.

The Hoston Spiritual Temple Society, Herkeley

Hall.—Services at 10/4 a. M. and 7 r. M. Seats free; pub
lic cordially invited. William Boyce, President; George S.

McCrillis, Treasurer.

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, tosts, etc., at 7% P. M. Mrs. E. Barnes, Pres.; Mrs. A. L. Woodbury, See'y. America Hall, 724 Washington Street.—Echo Spiritualists' Meetings Sunday at 2% and 1% r. m.; also Thursdays at 3 r. m. Dr. W. A. Hale, Chairman.—Children's Progressive Lyceum moots Sundays at 10% A. m.

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

Ladles' Industrial Society will meet at Twilight Hall, 789 Washington street, every Wednesday afternoon and even-ing. Circle at 4, Suppor at 6, Entertainment at 7%. Ida P. A. Whitlock, President.

Twilight Hall, 789 Washington Street.—Sundays, at 10% a.m., 2% and 7% P.m. Eben Cobb, Conductor. Eagle Hall, 616 Washington Street.—Sundays at 10% A. M., 3% and 7% P. M.; also Wednesdays at 3 P. M. F. W. Mathews, Conductor.

Rathbone Hall, 694 Washington Street.—Spiritual meetings every Sunday, at 2½ and 7½ r. m.

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

First Spiritual Temple, Corner Exeter and Newbury Streets. - Last Sunday afternoon, Nov 30th, Mrs. H. S. Lake, entranced, spoke upon "Spirituality: How Attained, and its Relation to Spiritualuality: How Attained, and its Relation to Spiritualism." She said, in substance: "Much passes for spirituality which is mere sentimental superstition. Spirituality is the rising tide of interior life in the external being; it rises above hatred, greed, tyranny, injustice, vice, aggression, and blosvoms in the sweetness of just exchange of loving service to man. This state is attained by constant exercise of these qualities and faculties by direction of the energies humanward. The relation which spirituality bears to Spiritualism is near or distant, according to the pivot of personality over which the truth sweeps. To some Spiritualism means merely continued life on the old basis—no larger horizon, no deeper convictions, no tenderer sympathles. To others it means increased devotion to principles, the cleansing power of truth, the radiance sympathies. To others it means increased devotion to principles, the cleansing power of truth, the radiance of a new dawn. This is the saving power. Working from this base, though you voice no prayer, you may penetrate the mysteries of divine being and become a baim and blessing to the world."

The audience was of goodly numbers, and received the lecture cordially. At its conclusion many came forward to bid the lecturer good-speed, and to express their appreciation of her services. She returns Jan. 4th. Mr. Albert E. Tisdale of Merrick, Mass., will occupy the platform meantime.

Congregational singling, led by Mrs. Jennie H. Bowker, who has a sympathetic and stirring voice, is adding much enjoyment to the services.

School for children at 11 A. M. Rehearsal of song each Sunday P. M. before service. Friday P. M. meeting for women at 2:30.

Berkeley Hall Meetings .- The Boston Spiritual Society held its usual services last Sunday with large audiences in attendance—that of the evening fully testing the seating capacity of the hall. Mrs. R

fully testing the scating capacity of the hall. Mrs. R.
S. Lillie, under influence of her guides, discussed the subject of "Mediumship" in two discourses—that of the morning dwelling upon its mental phases; that of the evening on its physical.

The congregations by their rapt attention showed how great an interest the people have in mediumship—so many are desirous of unfolding spiritual gifts, realizing as they do that these are the only source from which to derive a knowledge of the other life.

The earnest words of appreciation of what was said, uttered by some who remarked that it was their first attendance at a spiritual meeting, still being members of the church, gave strong evidence that the Cause is steadily advancing. Spirits are developing mediums in homes all over the land wherever they see the conditions make it possible.

Services next Sunday at 10:30 A. M. and 7 P. M. In the morning questions will be received and a consideration given of a portion of the nineteenth Psaim, by request of a hearer. The evening subject will be "Bible Spiritualism."

experiences with mediums, and Dr. C. D. Fuller gave in the afternoon.

tests; Dr. Eames related interesting remainscences of experiences with mediums, and Dr. C. D. Fuller gave tests.

Erentag.—Following an invocation, Dr. Hale, under control, gave a philosophical discourse upon "Adaptation." Mrs. Nellie 8. Thomas and Mrs. I. E. Downing gave remarkable tests.

Dr. Arthur Hodges, who is always welcomed, followed very acceptable remarks with tests equally so. Following remarks by Father Locke, Dr. William Henry Von Swartwout of New York described the Pyramids of Egypt as he had seen them, and gave the result of his study of them. Large audiences were in attendance throughout the day. Excellent music added much to the interest of the services.

Thursday afternoon, Nov. 27th, the attendance was good. Invocation and address by Dr. Hale. Remarks by Dr. P. C. Drisko, Miss Nettle M. Holt, Dr. Thomas, and others. Tests by Mrs. Dr. C. E. Bell, Miss Holt, Dr. Thomas, the Chairman, and others.

Usual services overy Sunday at 2:30 and 7:30 P. M.; Thursdays at 3 P. M. Exceptionally fine test and speaking mediums always participate.

M. M. Holt, Sec'y.

Lycoum Concert.—Boston Spiritualists will remem-

M. M. HOLT, Sec'y.

Lyceum Concert.—Boston Spiritualists will remember the concert for the Progressive Lyceum Association's benefit in Berkeley Hall, Thursday evening, Dec. 4th, at 7:30 o'clock. An excellent programme has been arranged for the occasion by Miss Lucette Webster, Mrs. Maggie Folsom Butler, and Dr. W. A. Hale. Admission twenty five cents.

CHILDREN'S PROGRESSIVE LYCEUM.—The large attendance of children and friends last Sunday morning was very encouraging to the earnest hearts who have taken this work in hand. The interest continues unabated, and substantial aid is being given on all sides.

The exercises of Sunday marriag was according

tinues unabated, and substantial aid is being given on all sides.

The exercises of Sunday morning were opened by an invocation by Mrs. M. A. Brown, followed by singing and Silver-Chain recitations by the school. Vocal selections were given by the Tennyson Male Quartette; recitation by one of the Lyceum's many able children, Baby Lou; a reading was presented by Mrs. M. E. Brown; secitations were given by Master Samuel Kramer, Florence Euclow and Leah Parris. The physical exercises were led by Miss Mabel Waite, one of the Lyceum scholars, in a manner to evoke the hearty approval of the school and the visitors.

Music by the orchestra was interspersed at intervals, and gave much pleasure to all.

A short address was made by Mrs. W. S. Butler in the interest of the coming concert to be given on Thursday evening, Dec. 4th, at Berkeley Hail. A fine programme has been agranged, and cannot fall to please and entertain all who may attend. A. P. T.

Twilight Hall, 789 Washington Street .-Both philosophy and phenomena were unitedly presented to the large audiences at our three meetings on Sunday last. "The Tendency of the Human Mind to Grow Narrow and Conceited in Proportion as it Severs Association with Nature's Truths," was the line of thought ably presented by Eben Cobb. Mrs. Mary Thompson wove a garland of spirit growth with poetry and prose. Mrs. A. E. King took the subject. "Purity of Spirit," treating it in an instructive manner. Father Locke dilated upon the "New Birth" in a humorous as well as logical veln, and sang selections from his popular army songs.

Earnest remarks were made by Mrs. Kate R. Stiles, Mrs. M. A. Chandler, Mrs. Hattle C. Mason, Dr. C. H. Harding, Mrs. A. Forrester, and Mrs. Augusta Trippthes ame mediums giving many proofs of spirit return, Many thanks are bestowed upon Miss Afile Peabody for the soul-rest given by her generous ministrations. Fine readings and tests were given by Mrs. Nellie Thomas, Peter McKenzie, and Dr. H. F. Tripp.

Excellent music was rendered by Mrs. Hattle C. Mason and Mrs. Paul. sented to the large audiences at our three meetings

Engle Hall, No. 616 Washington Street.-Wednesday, Nov. 26th, meeting opened with vocal music by Mrs. Staples. Dr. Blackden made remarks

inusic by Mrs. Staples. Dr. Blackden made remarks at opening, and was followed by remarks, tests and psychometric readings by Mr. Mathews, Mesdames Wilkinson, Wilson and Davis.
Sunday morning, Nov. 30th, the usual developing and healing circle was attended by large numbers of mediums and healers. Treatments were given by Drs., Mathems, Fuller, Blackden, Willis, Chute and Kingsburg.

Kingsbury.—Services opened with music by Mrs. A cream of tartar Atternoon.—Services opened with music by Mrs. A cream of tartar of all in leavening street, and psychometric readings were given by Mrs. J. E. Davis, Mrs. A. E. Cunningham, Dr. Von Swartwout of N. Y., Report, Aug. 17, 1889.

Dr. McKenzie and Mrs. I. R. Downing, interspersed with good music. Dr. Von Swartwout gave an interesting account of his visit to the Great Pyramid of Egypt. He said among other things that the Pyramid contains the key to universal knowledge, which, when understood, unlooks the mystery of man himself.

Evening.—After music, as usual, remarks were made by Mr. Hiddell, Mr. Melvin, E. A. Blackden, U. K. Mayo and Mrs. M. W. Leslie (with tests). Mr. F. W. Mathews gave psychometric readings. The sessions during the day were attended by large numbers.

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

Dwight Hall. 514 Tremont Street.-Interest ing developing circle in the morning. In the after noon music, led by Prof. Peak, invocation by Mrs. Heath, who followed with a plea for mediums, and remarks upon the duty of Spiritualists to sustain them. Dr. A. D. Haynes said that our sole object should be to do good, thereby drawing a disk to our own higher development of spirit. Mrs. S. E. Buck gave tests and readings. Mrs. A. Forrester spoke regarding the connection of the infinite with the finite mind. Miss C. W. Knox said that mediums cast their bread upon the waters and wait many days for its return and gave nection of the infinite with the finite mind. Miss C. W. Knox said that mediums cast their bread upon the waters, and wait many days for its return, and gave descriptions and names of spirits, among them William Jones, Maria Williams and Charles Lambert. Mrs. J. E. Wilson spoke and gave tests. Mrs. Dr. Loomis-Hall made remarks, and gave satisfactory psychometric readings. Miss Besse gave tests. Closing remarks and tests were given by Miss Jennie Rhind, whose typical visions were very interesting. Evening.—Session opened with singing "The Home Over There," and an invocation by Mrs. Heath, who spoke of the blessed realization that only the body is laid in the grave, and that our dear friends are around us and make their presence manifest. Prof. Corthell spoke upon the capabilities we have to enjoy soul-communion with angels.

Mrs. Josephine Stone spoke upon Psychometry, and gave several good illustrations of this power. Dr. C. D. Fuller gave tests in several dialects.

Dr. W. A. Towne spoke interestingly upon "Work for Humanity," and cave illustrations from his own experience, adding that Spiritualism amounts to very little unless it makes us better and leads us luto practical work for the good of all.

First Spiritualist Laddes' Aid Society, 1031

First Spiritualist Ladies' Aid Society, 1031 Washington Street.-Two well-attended meetings were held under the auspices of this Society last Friday. At the business meeting five members were elected, and two new applications presented. Our Vice-President, Mrs. Butterfield, Treasurer, Mrs. Alibe, and Secretary, Mrs. Woodbury, were reported on the sick list. Mrs. Carrie E. S. Twing will give the Society a benefit scance on Friday evening, Dec. 5th. Mrs. Twing and hel guides are to have the entire evening. Mrs. Mary Danforth, of Calais, Me., a member of the Society a large box of Indian-made Fancy Baskets, Canoes, etc. Mrs. Kemp, Mrs. Floyd, Mrs. Burrill, Mrs. Waterhouse, and others, also contributed. Mr. D. N. Ford was among the guests of the evening. Dr. A. H. Richardson vividly portrayed the progress made during the past half century. Ex Rev. Hewett, of Lynn, endorsed the remarks of Dr. Richardson, and, inspired by one of his guides, gave an interesting admires. F. B. Woodbury alluded to the work of this Society, and the consolation and hope Spiritualism and was of a well-spent life.

Our present membership, 141; membership fees already secured for 1891, twenty-three dollars.

Miss Amanda Balley rendered several choice selections of music during the exercises.

A. L. W. were held under the auspices of this Society last Fri-

The Ludies' Industrial Society met at Twilight Hall, 789 Washington street, Nov. 26th. The ladies attended to the sewing; and as we are to have a sale

of articles in the spiring, we would call the attention of the friends, and hope they will come forward and help us all they can.

In the evening Mrs. Stiles presided; Mrs. Butler opened the meeting; Mr. Whitlock, Mr. Ridd-II, Mrs. Perkins. Mr. Holmes and others made some excellent remarks. An oyster supper is to be served at the hall Dec. 17th.

Mrs. H. W. Cushman, See'y.

Hillsboro' Bridge, N. H.-Mr. J. Frank Baxter of Boston lectured here before two large and apthe evening on its physical.

The congregations by their rapt attention showed how great an interest the people have in mediumship—so many are desirous of unfolding spiritual gifts, realizing as they do that these are the only source from which to derive a knowledge of the other life.

The earnest words of appreciation of what was said, uttered by some who remarked that it was their first attendance at a spiritual meeting, still being members of the church, gave strong evidence that the Cause is steadily advancing. Spirits are developing mediums in homes all over the land wherever they see the conditions make it possible.

Services next Sunday at 10:30 A. M. and 7 P. M. In the morning questions will be received and a consideration given of a portion of the nineteenth Psalm, by request of a hearer. The evening subject will be "Bible Spiritualism."

America Haii, 724 Washington Mtreet.—Last Sunday afternoon the services opened with an invocation by the Chairman, Dr. Hale, followed by a few well-chosen remarks. Mrs. Kate R. Stiles volced remarks of much interest, supplementing them with a large number of recognized tests. Instructive remarks were made by Byron A. Haskell and Mrs. Logan; Mrs. A. Wilkins gave a large number of good tests; Dr. Eames related interesting reminiscences of experiences with mediums, and Dr. C. D. Faller gave tests. preclative audiences on Sunday last, Nov. 30th, in Odd

and next Sunday will speak in the same hall fernoon. Veteran Worker.

Norwich, Conn.-Sunday, Nov. 30th, Dr. F. L. H. Willis closed a very successful engagement with our Society. Fine audiences have listened with marked attention to each address given by this talented and scholarly speaker. The two closing lectures were especially worthy of mention, the subjects being for afternoon: "Crime, and our Treatment of Criminals After Eighteen Centuries of Christian Civilization"; evening, "The Drama of Ages, or the Causes of National Decay." Each address in the entire course has been supplemented by an inspirational poem of beauty and power.

We deeply regret the close of the engagement with Dr. Willis (to whom it is an honor to listen), but we feel assured that the words of wisdom presented by him will inspire all his hearers to higher and nobler motives. Society. Fine audiences have listened with marked

motives.

Our next speaker will be Mrs. Kate R. Stiles, whose name is familiar to all readers of the good Banner of Mrs. J. A. Chapman, Sec'y.

Newburyport, Mass.-Sunday, Nov. 30th, Mrs. C. Fannie Allyn being unavoidably prevented from being with us, one of our local mediums, Mr. Wm. Reed, occupied our platform, giving perfect satisfac-

Reventing.—Mr. Reed lectured to an audience that filled the hall, enunciating, under perfect control of his guides, good and lofty thoughts. This, I think, was the first time Mr. Reed has spoken on a spiritualistic platform. He will be kept busy when his ability as a lecturer is known.

Next Bunday Edgar W. Emerson—who is a great favorite here—will be with us; he will hold a memorial service in the afternoon for one of our Society who lately passed on—Mrs. Etta Porter. Seats will be free to all in afternoon.

Mrs. Twing during her stay created quite an interest and accomplished much good.

F. H. F.

Albany, N. W .- The "Spiritual Alliance" is meeting with marked success. Dr. H. F. Merrill of Augusta, Maine, has been with us the past three Sun-

gusta, Maine, has been with us the past three sundays, and has drawn full houses by his peculiar phase of mediumship. He gave many tests to strangers that were accurate and convincing.

Our society is taking steps to be incorporated under the laws of New York.

The next few Sundays will probably be supplied by local talent. We would like to correspond with any efficient worker in the Cause who may desire to come to Albany.

Pres. Spiritual Alliance.



Meetings in New York.

Adelphi Hall, corner of field street and 7th Avenue.—The First Reciety of Spiritualists holds meetings every fundays 10% A.M. and 7% P.M. Meeting for manifestations and general conference at 2% P.M.

Arcanum Hall, B7 West S5th Street, N.-E. corner 6th Avenue.—The Progressive Spiritualists hold scrvices every Sunday at 3 and 8 P.M. Mediums, Spiritualists and investigators made welcome. G. G. W. Van liern, Conductor.

The People's ppiritual Meeting every Sunday even-ing atto'clock at Birs. Morrell's parlors, 310 West 48th street, just west of 8th Ayenue. Mary O. Morrell, Conductor.— Au Experience and Mediums' Meeting is held every Tues-day evening, conducted by Mrs. Morrell. The Psychical Bociety mosts every Wednesday evening at 510 Sixth Avenue, between 50th and 31st streets. Good mediums and speakers always present. Investigators and the public cordially welcomed. J. F. Snipes, President, 26 Brondway.

A Russian Medium.

To the Editor of the Banner of Light: Allow me to call the attention of your numerous readers to the presence in our midst of a most won-derful magnetizer from St. Petersburg, Dr. Josef

derful magnetizer from St. Petersburg, Dr. Josef Grigorowitsch, bearer of the best credentials from the Russian and German nobility and court people, testifying to his extraordinary healing power.

This Russian gentieman lived for some time in India, among the adepts or fakirs, and is a thorough Spiritualist. He is also decorated with the Order of the Sun by the Shab of Persia. He is a very charitable man; as soon as he located himself here among us he opened a free clinic once a week for the poor, which proves to be very successful and beneficial. Such a man, I think, certainly deserves encouragement.

To the above our friend Judge Cross appends this To the above our friend Judge Cross appends this

endorsement;
"Dr. Grigorowitsch is a gentleman of ability and means, and certainly deserves to be favorably received by the Spiritualists of this country."

Pirst Society of Spiritualists. - On last Sunday morning Mr. L. C. Howe spoke on "What is Religion?" saying that, from the Spiritualists' standpoint. religion is a worship of the truth, the beautiful, the

ligion?" saying that, from the Spiritualists' standpoint, religion is a worship of the truth, the beautiful, the pure, the Eternal Good, wherever and in just what measure it comes to us we are able to appropriate it. It may consist in part of prayer, but we pray through accessible avenues which can aid us, and not to something we know nothing about. Our religion works as well as prays. What to one is religion to another is heresy, but no human mind can worship the infinite God, because Ho is incomprehensible.

At the afternoon meeting Mrs. M. E. Williams (presiding) spoke on the "Inconsistencies of Mediumship." She counseled all mediums to promote their self culture, so as to, be more efficient instruments in the hands of the spirits. She advised them to struggle against the disadvantages during development, and in the end they would come out victorious and capable mediums. Mrs. W. gave a description of the difficulties which beset her way in the early days of her development, and said that, having passed through the ordeal, she is now happier by far than when she rented a pew in Dr. Deems's church.

Prof. W. McDonald said that nature gave Mrs. W. a power to perceive the truth and the courage to defend it. She does not claim our sympathy, and only asks for justice and fair play. Spiritualism does not stand upon a written book or the "say so" of any man or set of men, but upon the broad, liberal platform of science, truth, justice, charity, and right.

Mr. Howe gave some of his experiences with P. L. O. A. Keeler, slate-writing medium, whom he spoke of in terms of great praise. Mr. Colby of Florida followed with an inspirational song.

Mr. J. W. Fletcher addressed the meeting in a few choice sentences.

In the evening Mr. Howe delivered an inspirational detects believed the select of the second and the content of the charts of the second and the content of the charts of the

Mr. J. W. Fietener addressed the meeting in a few choice sentences.

In the evening Mr. Howe delivered an inspirational address, his subject being: "Is the Annihilation of Time the Key to the Understanding of Prophecy in its Last Analysis?" Mr. Howe's present engagement with this Society is now closed. Next Sunday Mrs. Brig ham will occupy the rostrum.

A Mediums' Aid Society will be inaugurated in this city in a short time.

Reception to Lyman C. Howe.-At the home of Mrs.

M. E. Williams, 232 West 46th street, N. Y., last Saturday evening, a reception was tendered to the eminent medium, author and lecturer, Mr. L. C. Howe, and a large number of Spiritualists by their presence paid tribute to his worth. Good feeling and genial fellowship were manifest on every hand. The addresses took on the pervading harmonious spirit, and the music (under the direction of Prof. Waison) gave added zest to the inspiring influence. Remarks were made by Mr. H. J. Newbon, Mr. J. W. Fletcher, Prof. W. McDonald, Mr. Howe, Mrs. M. E. Wallace and others; Mr. Colby of Florida distinguished himself at the plano. Mr. Howe must have felt great satisfaction at this popular expression of approval in his favor. To Mrs. M. E. Williams is due great credit for this delightful outcome of her efforts. She added to the pleasure of the evening by her brilliant conversation and bright, happy smile. Her beautiful daughter, Gertle, by her gladsome manner and joyhil disposition, was like a ray of sunshine throughout the evening. day evening, a reception was tendered to the eminent

Arcanum Hall, 57 West 25th Street. - On Sunday, Nov. 16th, at 3 and 8 P. M., the services at this hall were resumed; on the 23d Mrs. Harriet E. Beach interestingly occupied the platform at each

meeting. On the evening of Nov 30th Mrs. Amelia Mott On the evening of Nov 30th Mrs. Amelia Mott Rhight, independent slate writing medium, gave an exhibition of her powers by the production of spirit messages on slates without pencil. Committees of three and five persons testified to the genulineness of the recognized messages, under test conditions. Mrs. Knight will give another scance at the above hall on the evening of 7th inst.

At the close of each service many positive and recognized spirit-tests were given to persons in the andi-

At the close of leash service many positive and recognized spirit-tests were given to persons in the audience by the writer.

The Banner of Light will always be on sale in the hall, and subscriptions for the same are solicited by the Conductor.

G. G. W. Van Honn.

355 West 29th street.

Unity Hall .- W. J. Colville lectured in Unity Hall, 574 Fifth Avenue, New York, on Thanksgiving Day, at 3 P. M., on "Lessons from the New Opera, 'Asrael,'" to a large and appreciative audience, Beautiful music by Mrs. Morris. Wm. Baldwin and other friends enriched the exercises. On Sunday, Nov. 30th, he lectured at 7:30, and will speak at the same hour Dec. 7th and 14th. His class meets Tuesdays and Thursdays, at 3 and 8 P. M., and in Brooklyn Mondays and Wednesdays.

Cambridgeport, Mass.-The Cambridge Spiritual Society has had as its speaker for the last two weeks Mr. F. A. Wiggin of Salem, and he has proved to be the right man in the right place. He has given us two scholarly and philosophical discourses, and at the close of each lecture tests. A question was handed in for him to answer, ovidently by a Harvard student, with the intention no doubt to puzzle him. that was answered so promptly and thoroughly that it was greeted with a storm of applause. At the close of the meeting last Sunday night many expressions of de light were heard on every side. Any society procuring his services will be well repaid. Keep him busy, Spiritualists; he is too good a speaker to be idle.

Our meetings are held in Odd Fellows Hall, 548 Main street, every Bunday.

Next Sunday evening we are to have the blind medium, A. E. Tisdale. weeks Mr. F. A. Wiggin of Salem, and he has proved

Philadelphia, Pa-Last evening closed a very successful month's engagement with Mrs. Adaline M. Glading—one of the best speakers now on our spiritual platform—who has gained for herself a widespread reputation by her winderful psychometric readings, spirit delineations and tests. She is entirely unconscious while giving her fectures and readings. While with us she tried for the first time to read a person's character merely by the sound of the voice—without seeing the person; she read a number of people in this way without making a single error.

Mrs. Glading is a great favorite in Washington, D. C., where she has lectured many times; the same is true in most of the large cities throughout the country. She speaks next in Grand Rapids, Mich. We all look forward to her coming here again with much pleasure.

A JULIA R LOOKE, Dec. 1st. Cor. Sec'y First Asso'n Spiritualists. Glading-one of the best speakers now on our spiritu-

Newark, N. J .- November 80th (evening), Mrs. E. Cutler was greeted by a good audience, and her exposition of the Spiritual Philosophy seemed to fall exposition of the optitual railosophy seemed to fall on fertile ground. Her readings are always received with general satisfaction.

Next Sunday Mr. Benj. P. Benner, President of First Spiritual Society of Philadelphia, is expected to occupy the platform. His subject will be: "What Has Spiritualism Done for Humanity?" He will be welcomed by a full house.

B. M.

New Haven, Ct.-A harmonious gathering of Spiritualists in Todd's Hall, corner of Elm and State streets, last Sunday evening, discussed the feasibility streets, last sunday evening, discussed the feasibility of holding meetings in this city during the present season, at which time many expressed themselves favoriable, and a sum was subscribed which, with a little addition, will enable the chairman to proceed with a series of meetings. Speakers who have open dates, and are desirous of coming to New Haven, may address,

D. Kingelby, 35 Gregson street.

Buffale, N. Y.-Owing to unforeseen of coumstances the engagement of Miss Jennie B. Hagan at Absolutely Pure.

A cream of tartar baking powder. Highest of all in leavening strength.—U. S. Government Report, Aug. 17, 1889.

A cream of tartar baking powder. Highest of all in leavening strength.—U. S. Government it is since the engagement of miss connic D. ragan as Buffalo has been by muthal consent cancelled; She was to have appeared here in March, 1891. Her friends very much regret the condition of things that prevents her coming, for she has been a great favor. Report, Aug. 17, 1889.

J. W. DENNIS.

Haverhill, Mass., Red Men's Hall.-Bunday, Nov. 23d, Mr. Itichard A. Grieves of this city spoke for the First Spiritualist Society, afternoon and even-

for the First Spiritualist Society, afternoon and evening. His subject in the afternoon was: "Some of the
Bible Proofs of Mediumship and Spirit Return"—
commenting upon quotations from the Old and New
Testaments, and claiming that the same law by which
the manifestations were produced anciently operated
to-day, and that if the Bible is the infallible word of
God, as is claimed by the Church, the same rule must
apply in all the manifestations, whether ancient or
modern.

In the evening his subject was: "Individualized
Life, and the Office of Sin in its Unfolding."
He was listened to will close attention, and greeted
with warm applause at the close of each lecture. He
is an easy, earnest and fluent speaker, his voice clear
and distinct, and his gesticulations graceful and appropriate.

is an easy, carnest and livent speaker, his voice clear and distinct, and his gesticulations graceful and appropriate.

These discourses marked his first appearance before a public audience. For several years past he has been under a course of development from the higher life, with the object of bringing him before the public, and he has how concluded to give himself to the work where there may be an opening which he can fill. We feel fully assured that those who may secure his services will be more than compensated by the spiritual food he will furnish them.

Sunday, Nov. 30th, Mr. Grieves read an essay in the atternoon on "The Coming Man," and in the evening inspirational addresses were given by Mr. Grieves and Dr. L. Berry, both of which were appreciated by those present.

Dec. 7th and 14th Mrs. Carrie E. S. Twing of Westfield, N. Y., is to occupy the platform afternoon and evening, speaking and giving tests.

Worcester, Mass.-Sunday, Nov. 23d, the following programme was finely rendered at the session of our Children's Progressive Lyceum: Opening song, "Marching Along," Lyooum; Sliver Chain rectation,
"Voice of Music"; Galisthenics; reading, "Don't
Forget the Old Home," T. R. Johnson; whistling solo,
"A Bird from Over the Sea," waitz, Lulu Isaacs;
reading, "The Old Man's Story," Mrs. C. A. Prentiss;
"Object Lesson," R. B. Fisher; song, "My Heart's
True Home." Mrs. Davis; recitation, "Thanksgiving
Address," Bertie Ray; vocal, "Autumn Song," Gracio Wyatt; piano duet, "Gertie's Galop," Hattle
Smith and Lulu Isaacs; dialogue, "Do Your Best,"
Bertie Ray, Herbert Yates, Flossie Isaacs, Rutherford
Arnold and Irving Prentiss; recitation. "A Bird's Eye
View," Mrs. R. E. Fisher; reading, "Give Thanks,"
Harry Hammond; and "Thanksgiving Reflections,"
Eddie Hammond; recitations, "The Spirit Child,"
poem, Mrs. H. W. Hidroth; "I'm a Little Girl," Ida
Yates; "I Live for Those Who Love Me," David
Smith; closing song, "The Band of Liberty," Lyceum.
Quite a number of the friends were in attendance.
Bverything passed off finely, and our visitors gave
their approval by continued applause.
Our co-worker Sidney Dean has been putting forth
earnest work in our midst, and although denied the
pleasure of listening to him, from all sides I hear words
of praise.

Fred L. Hildrett. 'Marching Along," Lycoum; Silver Chain recitation

Haverbill and Bradford, Mass., Brittan Mall.-Last Sunday Mrs. Clara Banks of Hayden | The price is \$35. ville addressed the Union Spiritualist Fraternity in Brittan Hall, which was the first time she had ever spoken in this city. She commanded a full andience in the afternoon, which was much increased in the evening. In the afternoon the subject of discourse was the spread of spiritualistic truth, and in connection pointed allusion was made to the attack upon Spiritualism, the morning previous, in the Grace Methodist church, by Rev. Dr. Miller, who conceded that it was a power which confronted Jesus, Peter and Paul, but believed it to be the work of the devil, against which he warned his flock.

In the evening the theme was the "Union of Matter, Mind and Spirit," referring in an interesting manner (speaking under control) to the union of the three elements to form the highest type of creation.

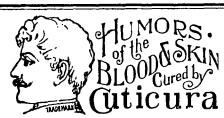
Next Sunday F. A. Wiggin will occupy the platform, and Council No. 29 O. U. A. M. will attend in a body upon the afternoon services. ville addressed the Union Spiritualist Fraternity in

New Bedford, Mann .- The First Spiritual So clety held its meetings as usual last Sunday in Knights of Pythias Hall-Prof. J. W. Kenyon, the speaker, taking for his subjects afternoon and even ing, respectively: "The March of Mind." and "The Evolution of History." The afternoon discourse was admitted to be the masterplees, the Professor being fully under control, and displaying an intelligence most profound. After the evening lecture Mrs. Kenyon gave a number of tests, which were nearly all recognized. nized. Next Sunday Mrs. Carrie F. Loring of Bast Brain-

tree will occupy our platform.

Fall River, Mass.-Mrs. Ann Hibbert writes On Sunday afternoon, Nov. 30th, a good audience greeted the eloquent young speaker, Miss Nettle M. Holt, of Charlestown, Mass., who delivered an excelent address, at the close of which she gave many fine tests, every one of which was correct. In the evening she spoke for some time on the song 'Home, Sweet Home,' that was sung by the choir. Her remarks couched a touching appeal to those present to try and make their homes happy. At the close of the address she gave many remarkable communications. She will be with us again next Sunday." greeted the eloquent young speaker, Miss Nettie M

Rall River, Wines -Dr. E. R. Wilbur, Sec'v states that Dr. H. B. Storer is to address the Society Dec. 7th. at which time the friends expect a feast of good



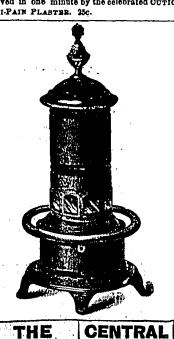
INCOMENT THE BLOOD, SKIN AND SCALP, WHETTIor teching, burning, bleeding, scaly, crusted, pimply,
blotchy, or copper-colored, with loss of hair, either simple,
scrotilous, hereditary, or contagious, are speedily, perinanently, economically, and infallibly cured by the Outtoura
REMEDIES, consisting of Outtoura, the great Skin Currier and Cuttoura Scale, no exquisite Skin Purifier, and Guttoura Resolvent, the new Blood and Skin Purifier, and greatest of Humer Kenedles, when the best physteians and all other remedies fail. Cuttoura Remedies
are the only infallible blood and skin purifiers, and daily
effect more great cures of blood and skin purifiers, and daily
offect more great cures of blood and skin diseases than all
other remedies combined.

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Send for " How to Cure Blood and Skin Diseases."

Pimples, blackheads, chapped and oily skin prevented by Cutioura Soap. Backsche, kidney pains, weakness and rheumatism relieved in one minute by the celebrated OUTIOURA Backsche, kidney pains, w relieved in one minute by Anti-Pain Plastes. 25c.



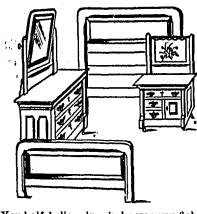
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NEWLYDRK: BAN FRANCISCO.

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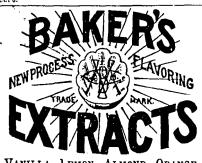
You half believe in mind-cure; you fight shy of 13 and spilled salt; the new moon is more enjoyable over your right shoulder, and a broken mirror is a blow to your sensibilities. But a simple fact is something too plain and easy to be believed.

We are selling some very choice Chamber Sets in solid English Oak as low as \$25 to \$40. The price really means nothing to you until you see the goods. But is it too much to ask you to believe that the word "choice" really means choice?

One suit is here shown. It has the fashionable XVIth century finish, with oxydized brass trimmings. The bed is of generous proportions and massive in appearance. The bureau has an overhanging top, with full beveled adjustable glass. The cabinet work is of the finest character, and the drawers are made dust proof.

The Commode is the 1890 English pattern, with extra wide top and high back. The graining of the Oak in the entire set is very beautiful, and the result of special care in selection.

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NEW GOSPEL OF HEALTH, CONTAINING seven sections on vital Magnetism and illustrated manipulations, by Dr. STONE. For sale at this office. Price \$1.25; cloth-bound copies \$2.00

Meetings in Brooklyn.

The Progressive Spiritualists hold their weekly Conference at Everett Hall, corner Bridge and Willoughby streets, Brooklyn, every Saturday ovening, at 8 o'clock, Good speakers and mediums always present. Seats free, All cordially invited. Samuel Bogart, President. Spiritual Union, Fraternity Rooms, corner Bedford Avenue and South Second street. Meetings Sunday even-ing at 7% o'clock. Good speakers and mediums always present. Portor E. Field (30 Powers street). Secretary. See vices held under the auspices of the Ladies' Aid. Mrs, M. Evans, President.

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

The Woman's Spiritual Conference meets at par-lors No. 231 St. James Place, corner Fulton street, every Wednesday evening at 8 o'clock. Seats free; all invited, S. A. McCutcheon, President.

Meetings in Philadelphia. The First Association holds meetings every Sunday at 10½ A. M. and 7½ P. M. in the hall 819 Spring Garden street. Ohlidren's Lycenum at 2 P. M. Joseph Wood, President; Samuel Wheeler, Vice Fresident, 1111 Wallace street; Robert A. Thompson, Socretary, 814 Yenango street.

The Second Association meets every Sunday afternoon at 2½ in the Church, Thompson street, below Front, T. J. Ambrosia, President, 1223 North Third street. Keystone Spiritual Conference every Sunday at 23, P. M., southeast normer loth and Spring Carden streets. Wil-liam Rowbotton, Chairman.

Michigan Convention.

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

L. S. Burdick.