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### The Spiritual Rostrum.

Prepare Ye the Way, for the Kingdom of Heaven is at Hand.

A Lecture delivered by MRS. NELLIE J. T. BRICHAM,

In Grand Army Hall, Sunday Evening, Oct. 25th, 1891, before "The First National Society of Spiritualists" of Washington, D. C.

[Reported for the Banner of Light by Ruby D. Crowell.]

INVOCATION.

Oh! thou who art unseen and yet so near us; thou whose love is boundless; thou whose spirit of truth is always ready to give inspiration when we are ready to receive it; we would take the thought of thee as something that cleanses and purifies and exalts. We would turn our faces toward thee as the flowers turn theirs to the light. And oh! thou who art love; thou who art truth and wisdom; thou who art the light of all the world; thou who art the inspiration of our souls, we come to thee from our various wanderings, mortals and spirits, blending in one common act of aspiration in the earnestness of prayer. Some of us come from the shadows of great grief and bitter bereavement: some of us come with halting feet through the valley of doubt, and some come with natures so darkened by selfishness it seems that scarcely a ray of light can come to us. But we are all hungering and thirsting. Oh! thou who hast enough to give every one, we ask for this bread of life; for this new wine of the kingdom; we ask for this radiance, which, shining into the spirit, shall banish the doubts that darken and the griefs that overwhelm.

Oh! our Father, help us. We would not bring to thou hast given us, for if we are not grateful for that which we have received, or which we have to-night. how can we be receptive to that for which we ask? Oh! our Father, first of all let us thank thee that thou art God, and that in thy spirit there is no jealousy such as darkens human life; there is no hatred such as degrades humanity. In thy spirit is the perfect perception, the infinite wisdom, the unalterable love. the deathless goodness, and we thank thee for this. We thank thee for this beautiful truth of individual existence-that we are living, wherever we may be, in whatever condition, we are living. Nothing can destroy that fact, and when we pass through the change which men call death, we shall still be living, only in a broader sphere, with more light and a grander liberty; and opening before us will be that radiant prospect of a grander and purer perfection and education. For this we thank thee. For the love that makes the light of existence; for the retuion and spirit communion; for the communion of saints, oh! God, we thank

And now we pray that the unseen hosts who wait to do thy bidding may be near us all to night; that they may bring to us some thought which shall encourage and strengthen and bless us; that they may bring to us some ray of light to pierce our shadows, whatever those shadows may be; that we may feel the blessed answer of prayer even while we are praying, and that we may aspire and trust and endeavor now and for ever. Amen.

### LECTURE.

"Repent ye, prepare ye the way, make his paths straight; for the kingdom of heaven is at hand.'

It was long ago when this bright and beautiful expectation rested in the minds of men. It was long ago when they were watching and waiting for the sudden coming of the kingdom of heaven; but who said these words? It was the voice of one orying in the wilderness-a voice calling to the people to repent, to prepare the way, and to make his paths straight, and it assured them that the kingdom of heaven was at hand.

In the light of Modern Spiritualism this story takes on a deeper significance than it ever could if it were not for this light. You are well aware what the story is of John the Baptist, and of the peculiar and brief work which he did so effectively; but perhaps you may not understand the spiritual part of it which is so true and so instructive.

It seems that before the coming of John there were spiritual manifestations given to his parents, and they were told by the communicating angels that the child that was to be born should come in the spirit and power of Elias. Now what do you think that means? If it were a spiritual manifestation (and if the history is true that is true it was a promise that the child that was to be should take up the work of the old prophet; or, in other words, that he should be under his personal supervision, under the spiritual control of that man. In an age of superstition, when strangest stories found lodgment in the minds of the listeners, there was a belief that Elias might come again; that he might live in resurrection, and that he might walk among them again as he was previous to his death. And is it true that in the life of this young John the spirit of Elias came back as an embodiment, a reembod- humanity to its own glorious successes. There in matters of Spiritualism (as that beautiful ) of a man." ment or a reincarnation—that it was not John, can be no further evils, no further tumults and

that it was Elias? Is that what it means? or strifes and wars." And yet you are standing is there another meaning?

What is told of the old prophet is most interesting to those who believe in his mission, in his work. We are told that his character stood strongly and clearly defined in the age in which he lived; that he was stern and rebuking; that he had no soft and gentle words with which to smooth over the probable offenses of his time; that he was earnest in the deeds he | that. had to do; that he had spiritual power; that he could heal the sick, not only by touch but by this wonderful projected influence whereby in some mysterious way disease was vanquished and health made to return. But he died, and prophet, and from time to time his name was mentioned with the deepest reverence and admiration.

But the time arrived in the drift of the fleetng centuries when there came a promise from the spirit-world, as we have said, and a child was born in whose early life wonderful powers were made manifest. He turned, while yet young, away from the city places, and set out for the wilderness, just as the old prophet had ing. "But what is the kingdom of heaven?" done so long before, and there in that seeming isolation he attracted to himself many who came to listen to his words, and to receive the light he had to give, until his name was known far and wide, and people went to him to be instructed and to be baptized; and it certainly seems that if ever a spirit controlled a mortal to give forth his own peculiarities, his own idiosyncrasies, this is one most remarkable instance. It was not Elias reëmbodied, but it was John the prophet, the medium, actuated and influenced by the spirit of the old prophet, following the prophecy of the annals concerning

And Jesus heard of him and he heard of followed him a certain number to ask a question of the Master-" Art thou He who was to come, or look we for another?" "Or look we for another?" Now what a wonderful opportunity that was, if Jesus was the living Deity, instead of one who manifested a certain degree of divinity-if this were the incarnate and everlasting Spirit, the Creator of heaven and earth-what an opportunity it was to give the light, infallible and indestructible. He Deity; tell him I am the Maker of heaven and That was all the answer nreached to them: think, or was there a deeper and sweeter phi- and investigating and seeking to understand. losophy of the Divine lingering in it? Was that were taken to John?

But it is said that there was a voice (it was force of this unseen control)—the voice of one crying in the wilderness, saying: "Repent ye, prepare ye the way, make his paths straight, for the kingdom of heaven is at hand." Was it true? Did the kingdom of heaven come? Read history for yourselves. Go back over that path where the dust and débris of the ages have gathered thickly, and yet you may trace the red print of human blood shed in those old days of discord and suffering, days of war, of strife and cruelty so great that we shudder as we read or think of these things. "The kingdom of heaven is at hand." Did it come? Did the golden glory shine over the path of man? Was there peace on earth and good-will to men? Let old Rome, with her voice of terror and majesty, speak, and listen to her answer. Let the kingdoms of this wide earth bring their record to you. Where was the kingdom of heaven which it was said was at hand? It did not come, and yet there were signs and promises. It was as though the seed were scattered far and wide, but the harvesttime was far away. You are drawing near to force and strength, we say to you personally and individually: "Prepare ye the way; make his paths straight; for the kingdom of heaven

Did they prepare the way? Did they make his paths straight? Let history answer. The history of the church, let that bring its significant reply. The paths straight? Read of the dom, of strife, of conspiracy. We look for the straight path, and the way prepared, and we do not find it; and so the kingdom of heaven, which was at hand, could not come, for the world was not ready for it. We are nearer to it to day. We have passed through the darkest is to obey this commandment, which is worthy scenes, some say, and yet if you could look un- to be called a new commandment: "Be thyder the quiet surface of events now, if you self, and to thine own self be true!" This will could see the influences stirring and gathering prepare the way; this will make his paths for the conflict that is surely coming, you might not feel as secure as you do; you might, not fold your arms and drift adown the tide "We have nothing to do. This is a beautiful, progressive age, and we will leave

in the shadow of one of the most terrible menaces to liberty, to peace and to happiness the world has ever known. You are near to those great accumulating clouds, gathering and darkening the land, and promising that which is near at hand. Make his paths straight, prepare ye the way; for the kingdom of heaven is at hand. It cannot come to you until you do

The little children kne.ling at their mothers' knees, saying the prayer familiar to you all, repeat over and over these words: "Thy kingdom come." There in your great churches, where you have the law presented to the the Jews held a loving memory of the old people—the Commandments, the Golden Rule and the Lord's Prayer-you read, again and again, amid this bright galaxy of requirements spiritual, this, in your prayer, "Thy kingdom come." But you may pray as long as you have breath for utterance, and those who follow you may pray their prayers until silence is dead, but the kingdom of heaven cannot come to you until you have made the paths straight, until you have prepared the way for its comyou say. "What does it all mean?" The most simple answer to the question, What is God? is not just this: God is a spirit. They who worship Him should worship in spirit and in truth. That is a good and beautiful answer, but there is one more brief and concentered-God is love. When men ask of us. "What is heaven?" we do not enter into labored descriptions or discussions; we do not picture the radiance of the land your dim eyes cannot see, but briefly answer, "Heaven is harmony."

Then the kingdom of heaven is the kingdom of harmony: and what is this harmony? Is it true that it is at hand? or is there darkness in our pathway, and wars, and rumors of wars Jesus, it is said; and he sent from those who all about us? It is at your very doors. It is so near that you might touch it if you only reached out your hands. It is so near to you that you might see its radiance if only the worldliness, the selfishness was brushed aside, and your eyes made clear to behold it.

"The kingdom of harmony," one says. "I think there may be some truth in that, but to have perfect harmony one must have the rule of one church," and so our friend, the representative of Rome, says, "Let Rome rule. Let could have said: "Return to him who sent the the power of the Pope be felt in all lands, and question, and tell him I am the incarnate when this wonderful religion covers the earth as the waters cover the sea, then we shall have earth, I am He who is to come; look not for harmony." But is there harmony in that another." It was not the answer he sent, but church? The sounds of its tumult have cried simply this: "Go and tell him that sent thee out and been hushed, but all through it there the blind are made to see, the deaf to hear, the is disturbance to-day, for the spirit of educathee our earnest beseeching, and yet forget that which | lame to walk, and the poor have the gospel | tion and the spirit of progression are opposed | peace and joy. to it. Human beings are awakening, if they returned. Was it vague or ambiguous do you are not already awake; they are questioning us talk together, and I will tell you truly all

> there anything that could have been said bet- should be the church of Rome, but some other ter than these memorable and beautiful words | church," and each church sends forward its delegate, or its representative, and each one says, "It shall be my church; it shall be my the power of this spirit influence, it was the rule. If this was accepted, if people could all believe in this, we should have the kingdom of he ven at once."

Would we have you all believe alike? Would we have you all look alike? Would we take all your thoughts and mental conditions, fuse them and make them all bear the same stamp, and lose this identity which is the best and brightest thing that God gives us? Certainly not. Here before you are some of these living, blooming, fragrant representatives of God's will and of the beautiful gospel. Nature said to these flowers, "Be yourselves." A little field-flower was laid here this morning, and it had obeyed the law of God as truly as these most beautiful La France roses; each true to itself; each obeying its God; each flower taking the place that was best for it and not trying to usurp the place of another.

It is in the bringing together of our personalities, our individualities, our different ideas, our different acquirements, our gifts of genius and our spiritual qualifications; and it is in the taking away from ourselves the angular, in the taking out of our lives the discordant it now; and for this reason, with an added that we find in their perfect blending that perfect harmony which is the kingdom of

If you enter a manufactory where pianos are perfected you will find that each portion is necessary-the wood, the ivory, the strings, and the different sizes of the strings; some large, some small, some silken and silverwound. And each one must have its placesufferings of early Christianity. It had its altogether different and yet harmonious. And beautiful truths, but it lost sight of that so the one beautiful instrument is perfected, which was most spiritual, quarreling over the and out of it can come the most perfect music arrangement and crystallization of its creeds. If one who can chime the sweet bells thinks, he In its old stormy councils, where not only must know that each bell must be true to its words of bitterness were uttered but deeds of own tone, each must have its own place. They blood marred their history, did they make his must not be alike, that would be monotony, paths straight? did they prepare the way? not harmony; each must have its clear dis-You may read of persecutions, you may read of tinct and silvery tone. Strike them, and there trials so great, and terrible that the wonder is comes that marvelous music which the listenthat there are any left to tell the tale. Down ing ear is thrilled to receive, that wonderful through the centuries we can read of martyr, music that can come only from the tones of the bells.

And so it is with human souls. We must up for joy that there was no hell. have our personality. We must have our identity. We must have our characteristics. There a place for every one. All that we need to do straight, and this will bring the kingdom of

Take our individual lives. One may say How can I prepare the way? How can I make the path straight?" Say, for instance, [Continued on third page.]

### **L**iterary Department.

### AMY LESTER;

STRANGE GIRL.

Written Expressly for the Banner of Light,

BY CARLYLE PETERSILEA, Author of "The Discovered Country," "Oceanides," a Psychical Novel, Etc., Etc.

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CHAPTER III. An Angel's Visit.

The lady's great dark eyes held Amy's in a fond, protecting gaze, and then the child thought she heard her speak in soft silvery accents that sounded something like the sighing breeze:

"Dear little girl, tell me what is the matter." "Oh! beautiful lady," answered Amy, "I hardly know myself; but I am very, very wretched. I saw sweet faces looking at me through the transom; they were the same kind of faces as yours. The teacher has feruled me; my mother has told me about Satan and hell, and my father has said he would punish me if the teacher did; and, dear lady, I don't know what I have done to be so miserable.'

"My dear little girl," said the lady softly, kissing her, "you have done nothing-nothing at all; but you are one of the chosen ones, and must walk through a vale of tears in order that light may be given to the world; but you shall not be without the comforter, for angels shall walk with you by day and by night; that which to most people is invisible and incomprehensible, shall be to you as light and bright as day. Let me see your hand, my darling. Does it ache, sweet one?"

And the lady took the little sore, swollen hand within her own soft palms, gently stroked, fondled, kissed and breathed upon it. All pain left it, and the swelling and soreness went out of it. The lady laid it softly against her heart, then she gently smoothed the child's brown hair, her cool sweet fingers wandered about her temples and eyes and all pain left them. She laid her hand over the child's heart and it ceased its agonizing flutter, beat evenly and quietly; the child was filled with new life,

"Now," said the lady, "dear little Amy, let you wish to know, and make no mistakes like But another says: "No, I do not think it | those that have grieved you so this day."

"Dear lady, tell me first who you are, for I never saw you before.'

"I am your mother's mother, and your grandmother. I have lived in the heavens for many years, and am sent to take charge of you, my little daughter." "You are very beautiful," said the child,

covering her eyes with her hand, "and so bright, that you dazzle my eyes like the sun." 'I will veil myself," said the bright angel, as Amy now knew her to be, and she drew a gauzy, misty veil about her, so that she now appeared more like the moon than the sun.

"Now, my darling, ask me all the questions you please and I will answer them. It is better that you ask questions; you will more clearly remember my teachings. We will just talk together, darling."

"Tell me, then, sweet angel, where you live. Do you live in heaven, with God?

"No," answered the lady. "Then you must live in hell," said Amy, with astonished eyes, "and I never thought that Satan had such beautiful angels in hell."

"Darling, I do not live in hell." "But there are only two places," said the

child, "heaven and hell." "That is not true," said the lady.

"Oh! yes; it must be true, for my teacher, the minister and my own dear mother all sav so, and they must know."

"If they never died and went there, how do they know?" "Well, my mother is so good, and loves me

so much, she would not tell me so if it were not true." "Your mother may be mistaken," said the

angel. "But my mother is very wise, and a grownup lady; I do not think she can make mis-

takes." "Yes: your mother is very much wiser than her little ten-year-old daughter, but as I am your mother's mother, of course I must be wiser as my soul has not been put either in heaven or hell, of course I must know better than your

girl, as you are now your mother's little girl." Amy now felt convinced that the angel knew better than her mother. Her little soul leaped

"Dear lady," asked she, "are you quite sure there is no hell?" "Quite sure," answered the lady...

thought there was a hell, myself, until L died. but in all these many, many years, I have never been able to find one, and all the angels tell me there is no such place." "And is there no devil?" asked Amy. 10 7

"There is no devil," solemnly asserted the bright lady one demand in decodes a allowed waith

"There is no such being as God in the form: Amy's eyes stared more than ever.

"It is very bright and beautiful to those who are wise and good, but less beautiful to those who have not become wise and good."

"But you have not yet told me where you live?" said Amy. "If there is no heaven nor hell, where, then, do you live?"

"Well," answered the lady, "you are study-ing geography, are you not?" "Yes; and I love my geography more than

any other book that I study at school." "Your geography tells you that the earth on

which you live is round like an apple; and this is true. It also tells you that the earth moves very rapidly all the time; that it whirls over once every day; it also whirls around in an orbit once a year.' 'Yes," answered the child.

"Well, the world in which I live is a world of heavenly light, that lies all around outside of this globe on which you live, and when you die-dear, little girl-you will not go to heaven or hell, but to this lovely, bright world, which is all peopled like the earth, only the people are like me, nearly all of them, bright, happy and wise. "Are there many little boys and girls

there?" asked the child.
"Yes," answered the lady with a sigh,

'more than there ought to be."

"Dear lady, tell me, whose faces were those which I saw looking at me from the transom?" "Amy," said the lady, "I will try to make

you understand things as well as I can, but you are yet a very little girl, and not able to comprehend a great deal. You remember that the teacher and the other scholars could not see any faces, although they looked as closely as you did. It was only you who saw them.' "It was only I," said the child, with a sigh.

"If the teacher had seen them, I should not have been punished." "Amy," said the lady, "you are born differ-

ent from most other people, although there are many others like you scattered over the earth; if there were not, truth could never come to light on your earth. You have heard your mother tell of 'second sight,' have you not?"

"Yes: I have heard mamma say that some children were born with a veil over their faces. and those children had the gift of 'second sight'; but I do not know what 'second sight' means. Mamma says it means that those who are born that way can tell people's fortunescan tell what will happen to people in the future-but mamma says I was not born with a veil over my face, for I asked her."

"Being born with a veil over one's face has nothing to do with it," said the lady, "but that some are born with a gift of 'second sight' and the spirit of prophecy is true. You say you do not understand the meaning of 'second sight,' and I will tell you what it means. It means that some people can see things which others can not. You saw the faces, but the teacher and the scholars did not, although you were all looking at the same thing. But, dear little Amy, you did not see those faces with your eyes. If your eyes had been shut you would have seen them just the same.

"Now shut your eyes, and tell me if you see me just the same." The little girl did as the lady bade her, and

to her utter surprise she saw the bright lady just the same. "Now put your hand tightly over your eyes

and look at me." Amy did so, and there was the lady just the

same. 'Oh! how funny," said Amy.

"Dear child, I am a spirit, and you do not have to see me with your eyes; but look! I have eyes, have I not?"

"Oh! yes," answered Amy, "beautiful great San Langar

dark eyes." "And yet I do not live in such a body as yours. You have a spirit, too, dear little girl,

and it has eyes, but your spirit lives in your still, and as I actually died, long, long ago, and little body now. Your spirit is very bright and sensitive, and you are born with the power of seeing with the spirit while you are yet in mother; and your mother was once my little the body. This is, as the word implies, doubleseeing, or 'second sight,' and that is how you came to see the faces in the transom; that is how you came to see me. If any one else were standing here by your side, they would not see me as you do. But you are such a little girl you did not understand litter My dear, this power will be with you all the rest of your life on the earth, and you must understand it when you'see these things, and not faint or scream. That was how you came to be puhished. And, dear, when you see such things, do not; as a general thing, say/anything about it mbshall be with you now a great deal, and you must learn to call me when anything happens to you, for I am to be your guardian angel a long time to come; until you are a woman grown; and when anything puzzles you, ask me, and I will always give you the true answer."

Amy's little heart bounded with delight. Ohl she was not alone now, some one loved her, would comfort her and tell her all things she wanted to know. She had prayed a great many times to God, but she could not perceive that her prayers had been answered. This was something nearer and more tangible.

"How is it, dear grandma, that I can hear you as well as see you?"

"Look at my ears, darling. I have ears, have I not?"

"Oh, yes; your ears are beautiful little shell-

like ones!" "Your spirit, also, has ears as well as eyes, and that is why you hear me now. Put your hands over your ears and press them hard, so that you cannot hear the leaves flutter on the poplars, nor the waves on the lake, and then tell me if you can hear me."

Amy did so, and could hear the voice of the

angel just the same. "Now, dear little Amy, I am about to leave you for to night; but one thing more I will tell you, so that when it takes place you may be prepared for it. Your little sister Nony and your baby brother Louis are both coming to live with me in the heavens, in a few weeks. You must not cry and mourn, for they will be fondly cared for, be very happy, bright and beautiful, just as you see I am; and they will escape the sorrows and troubles which will fall upon those who remain; they will escape all the trouble and hardship that you will have to bear; but it is wisest and best that you remain and they be taken. And now, darling, be a very good little girl, and remem ber all the angels love you, will care for and comfort you in all your sorrows. Now I shall leave my gauzy, misty veil with you, and as soon as I am out of sight you must go straight

Saying this, the angel took the misty veil within which she had wrapped herself, and wound it about the little girl.

to bed and to sleep."

"This is heaven's gift to you, my darling, and thus I wrap you in it; but it is your spirit and not your body which is wrapped in the spiritual misty veil. It shall be an invisible shield and covering for you as long as you live on earth; but some day, in the far-off future, one earthly hand, and one alone, shall draw aside this veil, and then it shall be large enough to cover two bodies which shall be one soul."

Then fondly kissing the little girl, the bright angel slowly rose upward until she seemed to blend with the moon and white clouds, and Amy could see her no longer.

The child went in, and creeping softly up stairs retired to her little bed and to sleep. She had not fully comprehended all which the angel had said about the hand that should draw aside the misty veil, but she fell asleep calmly and peacefully, all her troubles forgotten.

#### CHAPTER IV.

#### Mother and Daughter.

The next morning little Louis was very fretful and peevish; he did not seem to be well: and Mrs. Lester kept Amy at home from school to assist in taking care of him, for no one could please and amuse the baby so well as Amy. Louis loved her better than he did any of the other children.

When the morning's work was finished and baby asleep, Mrs. Lester and Amy seated in the pretty parlor, the lady with her sewing, the little girl still knitting on worsted socks for Louis, the mother asked:

"Did you say your prayers last night?" "No, mamma, I did not," replied Amy with

downcast eyes.

'Why did you not? What has come over you of late? You do not appear to be the same child. I am afraid you are growing very, very wicked indeed! God will not love my little girl if she does not say her prayers. You must ask God every night to forgive you all your sins for Christ's sake, so that you may go to heaven, and not be cast into outer darkness, where there is weeping and wailing and gnashing of teeth.'

Amy had not the slightest intention of being impertinent, or of disobeying her mother; but the child's brain was extremely active, she could not help it. She raised her large eyes to her mother's face, and they deepened as she

"Mother, what is outer darkness?"

"Well," answered Mrs. Lester, "it is that dreadful place I told you about yesterday, where all must go if they do not believe in Christ and get a change of heart. I suppose i means darker than the darkest night."

'Why, mamma, you said yesterday that it was a lake of fire and brimstone; and how can a lake of fire and burning brimstone be outer darkness, or darker than the darkest night, for burning brimstone makes a very bright

"Amy," said her mother, "you are a very strange child; I do not know what to do with

"But, mamma, it don't seem to me that I am strange; but it seems strange to me that hell can be bright fire and utterly dark at the

"Well," answered her mother, "it may be bright fire on top and outer darkness beneath for the Bible says it is a bottomless pit."

'A bottomless pit?" said Amy, reflectively "mamma, if the pit has no bottom where do the people fall when Satan pitches them down?" "Why," answered the mother, "they keep rising up, I guess; they don't go down very

Amy threw back her head after the old

proud fashion. "Mother," said she, "I do not believe there

is any hell!" "Oh, Amy! Amy!" said her mother with

eyes swimming in tears; "my poor lost child! Satan is determined to get your soul! Do not be a wicked disbeliaver."

"Mamma, it makes me wicked to believe in Satan and hell; it does not make me good; it makes me hate God, and not say my prayers; and if I had not seen a beautiful lady last hight, who told me a great many things, I should have felt very wretched and wicked to-day." 10

"A beautiful lady?" questioned her mother. "Where did you see a beautiful lady?"

"Out:on the veranda," answered Amy. 6 "Were you on the veranda last night?" asked Mrs. Lester. "You naughty girl! I thought you were in bed and asleep."

Mamma, I could not sleep for thinking of hell and the devil. My head throbbed and sched, and so: I went out on the veranda. 41 thought the cool air would make me feel better: and I had not been out there long when a beautiful lady came down to me." need a comb [[A Came down to you? What do you mean,

mother! !!alagar yarta miss after a secret sec-

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"My mother? Amy, are you orazy? My mother died when I was but fourteen years of age, and that is a long time ago."

Well, she said she had been in the heavens a long time."

"In heaven, you mean!"

"No, mamma; she said there were no such places as heaven and hell; that she had been dead a long time, and she knew better than you did about it."

"How did this lady look?" asked Mrs. Lester. a little interested in spite of herself.

'She had great dark eyes, and was not amall:"

"How strange!" said Mrs. Lester. "My mother really did have large dark eyes, and she was of larger size than the average wo- rain." man. Amy, you fell asleep out there on the veranda, and dreamed all this."

"Mamma, I was not asleep, for I saw the moon and the poplars all the time the lady was

there." "Amy," said Mrs. Lester, with some severi-"you are telling more falsehoods, and I shall be obliged to inform your father, and he

will punish you." "Oh! mamma! please do not tell papa! I would almost rather die now than to have

father punish me." "Well," said her mother, "if you will promise me to pray to God to forgive you your sins -for Christ's sake—I may not tell your father.' "What do you mean by 'for Christ's sake'?

Who is Christ?" "Christ is the son of God."

"Has God got a little boy, then? and has he got brothers and sisters like I have?"

"Christ was once a little boy," answered had brothers and sisters, I guess, but he is now in heaven with God, sitting at his right

"And are all his brothers and sisters there, too?" asked Amy.

"I do not know about the others, but Christ is there." "Why did Christ go there, more than his

other brothers and sisters?" "Why," answered Mrs. Lester, "Christ was

God's own son." "And were n't his brothers and sisters God's own children, too?" asked this strange girl.

"Well, no," answered Mrs. Lester, "I do not think they were."

"Whose children were they, mamma? Are we not all our Father's children? "Well, I should hope so," said the lady, with a faint smile. "But Christ was God's own

"Has God a wife, then?" asked Amy. "You

never told me anything about her.' "Oh Amy!" said her mother. "What shall I do with you, my child?"

"Tell me about God's wife, mamma. I had rather hear about her. Perhaps I should like her better than I do God. But why did she let God make hell and Satan?"

Mrs. Lester did not know how to deal with Christian woman, felt she must try to explain it as well as she could.

Amy," she said, "God has not any wife." "Then how about Christ and the other chil-

dren?' "He did not have any children but Christ." "Then how did Christ have brothers and

sisters?" 'They were not his own brothers and sisters," answered Mrs. Lester. "Christ's mother

was a virgin.' "Oh, mamma, I cannot understand it anyway!" exclaimed the child in great perplexity. "You tell me that God made everybody, and then you say he had but one son; and the minister says we are all children of God; and then you say he had no children but Christ.

understand it!" "Amy," said her mother with great solemnity, "you must not try to pry into God's seerets: it is very, very wicked indeed to do so."

Oh, mamma! what shall I do? I never can

"Well," said Amy, with that singular toss of her head, "I cannot pray to God for Christ's sake until I can understand it. My mind won't let me. It would be like a parrot, and I never say my lessons that way."

### CHAPTER V.

### "A Cup of Water."

Little Louis grew so restless and feverish that Mrs. Lester concluded to call in Dr. Mead. the family physician; and as the doctor was seen shortly afterward riding past in his gig, Amy was sent out to the gate to call him in. The doctor came bustling in, rubbing his

hands, with lips pursed up. "Well, madam," said he, "what is the mat-

ter with the babies?"

Mrs. Lester called his attention to little Louis.

"Oh!" said the doctor, feeling the baby's

pulse, "taken a little cold; been eating something that does n't agree with him.' "But what ails this girl?" asked the doctor.

with a laugh, taking Amy's wrist. "Let me see your tongue. My daughter tells me that you have been seeing hobgoblins. If that is the case, I think you are more ailing than your little brother," and he chucked her jocosely under the chin.

The doctor made out some powders for Louis. "Doctor," said Mrs. Lester, seriously, "I wish you would examine Amy thoroughly, and tell me if anything is the matter with her. She has never been like other children; I am afraid something is the matter with her brain." The doctor placed his hand on the little girl's head.

"Big head," said he, sententiously. "What are the symptoms, Mrs. Lester?"

"Well," said she, "Amy talks strangely about seeing faces, and about beautiful ladies coming down out of the sky and talking with her."

"She is an arrant little impostor," said the doctor, laughing with all his might. "Beautiful ladies coming down out of the sky, indeed! I don't think it necessary for them to come down out of the sky, for we have them all about us here," bowing to Mrs. Lester.

"But tell me, doctor, do you find anything the matter with Amy?"

"Yes," said the doctor, "she has an enormously large head for a little girl, filled with very active brains; and I think," said he, slowly, "that there is a tendency toward catalepsy. Has she ever had any fits? anything like epilepsy?"

"She has never had a fit of any kind." answered the mother. "All my children have had fits except Amy. She has always been a bright, active child, entirely free from sickness of any kind, and extremely quick to learn." "Yes," said the doctor. "My daughter tells

me that she is decidedly the best scholar in child?" me that she is decidedly the best scholar in Why, mamma, she seemed to come right Miss Lavelle's school, although some of them down out of the sky, and she said she was your are many years older than she is. How old is she, Mrs. Lester?"

Spirit and the spirit little in

"It is now June," said Mrs. Lester. "She was nine years old just January."

"Catalopsy!" said the doctor. "She is cataleptic!" And the doctor made out some pills and then took his leave.

Amy hated medicine, but was obliged to swallow the bitter pills. Louis took his powders and soon fell asleep. Mrs. Lester told Amy that she might now go over to Mrs. Royce's, carry a message and spend an hour or two with little Hannah, a child about Amy's

"It is a little cloudy," said Mrs. Lester. There may be a shower before you get back: You had better take your warm plaided shawl on your arm to wear home in case it should

Amy was glad to go, for she liked little Hannah Royce, and was very glad to run and play. So, donning her hat and taking the pretty plaided shawl on her arm, she ran across the fields-which were bright with buttercups, daisles and sweet clover—to Mrs. Royce's grand white house, about half a mile distant. She delivered her note to Mrs. Royce, and then, with little Hannah, went into the old orchard to play beneath the trees. They builded little playhouses with corncobs, and gathered broken bits of china and glass to decorate them with, and were as happy as two little girls could be at nine years of age.

Presently, great black clouds arose in the sky, the lightning began to flash, the thunder to mutter; the wind was blowing now with great fury, and the little girls ran to the house. Hannah Royce hid her face in a feather bed, and Amy stood by a window watching the storm; for, of all things, she loved a thunder-Mrs. Lester, "and he lived here on earth, and storm, and she remembered that when she was a very little girl, much smaller than she was now, she used to think the thunder was God talking, and the lightning the flash of his eyes-that God was very angry with everybody, and this was the way he manifested it. But she was wiser now, and laughed at her childish folly.

It grew very, very dark. The rain poured in torrents; the lightning flashed incessantly, and the thunder roared, when in at the gate came a drenched figure, with an infant in its

Amy ran to open the door, and there entered the hall a poor young outcast, hugging her baby to her breast. The water ran from her drenched garments, and lay in pools on the floor. The baby's light dress was soaked through; although she had tried her best to cover and shield the child, it looked blue and

Mrs. Royce looked out into the hall, and, seeing who was there, said, sternly: "How dare you enter this house?'

"Oh! Mrs. Royce," said the wanderer, "I would not for myself-not even if I were to die in the storm-but my child-I am afraid he will take cold and die!"

"How do you happen to be walking the road in this storm?" asked the lady, with great seher child in this matter; but as a faithful verity. "But, then, who could expect anything better of such as you?"

The sufferer raised her beautiful dark eyes to the stern face.

"I am on my way to the poor-house. They said I must go on such a day and hour, or I could not be allowed admittance. Oh! Mrs. Royce," said she, pleadingly, "let me come in and dry and warm my poor little one; and when the storm is over I will go at once, for I must get to the poor-house before night, and you know it is five miles from here, and I have to walk it all with the baby in my arms. I could not get there as wet as I am now. I think Willie and I would both die on the road."

"No fear of your dying," said the lady 'Such creatures as you and yours always live but why a righteous God allows you to, I am sure I do not know. Perhaps it is that you may repent and be washed of your sins."

The unfortunate looked as though she was already washed pretty thoroughly. "You cannot enfer my house,"

Royce. "Amy, how did you happen to open the door for this outcast?" Amy's deep blue eyes had turned rapidly

from one to the other while this conversation was going on; her lips quivered, and tears rolled down her cheeks.

Mrs. Royce opened the door. "Go!" said she to the wanderer; and with a terrible look of woe, shielding her baby with her arms, she again stepped out into the

Amy, like a flash of lightning, caught her hat and shawl from the rack, and darted out after her before Mrs. Royce had time to close the

### [To be continued.]

### Meetings in Butler, Pa.

To the Editor of the Banner of Light: It was my privilege and pleasure to deliver a course of six lectures before the Twentieth Century Club of Butler, Pa., during the last days of October. The Spiritualists and Liberals of this little city have oined forces in the most harmonious and practical manner.

Under their joint auspices, and supported by their joint contributions, a commodious hall in the very centre of the city has been leased and handsomely fitted up, and a Lecture Course instituted, which will continue throughout the coming winter.

As in the most of such instances, one earnest, energetic soul has been the prime mover toward the accomplishment of this work. To Wm. J. Rodgers, a young Spiritualist, is due the credit of the conception and carrying forward—in the face of much opposition from the Orthodox community—of this move to establish in Butler a platform for the discussion of all spicies is not the province of the discussion of all spirituality and the advancement therefore the discussion of all spirituality.

irom the Orthodox community—of this move to establish in Butler a platform for the discussion of all subjects pertaining to the advancement, physically, mentally and morally, of the human race. He has been warmly seconded in his efforts by Mr. and Mrs. J. W. Weeks, Miss Mollie Glikey and others; and to-day Butler has a hall where sensitive spiritual media find such conditions on the physical plane as promote clearer, truer expression on the higher planes. For I know from experience that in a dirty, dingy apartment, devoid of anything to grace or beautify, the psychic cannot do his or her best work. Cosmopolitan Hall, as it has been named, has an atmosphere already peculiarly its own, arising from the cleanliness, thorough ventilation, abundant light and tasteful decorations that are its distinctive features. It is lighted by electricity. The entire floor is neatly carpeted, and covered with handsome, high-backed, comfortable chairs; the windows are draped with keavy marcon curtains, and beautiful framed pictures adorn the delicately-papered walls. A fine organ occupies a position in front of the platform, and the prettily-draped speaker's desk is well supplied with flowers.

Now the point I wish to emphasize is this—there are

with flowers.

Now the point I wish to emphasize is this—there are not more than a first dozen Spiritualists in Butler, yet see what has been done! Why is not more such work accomplished where Spiritualists can be numbered by the score?

accomplished where Spiritualists can be numbered by the score?

Some of the speakers engaged for the course are the score of the speakers engaged for the course are those of the speakers engaged for the course are those of the speakers engaged for the course are the speakers of appreciation in Butler.

Parker House, Boston, Nov. 4th.

The less complaining a wronged man does, the more people will hate the man who wronged him.—Atching on Globe.: The man who draws a big interest is undoubtedly

worth his wait in gold.

### Spiritual Phenomena.

#### Remarkable Spirit Phenomena. To the Maltor of the Banner of Light:

In a recent article printed in your columns I gave the names of those who composed a famous psychic circle, formed in Massillon, O., about thirty years ago, at whose scances wonderful spirit manifestations occurred, and described some of them; but the most wonderful of all remains to be told. At first their seances were held at either Mr. Baugh's or Mr. Lowe's, but after a lapse of time Mr. Baugh, Mr. Lowe and Dr. Martin were requested by the spirits to procure a scance room for them. selves only, and to use it for no other purpose. Accordingly they selected a room over Mr. Lowe's tailoring establishment, and he, Mr. Lowe, was custodian of the room, and carried the key. They were furthermore instructed to meet regularly once a week, and to commence their sittings punctually at half-past eight o'clock. They faithfully carried out these instructions, and precisely at half-past eight the manifestations would commence, and not a minute sooner. Those séances lasted from one to two hours, and when the words 'good-night" were spoken by the spirits, it was the signal for closing, and they would get nothing more if they were to sit all night.

It was at those seances that some very start ling manifestations occurred. There was a closet in one corner of the room, a few windows, and but one entrance, and it was their custom to lock the door and sit in the dark. One night when thus quietly sitting they were startled by hearing some hard substance fall upon the floor with a loud, rattling sound that very much alarmed them. They struck a light. and found upon the floor a portion of the bones of a human skeleton. Not knowing what else to do with them, they put them in the closet, and at subsequent séances received in installments all the bones necessary to make that skeleton complete, and they placed them all in the closet together, and then they heard a coarse voice say, "Bury my bones." The same was repeated at other times.

During another dark séance they heard no unusual noise, but on striking a light found upon a table an embalmed body of an infant, apparently about eighteen months old, perfect with the exception of eyes, which were artificial. They were requested to take good care of it, and in due time they would be told what to do with it. It was a mystery to them where those bones and that baby form came from until one day Dr. Metz, who lived nearly three blocks away, left with Mr. Lowe a measure for an overcoat, saying that his had been stolen from the rack in his hallway. He said he could account for that, but other things had mysteriously disappeared from his laboratory he could not account for. Mr. Lowe said to the doctor, "Come up stairs with me." He did so. Mr. Lowe showed him the embalmed body. The doctor looked at it in amazement, and said, "Where did you get that?" Mr. Lowe replied, "The spirits brought it, and left it with us in this room." The doctor was frightened, and only answered "Ah!" and

left as soon as possible. At that time in Massillon a literary society met once a week at Dr. Metz's house to discuss scientific, philosophical, religious or any other subject that might claim attention. After the publication of that article in the Ohio Reposttory, of which I recently gave an account in the BANNER of LIGHT, the society concluded to consider the question of Spiritualism, and appointed a time for its discussion. Sometime during the afternoon of the day the discussion was to be held, Mr. Lowe, Mr. Baugh and Dr. Martin each received a card, and each card had this inscription upon it: "Meet at the circle-room this evening at half-past eight o'clock." They met as requested, and each asked of the other: "How came you here?" Then each showed his card. They opened their séance, and were directed by the spirits to take the body that had been so mysteriously received to Dr. Metz and deliver it to him. They took it as directed, and rang the doorbell. The Doctor answered it himself, and us to bring this to you." His exclamation was: "Ah! and will they let me keep it?"

Yes, he could keep it. In the house that society was in the height of its discussion, and about as those present thought to annihilate Spiritualism, when the ton, Mass. Doctor brought what Mr. Lowe and his companions had given him, placed it before them and gave a detailed statement of how it had mysteriously disappeared from his laboratory, where he had kept it under lock and key, and had carried the key in his own pocket. Those men, he said, whom you all know, say that about six months ago it was left in their room during one of their séances, when the door was locked and the windows fastened down: and they claim that it was brought there by spirits, and to-night they were directed to bring it and deliver it to me, and here it is. He then asseverated in the most solemn and impressive manner that he was not in collusion with those men, and had nothing whatever to do with its being taken away, or of its being returned. He said it was as much of a mystery to himself as it was to them, and without offering any theory he left it with them,

saying: There it is, make all you can out of it. This episode in their proceedings was wholly unexpected to those learned men, and it came upon them like a bomb from a masked battery, and had such a paralyzing effect that they could not answer. The discussion closed, and Spiritualism survived.

In regard to the skeleton: They did not bury the bones as they had been requested to do, and at the opening of one of their seances a sheet of paper came fluttering down from the ceiling, upon which was written a message, the purport of which was, that they were to wrap up the bones and bury them in the northeast corner of a certain described cellar, and that the spot selected would be found marked on the ground. The name signed to the message was understood to be that of their original possessor. I withhold it for the reason that the name of his brother is familiar to every reader of the BANNER OF LIGHT. It appears that the spirit was not satisfied in having his bones on exhibition, and he said if they would bury them he would trouble them no more!"

As may well be supposed, those men were greatly agitated over that proposition, and very naturally demurred, for that cellar was under an important business place, on a pub-lie thoroughtere, and they said, "If we are caught burying those bones in that cellar, the penitentiary will be our abiding place."

Their extremes well care on story militarit on all many politic tones, will test to hat the mention of its

looked on the inside, and we cannot get in."
Then the spirit said, " (io, and I will open the door for you." As every objection was reasonably met, they consented to comply with the spirit's request. They wrapped the bones in Mr. Lowe's sponging cloth, and with fear and trembling started on their thrilling mission. When they reached the cellar door it swung open, apparently of its own accord, and they walked in, and with the aid of Dr. Martin's flash-light they found the spot designated plainly marked on the ground, and with all possible haste they dug a shallow grave, in which they deposited those bones, and as hastily filled the opening, and laid over it some rubbish to conceal their work. They then left. As soon as they were outside the door closed after them, and was securely locked. Probably no one in Massillon, except the members of that circle, ever knew where those bones were buried, and if they are ever found, they will prove to be a mystery that will be hard to solve. S. N. Fogg.

Wilmington, Del., October, 1891.

#### November Magazines.

NEW ENGLAND MAGAZINE.-A portrait of James Russell Lowell from a crayon drawing by Rouse is the frontispiece, followed by a paper that will interest every one, having for its subject, " The Home and Haunts of Lowell," illustrated with twenty-eight fine engravings; among these is one from an old print showing "Harvard University, with Procession of Alumni in 1836." Three other largely illustrated papers are, "The Start from Delfthaven." "John Howard Payne's Southern Sweetheart," and "The New South -Atlanta." Zitella Cocke contributes two fine sonnets: "Beethoven," with an engraving from the Bust in Music Hall, and "Bach," with one of the Monument at Leipsic. Jennette B. Perry supplies an illustrated story, "Dr. Cabot's Two Brains." and Rose Terry Cooke a true tory story of 1776, "The Converting of Obed Saltus." Several excellent poems enrich the pages of this number, and both "Editor's Table" and "The Omnibus" are well laden. Boston: 86 Federal street.

St. Nicholas.-Lieut. Schwatka gives a narrative of adventure in arctic regions, entitled, "A Dash with Dogs for Life or Death," spiritedly illustrated with engravings of the principal scenes. C. H. Palmer, in 'The Sea Fight off the Azores," describes events that form the basis of Tennyson's poem, "The Revenge." Brander Mathews contributes the initial chapters of "Tom Paulding," a story of buried treasure in the streets of New York. Other bright stories are "The Dickey Boy," "The First of the Rattlesnakes," a Tee-Wahn legendary sketch, "Launcelot's Tower," and "Jericho Bob." A trip "To the Summit of Pike's Peak by Rail" is graphically told by Lucie A. Ferguson. An amusing versification by Jack Bennett, with silhouette illustrations by the author, is "The Barber of Sarl-Ann." A finely engraved frontisplece, "Romance," is accompanied by a poem of the same name by Mildred Howells. New York: The Century Co.

THE CENTURY.—The opening pages of "The Naulahka," a novel of America and India, by Rudyard Kipling and Wolcott Balestier, form the leading attraction to many readers. Connoisseurs of art will revel in a very appreciative sketch of Adolf Menzel, the famous German painter, with engravings of eight of his productions, ranging from the quiet sentimental to the sublime and dramatic. In a characteristically humorous vein, Edgar W. Nye contributes 'The Autobiography of a Justice of the Peace." The prosperous and enjoyable dramatic club of New York, known as "The Players," founded by Edwin Booth, is the subject of a pleasing paper by Brander Mathews. Two articles are given in reference to James Russell Lowell-one including a letter here first published, and a full page portrait. Pages of thrilling interest in the history of California are furnished by W. T. Coleman, Chairman of the San Francisco Vigilance Committees of '51, '56 and '77, illustrated with drawings after pictures of the time, and portraits. The sublime in nature's scenery is shown in nine page-size engravings of "A Rival of the Yosemite," illustrating an account of the Canon of the South Fork of King's River, Cal., by John Muir. Several poems and many other articles additional to the above render this a superlatively fine number. New York: The Century Co. THE ATLANTIC MONTHLY .- "The Lady of Fort

St. John" concludes with this issue, as with a roll of drums-and Mary Hartwell Catherwood, its author, has crowned her work with a ghastly realistic picture of war, love and life in the early days of the New orid's "civilized" history; Katharine T. Prescott contributes "A November Prairie" (poem); "A Trumpet Call," by E. Cavazza, is a striking picture of Italian peasant life; Henry James furnishes Part I. of "The Chaperon," and James Bradley Thayer Part II. of "A People Without Law" (In which the Indian they said to him: "The spirits have directed | land-in-severalty question is carefully considered); "Beyond the Day," by John Vance Cheney, breathes through its four stanzas the very spirit of inspiration; there are other articles, poems and papers -meritorious, but not here named-which, together with the usual departments, make up an excellent number. Houghton, Mifflin & Co., publishers, Bos-

> Nothing adds so much to a person's appearance as a fine thick head of hair of even color, and to assure this use only Hall's Hair Renewer.

Passed to Spirit-Life, From her home, in Osceola, Mich., quite suddenly, Mrs. Isabella W. Bell, in the 83d year of her age.

Isabella W. Bell, in the 83d year of her age.

She was born in Chester, Hampden Co., Mass., in 1808, and quite early in life united herself with the Presbyterian denomination, and later on joined the Methodist Church in company with her husband and two daughters; but removing in 1866 to the State of Michigan, she became convinced of the great fact of spirit communion through phenomens which occurred in her own home.

Some eleven years since her partner in married life passed over, and repeatedly has she been cognizant of his watchful, loving presence and guardianship. The BANNER OF LIGHT has been a welcome weekly visitant at her home for over twenty years. She had no fears about the change, but looked forward to the step with pleasant anticipation as an event that would permit her to join the cherished ones gone before.

fore.

She was a noble woman, a loving mother, a true friend.
We feel that her spirit presence will still be near her loved
ones left in the earth-life, blessing and aiding them in their
efforts to present to others the sublime truth of spirit return.

Oakton, Va., Nov. 4th, 1891.

MRS. M. H. SNYDER.

From Painesville, O., Oct. 29th, Eddle, only son of Byron

and Elizabeth White of East Claridon, O. He has responded to the call of the angels and passed out of his erlipided body—through which he had expressed him-self for fourteen years of earth.lfd—into the realms beyond, where suffering such as his becomes only a recollection of the past.

the past.
Your correspondent conducted the funeral services at the home on Friday Oct. 30th. A large congregation, mostly church members, listened attentively to the thoughts drawn from the words: "The last enemy to be destroyed is death." At such times we may sow good seed. MYRA F. PAINE. Saturday, Oct. 24th, 1891, Jesse Battershall, of Troy, N. Y.,

saged 84 years.

Mr. Battershall was a much esteemed resident of Troy, a pronounced Spiritualist many years; stood by his convictions on all occasions, with due respect for the opinions of others; a good and kind husband and father, and of remarkable equanimity of mind and disposition. He had taken The Banner from its beginning, and it will be continued in his name.

in his name.

'His funeral services were held on Tuesday afternoon at his home, conducted by the Roy. J. Walte, Unitarian, whose selections and remarks were very touching and appropriate, pleasing the relatives and friends very much.

From Nahant, Mass., Oct. 14th, 1891, Dr. Daniel W. John-

From Nahanit, Mass, Oct. 14th, 1891, Dr. Daniel W. Johnson, aged 78 years and 8 months.

He was a firm believer in the philosophy of Spiritualism, and thoroughly enjoyed its teachings. He was a native of Nahani, but for some years made Cleveland, O., his home. In the summer of 1890 he removed to Providence, R. I., where he established a large practice, and made many friends. A few years ago he returned to Nahant to pass the remainder of his days in his quiet home by the sea. He leaves a widow and three children.

The funeral took place on Saturday, Oct. 17th. From his home in New Orleans, La., Oct. 22d, 1891, Mr. M.

B. Pitman, at the advanced age of 36 years.

B. Pitman, at the advanced age of 36 years.

Bro. Pitman had resided in that city many years, and was an active, earnest Spiritualist—always manifesting a warm friendship to mediums of whateover phase. The writer has known him for many years, and always found him a worthy, upright citizen, hubband and father. (YERITAS. Poston, Nov. 4th, 1881.

Oh; stop that toothache! Johnson's Anodyne answer came, "Go, and I will protect you."

Liniment will relieve any severe pain promptly! They said, "The door leading to the cellar is a line, Nopocity admitted under this heading, I make the control of the cellar is a line, Nopocity admitted under this heading, I make the cellar is a line, Nopocity admitted under this heading, I make the cellar is a line, Nopocity admitted under this heading, I make the cellar is a line, Nopocity admitted under this heading, I make the cellar is a line, Nopocity admitted under this heading, I make the cellar is a line, Nopocity admitted under this heading, I make the cellar is a line, Nopocity admitted under this heading, I make the cellar is a line, Nopocity admitted under this heading, I make the cellar is a line, Nopocity admitted under this heading.

[Continued from Arst page.] system is to be presented to you, and as its demonstrations are to be given to your perceptions to a certain extent); there are some who may say in regard to this: "What can we do? We do not believe it, but we are willing to be convinced. We are ready; why do not the spirits come to us?" There are those who ask as often why their friends do not come back to them. They may go to a clairvoyant, and that clairvoyant says: "Your mother is standing by your side; I can hear her voice. I can tell you what she says." But the skeptic says, with scorn and derision: "No, that is not true. My mother would not come to a stranger and reveal herself. If she could come back, she would come to me personally and give me her message, and I should understand. It is not true. She does not come to another." And yet, friend, the blind man might as truly say: "There is no sunlight, there are no flow-

ers. You tell me you see these things; if they

existed I could see them also. It is not so." It is the old story, friends, of the leaves of the apple-blossoms, dropping, dropping, like rose tinted snow-flakes in the happy hours to break. We hear much of the advantages of spring. The flower has fulfilled its mission. A bird sails under the branch, and a state, but to this, as to all pictures, there are leaf drops on its wing; it feels it, and with a start of fear goes swifter on its way. A little child stands under the branch of the apple tree, and down on its shining tresses drop the leaves: the child feels them and brushes them away, and laughs at this happy sport of nature. But under the branch goes creeping on its way a tortoise. Down drops the applebloom, rose-tinted leaves, falling swiftly and sweetly as the soft wind stirs the branches above. Suppose you understand the language of the tortoise (if it has any, and it probably has), and you say: "Did you feel that, my slow and silent friend? Did you feel that dropping apple-blossom! Did you feel the leaves that fell upon you?" With a quiet shake of its head it would answer: " No, there are no leaves. I did not feel one, and you need not tell me they are falling upon me." Readily you could answer: "The only trouble with you, friend Tortoise, is that your shell is too thick. You could not feel them."

And so in this wide world of ours there are tortoises passing beneath the spreading branches of the tree of life. Leaves are dropped softly, fragrantly upon them. It may be the hand of a little child that touches your cheek. You do not feel it; you do not see it; for sensitiveness to these spiritual touches is not developed in you. It may be some friend that stands by your side that the happy eyes of the clairvoyant may perceive; but you say: "I cannot see them. I do n't know that they are here." We would not say that it is due to the thickness of the shell, but the dimness of the vision, and because the spiritual powers are not yet awakened in you.

"Prepare ye the way, make his paths straight." But you say, "How can I do it. In this I am willing to be convinced: Bring to me your Spiritualism. I am open to conviction." Are you? And so you stand where the shadows fall. You do not search, you do not investigate, you do not reach out for the light. We might take a kernel of corn, and place it in a small receptacle of iron, and plant it in the earth, and if it could speak through its dark cold silence it might say to us, "Bring on the sunshine, let the rain fall, I am ready to sprout and grow. I am just waiting." Waiting? why, the kernel of corn must be taken out of its darkness, its receptacle must be opened, it must be freed from its environment in the soil, and then it will grow. When a soul is locked in the iron of its creeds, folded away in the darkness of its superstition and its bigotry it shuts out this light; it is impervious to these influences, and so we say, Prepare ye the way, make his paths straight, for the kingdom of heaven is at hand. The friends whom you cannot see are near to you to-night. Seek, investi gate, question earnestly, as a scientist seeks for light and knowledge. Oh! men and women, seek ye for that which is better than anything this material life has to give, and the light will come, and your questions will be answered. Oh! Spiritualists, oh! ye who seek for the kingdom of heaven, happiness will come when you deserve it; heaven will come when you are ready for it. But in your special lines of duty have you anything to do? Let us tell you this: the kingdom of heaven cannot flow through crooked channels. It is an impossible thing. Water may flow through crooked channels, as the Mississippi River proves, but the truth cannot come to you in that way. It must come through straight paths, and the way must be prepared by purity of thought, by earnest search, by honesty, by faithfulness. By constantly seeking for these things the truth will come to you. Make his paths straight, be true to the best and highest ideals of your personal manhood, of your personal womanhood, and of your individual angelhood. Do these things and there shall be peace and joy and gladness; the kingdom of heaven will be within you, and will dwell with you forever and ever.

### "ALL SAINTS AND ALL SOULS."

[Reported for the Banner of Light.]

Sunday, Nov. 1st, W. J. Colville addressed an attentive and appreciative audience in Adelphi Hall, New York, in the morning, and Conservatory Hall, Brooklyn, in the afternoon. The topic on both occasions was "All Saints and All Souls." The speaker referred to the ancient practice still in vogue of dedicating the first two days of November to a commemoration of the departed, and proceeded to expatiate with much force and earnestness upon the relations forever subsisting between the denizens of the so-called two worlds, which are in reality but two states or conditions of hu-

The term saint properly signifies holy or whole. One who is fully unfolded is a saint; and what is meant by perfect unfoldment is doubtless only such measure of moral development as lifts one entirely above all vain and selfish considerations. A great deal of misapprehension prevails in many quarters concerning the relation of science to religion, and it is by no means unfrequently the case that even intelligent people consider the one antagonistic to the other. There is no more religious doctrine conceivable than that of evolution, as its inevitable tendency is to demonstrate the unity of all life and to present to our view a progressive chain of many consecutive links, no one of which is needless.

The New Testament expression concerning those who were healed of infirmities by spiritual power, "they were made whole," is exceedingly expressive, as it at once conveys the idea that they were previously incomplete, and that their healing was vastly more than the removal of a malady. We all stand in great need

of further education; we are not on probation, we are being educated; and this process by no means terminates at the brink of the invisible state. "There is no death" is a scientifically accurate phrase when we contemplate the real man or woman as entirely distinct from the physical body. Thomas Gales Forster was indeed correct when he said "Ye have bodies, but ye are spirits." To know ourselves as altogether spiritual entities, capable of living on in the full possession of all our needed faculties after we have left the mortal state, is to somewhat reasonably grasp a genuine spiritual philosophy which is inseparable from true anthropology.

False theological notions have traded upon superstitious fears, that unless in some miraculous manner we succeed in getting on the right side of God in this world, we shall be cruelly tormented as soon as we awake in the invisible realm. This fallacy is now being rapidly exploded, and in its place people are beginning to substitute a reasonable view of the continuity of human experience, the conservative chain of which so-called death has no power we gain from communion with the invisible properly two sides; to reciprocate favors and blessings is not simply a duty, it is a glorious privilege. The person who boasts at Christmastide of having received three hundred or four hundred presents, and of having given only three or four, is in a very sad and contemptible condition. To give is, indeed, more blessed than to receive; thus while we have a right to glory in the communion of saints we should not allow ourselves to forget that there are many souls who have not yet grown to be saints whom we can help along their way of progress, toilsome and dark though the road may sometimes be. The fear of evil spirits, and the attendant prevalence of some attempted form of exorcism, is detrimental to the culture of our noblest feelings; for instead of looking upon our erring and unenlightened brethren as evil, we should regard them as sheep not yet brought into the fold, who by our loving ministrations can be called to a higher consciousness of truth. Let us remember all our departed friends as they remember us, and live as far as we may in accord with the sentiment expressed in Lucy Larcom's beautiful poem: Hand in Hand with Angels, ever let us go;

Clinging to the strong ones, drawing up the slow." In Florence Marryatt's thrilling record of personal experiences at séances no portions of the narrative are more suggestive than her account of how, when she was with a party of friends on the continent, at a time when some amazing phenomena occurred through the mediumship of William Eglinton, some poor, dark spirits who had long been confined to the earth were liberated. If we ever think we feel the influence of any dark or sad ones about us, let us recognize it as an important part of our ministry to lift them higher; and though there are numberless angels in the unseen who can and do uplift the erring, those who are nearest earth in their affections are peculiarly susceptible to our endeavors on their behalf, especially when they are so attracted into our atmosphere that we can sense their presence and

### MODERN MEDICINE.

detect their influence.

First they pumped him full of virus from a mediocre

cow,
Lest the small-pox might assail him, and leave pitmarks on his brow;
Then one day a bull dog bit him—he was gunning
down at Quogue—
And they filled his veins in Paris with an extract of mad dog;
Then he caught tuberculosis, so they took him to Ber-

lin,
And injected half a gallon of baciliæ into him;
Well, his friends were all delighted with the quickness of the cure,
Till he caught the typhold fever, and speedy death

was sure; Then the doctors with some sewage did inoculate a

And injected half its gastric juice into his abdomen; But as soon as he recovered, as of course he had to do, There came along a rattlesnake and bit his thumb in Once again his veins were opened to receive about a

Of some serpentine solution with the venom in it still. To prepare him for a voyage in an Asiatic sea, New blood was pumped into him from a lep rous old Chinee; Soon his appetite had vanished, and he could not eat

at all. So the virus of dyspepsia was injected in the fall; But his blood was so diluted by the remedies he'd

That one day he laid him down and died, and never 

#### Illinois State Spiritualists' Association.

To the Editor of the Banner of Light: After an extensive correspondence, and several meetings held in Chicago, extending over the past six months, the Spiritualists of Illinois, through representative men and women, have organized a State Association under the laws regulating religious and educational societies. The following constitutes all that it has formulated as a substitute for a creed:

Being desirous of forming a religious and scientific Association under Section 35 of the Corporation Laws Association under Section 35 of the Corporation Laws of the State of Illinois of the year 1883, we announce that the objects sought by the Illinois State Spiritualists' Association are: The advancement of its members in a practical knowledge of ilife and its duties; in scientific truth and the principles of justice; in the promotion of general intelligence, good morals and liberal religious ideas; to encourage intellectual, moral, social, healthy physical and spiritual growth; to bring the rapidly increasing number of persons who are welcoming and accepting the phenomena and teachings of Spiritualism into closer communion and sympathy; to make individual effort more effectual by concert of action; to open the way and gather the means for a wider diffusion of the influence of the education received in relation to the continuity of life after the death of the mortal body, as embraced in the scientific deductions from the phenomenal, philosophical, moral and religious teachings of Spiritualism; to encourage, protect and support speakers and healers of the sick, and to do such propaganda work as it can to effect the organization of auxiliary societies; to receive donations and bequests from those who feel they have been blessed by the knowledge and influence of Spiritualism; and who desire to aid this Association in its work to educate mankind in all that pertains to its phenomena, philosophy and a religion that is based upon the facts and teachings of science.

It will issue membership cards to those who are accepted, the annual dues being \$1.00; it will ordain, appoint and issue certificates of fellowship to such persons as its teachers, ministers and healers as the Board of Educative Officers' may deem worthy and necessary for the best interest of the Association; these certificates will bear its seal, and their holders will be put upon the same basis before the public, so far as legal power is concerned, that all Christian ministers occupy, so that they may perform the marriage ceremony. of the State of Illinois of the year 1883, we announce

occupy, so that they may perform the marriage ceremony.

The following persons constitute the present Board of Directors: Geo. A. Black, Canton, Ill; L. P. Wheelook, Moline; S.M. Seely, Sterling; J. L. Clover, Gardiner; J. P. Ransom, Wilmington; Hiram Eddy, DeKalb; O. J. Howard, McHenry; Edward Green, Lacon; Mrs. M. M. Newton, Rockford; W. D. Jones, J. R. Francis, Geo. Molntyre, James Bruce, Roy Van Horn, all of Chicago, Ill. The term of office of five of the directors expires every year, and the vacancies are filled at the annual election of all the other officers. The officers of the present term are G. S. L. Jenifer, President; 220 West Monroestreet; 1st Vice-President, H. S. Holden; 2d, Rev. Dr. Martin; 3d, Mrs. G. A. Black, Canton; Hecording Secretary, Mrs. D. Bruce, 206 Henry street; Corresponding Secretary, Prof. J. H. Randall; 260 California Avenue; Treasurer, Dr. G. A. Blakop, 498 West Madison street—all of Chicago.

At a regular meeting of the Association, held in Chi-

cago recently, Prof. J. H. Randall and Geo. A. Black were appointed State Missionaries. The Apiritualists throughout lilinois desiring fecturers or mediums, and willing to coberate with this Association by organizing and having public work done for the cause of Spiritualism, are requested to make their wants known to President Jenifer, or to the undersigned.

200 Catifornia Avenue, Chicago, Ill. RANDALL.

# Banner Correspondence.

New York.

ROCHESTER.—"Lm", writes: "We often hear the question asked, What is materialization? To me it is that those who have walked this earth with us and have passed to the beyond have the power to show themselves to friends in the mortal. But all cannot do so. friends in the mortal. But all cannot do so, and there are reasons why they cannot. First, conditions may not be right when they call on a medium; they may not be in the right mental state, or there may not be the right material in the séance room to draw from, for, as I see it, one has to draw from the material in the room to build up a perfect fac simile of themselves that shall be recognized by their friends. We know that all things are governed by law, and if we do not adapt ourselves to the law, the result will not be what we wish.

Once while at a séance of the Allen Boy a friend remarked that no spirits came where he was. We all joined hands, and it was not many minutes before he received such a pounding on the back he was forced to cry out 'enough.'

was. We all joined hands, and it was not many minutes before he received such a pounding on the back he was forced to cry out 'enough.' I am a Spiritualist, and have been forty years; but did not make up my mind on materialization until some four years ago when in Minneapolis, Minn. Hearing there was a materializing medium in that city, I attended one of her séances. I was a stranger, and gave the name of Stranger. I had never seen her, she had never seen me, and no one in the room had ever seen me before. There were twenty present, and we all, as is usual, looked into the cabinet. Then the medium seated herself outside, eight feet from it, and the doors were locked. The medium talked some, and was in sight all of the time. Soon we saw a grayish mist gathering in the middle of the floor, and out of it full forms came. Various members of the circle were called to the centre of the room and then and there saw and talked with those they knew to be their friends. A young man and his sister sitting next to me were called out, and a form cameout of the mist dressed in United States uniform. They both recognized it as a brother who fell at the battle of Antietam. They came back to their seats satisfied that they had seen the brother and had talked with him. I was so intent on seeing what others tam. They came back to their seats satisfied that they had seen the brother and had talked with him. I was so intent on seeing what others saw I didn't think of myself. Soon I was called out. A female form came looking me squarely in the face. I did not recognize her until she turned half around, when I saw who it was, she speaking my name and I hers at the same moment. Our joy at meeting was such it was, she speaking my name and I hers at the same moment. Our joy at meeting was such that we both cried. She said: 'Oh, Lm! this is glorious; tell my Lizzie' (she was living in Massachusetts at the time). I there saw and talked with my sister Anna. She then dropped out of sight, and I was told to wait. Soon she came again, leading one I had not seen for fifty years. She said: 'This is another Lizzie. Tell my Lizzie.' I know what I saw and heard, and if all the Revs. and M. D.'s should say I was psychologized or hypnotized, they could not convince me I did not."

#### Pennsylvania.

PITTSBURGH.-William Flemming writes During the month of October the First Spiritual Church of Pittsburgh has been favored with the ministrations of the Hon. Sidney Dean, who has proved himself second to no one upon the spiritual platform in the elucidation of the truths of Spiritualism, its philosophy and its religion, making them so plain that no one could fail to realize their great importance as affecting the welfare of each and every individual in this life and in the continuation of life heaved the graph. continuation of life beyond the grave.

Mrs. Jennie B. Hagan-Jackson will fill our platform during the month of November.

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

#### Roman Catholic Mediumshin

Forms practically the theme of No. XIX of that valuable series of "Spiritual Facts of the Ages," which Dr. F. L. H. WILLIS has for some time past been contributing to THE BANNER's columns. We shall give this interesting installment to our readers next week.

#### "The Wind Bloweth where it Listeth."

Mr. Pentecost, ex-minister, and at present editor of the Twentieth Century (N. Y.), in a recent issue of that publication, admits that he is preparing himself for the practice of law. He further admits that said practice of law is inconsistent with his ideal, but finding himself obliged to do violence to his ideal in order to make a living, he thinks the legal profession as well suited as any to his purpose.

In this mood of mental weariness he reverts to a time when he was "under the impression that it was my mission to meddle with the universe in general, and certain and sundry persons in particular. I was then trying to reform things and persons; I have since grown to see the error and folly of my way."

In another editorial paragraph in the same issue of the Twentieth Century, Mr. Pentecost is moved to open himself to the public in the following expressive, if not impressive, lan-

working people, as a class, are in the unfortunate position they are in because, as a class, they are incapable of being any better off. They are wedded to the clergymen and the politicians. They will follow a black gown and a brass band into slavery, and they rajoy their servitude. They like to be humbugged, robbed and ruled; and they love the men who humbugged, robbed and ruled; and they love the measure as is proposed above could be adopted by legislative course at once. It would be some time before public sentiment could be brought round to it. But if some such measure were to be brought clearly and impressively to the attention of the peofice and it is advantages, moral and social no lass them are a course that

Mr. Pentecost, it seems, really does not think that those for whom he labored want it or care for it. That is his own judgment only, and he acts upon it. The path of the professed reformer is never an easy one, and that is why he is remembered and honored, we may add, after his age is forgotten.

Here we might let the matter rest, were it not that in a subsequent number of his paper Mr. Pentecost seeks to throw a tub to the materialistic whale (he is a sworn defier of existing orthodoxy, and desires no "entente cordiale" with the creeds) by attacking phenomenal Spiritualism. Truly, as ancient writ hath it, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth." We find Mr. Pentecost in a November issue of the Twentieth Century-in response to a correspondent asking him to make editorial remarks on spiritual manifestations-saying that they are probably capable of a better explanation from the standpoint of materialism than on any other hypothesis." He gives it as his opinion that "most of the alleged psychic experiences are purely imaginary." He' asserts that "THEY DO NOT OCCUR." He would not impugn the veracity of those who relate these experiences, but thinks they are simply mistaken. Having witnessed "performances by most of the prominent mediums in this city," (New York,) he declares that "the fraudulent character of the phenomena exhibited was in every case so plain that it would be absurd to take it into serious consideration."

As for psychology itself, he believes it affords no opportunity for investigation. He says "it is not subject to scientific methods: It is based on speculation, and requires an amount of credulity that renders all its alleged experiences very uncertain." This certainly is interesting, coming from that quarter. It is the opinion of one who holds that "the working people as a class are in the unfortunate position they are in, because as a class they are incapable of being any better off."... Therefore he washes his hands of them. So in fegard to the phenomena of Spiritualism: he is equally positive that those who report what they have positively witnessed are all self-deluded, from the wisest to the weakest, and the oldest to the youngest, In his case, the pure conceit of his opinion overshadows his capacity for correct judgment / People generally will take such an opioion for what it is worth. It is plain that the atterer of it is fired enough to lie down on Sag Harbor, Long Island, N.Y., for a donation his materiallem and take a much fieeded rest. of flowers for our Free Circle Room Table.

and grand discoute granant the moist

#### A Practical Measure for Promoting Savings, Securing Annuities, and Relieving Taxation.

The experience of Massachusetts during the last twelvermonths with the endowment orders-taken in connection with the scenes enacted at one of the most prominent savings banks of Boston during the last three days of last week, and joined with the loudly-emphasized desire of the leaders of both political parties to do anything and everything to benefit the workingman, in the campaign just ended and over, forces the reflection upon the mind that the State or cities might readily adopt the very simple suggestions that either it or they should receive small savings from the fruits of labor, and eventually pay them out again to widows and children in the form of annuities.

Suppose that the workingman were assessed, or should assess himself, say one dollar monthly out of his wages during the working years of his life. This would assuredly yield to his widow and minor children at least five dollars per month after his death. And if the State were to add a trifle, say two per cent. annually, to the fund thus collected in the way of interest, the annuities could be increased from time to time, until by the opening of the nation's second century all fears of want and destitution on the part of the loved ones to be left behind would have vanished, never to show themselves again, from the mind of every husband and father; while at the same time the State would have saved many millions of dollars to its tax-payers in the reduction of in-

There is at once a practical and a serious thought in this suggestion. Why is it not possible for the general mind to be educated up to it? The State is certainly as capable of being the custodian of private savings as any form of corporation can be. The very relation of citizenship would clearly make a depositor of monthly savings a shareholder in the concern that received them for safe keeping. It would simply be buying an annuity by monthly installments, instead of by a single payment. And the amount of the annuity could be increased to any desired or fixed limit by the payment of more than one dollar monthly to fresh impulse. The scientific reason, as given the State treasurer by the beneficiary. So that not only the laboring class of the popula- youth is past the channels in which the brain tion but those possessed of considerable means could contribute according to their ability and wish to the common fund, and confidently expect to secure for their families surviving them annuities duly corresponding to the amount of the monthly assessments which they paid in during their lives.

Why may not the State itself do what it charters corporations to do and then appoints paid commissioners to watch? The savings banks out the moneys received for safe keeping at rates higher than the interest they pay annually to depositors. What should hinder the State from loaning the deposits in its treasury at higher rates than the two per cent. interest on them which it adds to the constantly accumulating fund, together with what it disburses from it in the shape of annuities?

But this is one form of Nationalism, some one will say. All the better. It is a paternalism to which no one, whether rich or poor, can reasonably object. It is very evident to the most casual observer that whatever profit accrues from a plan of this character accrues to the tax payer. It is just so much relief for him. Why should he not be relieved equally with the laboring man? He would thus be encouraged, too, to make honest and complete returns of his taxable property, realizing how greatly he was benefited by the reduction in the rates of taxation in consequence of the continual supply of the treasury from the savings and voluntary assessments of the people at large. Here, now, would be provided and equipped a practical scheme for savings, for annuities, and for the steady reduction of the

less than pecuniary, there cannot be any serious doubt that it would so enter into the make-up of public opinion that adequate legislation would inevitably frame its effective expression.

### A National Organization.

We have no faith in agitating the mooted scheme of a Spiritualist National Organization, as is being done by a gentleman in St. Louis. Dorus M. Fox called a convention in the West for this very purpose years ago, which met, passed resolutions and by-laws, nominated officers, appointed missionaries and sent out broadcast its manifesto. The BANNER OF LIGHT stated at the time that the scheme (in its opinion) was premature: that it did not believe the Spiritualists of the United States were in a financial condition to support such a corporation. Our spiritfriends and many leading Spiritualists were of the same opinion. The whole scheme fell

To-day the same subject is being advocated by several of our Western friends, whose motives we do not question; but we feel to say that the effort will prove unsuccessful. There is not cohesion enough among the Spiritualists to make the effort a success.

The American Spiritualist Alliance, of which Prof. Kiddle was the first and last President, was organized years ago and is still in existence; but it failed to accomplish anything financially. THE BANNER did all it could to advance the interest of The Alliance and is still ready, to do so ... Therefore, we feel to say and recommend that if anything in this direction is at all feasible, why not combine forces with The Alliance? THE BANNER would gladly foin in such a laudable endeavor; but it cannot conscientiously advise the holding of a convention at St. Louis for the purpose contemplated, as we feel sure that suffcient funds would not be forthcoming to carry out successfully such an organization.

Our thanks are returned to C. J. Byram.

### Skeptleism and Faith

We are apt to speak of faith as a virtue, and skepticism as a deficient ethical training. It would be safer and better for us to seek in MARGARET FOX-KAME of New York City brain inheritance and brain-health the solution of many idiosyncrasies of belief or disbelief.

Darwin was an eminently candid and humble man, and his nobility was always shown in his confession of any failure or doubt. He acknowledges that the intense strain of his faculties, and the concentration of them upon scientific subjects, and the necessary work involved in those studies, changed the normal action of those powers not thus used.

For instance, he had been a lover of music and art, and had believed in a future life, and a personal Doity. But in his later years he had found it impossible to love music and the arts, or to believe as formerly. He could under stand that there was a natural and reasonable cause for this change in himself, and he asks this pertinent question, why his incapacity should affect "the existence of a transcendent objective reality"?

This atrophy of the æsthetic and spiritual perceptions has been called a disease by some; but a more just estimate would show it to be a drawing off of the forces of the brain, and the centering of them upon another set of faculties. It is easy enough for us to observe the like effect in men devoted to one object. For instance, how common to hear the remark: He is a great musician, but he knows nothing "He is a great politician, but that is

It seems lamentable to find men thus limited in their sphere; but it is simply the law of concentration operative in the world's work. Jack at all trades, and good at none," is the homely proverb in relation to distributed force in labor, and its truth is apparent to every one. But we have been accustomed to give faith and doubt a different judgment.

The tendency of brain-force is to make deep channels for those faculties or their expression which are in constant exercise. The religious bigot remains always a bigot unless some new awakening carries the brain-life to by Prof. Youmans, is that after the age of propels its life become fixed and limited, and it is only by some mental convulsion that they are broken up.

Prof. Buchanan gave to the world most striking illustrations of the effect of constant exercise of any one organ of the brain on the skull, making the bone itself capable of expansion and of becoming transparent.

What, then, is faith and what is skepticism but a condition of the brain and its receptacle, make profits for their incorporators by loaning and why this harsh judgment of believers or disbelievers?

"To him that hath shall be given" seems a harsh declaration, but how true it is in relation to truth! To the mind capable of receiving and holding truth, light pours in simply by law of capacity-that which can receive, receives. The brain wholly absorbed in scientific discovery must not be expected to seek spiritual inspiration except through the active channels of scientific research.

### No "Church of Medicine"!

Read the bold and uncompromising language of the Connecticut Eclectics, as reprinted elsewhere from the columns of the Bridgeport Farmer, regarding the "Regulars" and their latest move upon the people's liberties in that State. The recommendation-" That the Legislature be asked to pass an amendment to the Constitution, and place it before the people for ratification or rejection, making the right of medical striction"-is excellent, and the point thereby raised ought to be acted upon by the friends of medical freedom in all the States of the Union.

### Grand Fair.

THE CHILDREN'S PROGRESSIVE LYCEUM OF will hold a grand fair in Mason d Hamlin Hall, 154 Tremont street, from Nov. 23d to 28th inclusive. Sales day and evening; a choice entertainment will be presented every evening. Donations of food and fancy articles are solicited by the management. Ticketsadmitting both day and evening, 25 cents, season tickets, \$1.00-are now on sale at the Banner of Light Bookstore.

It is gratifying to learn, as we do from the clerk of the Veteran Spiritualists' Union, that up to this time the Association has become the custodian of eight hundred and fifty dollars, for ten special relief cases. It has a life-membership amounting to three hundred and fifty dollars; an aggregate membership of upward of one hundred and seventy names, and is doing good practical work-making quite a satisfactory showing for an organization of only about six months' growth.

Since the above was put in type we have received a letter from James Cooper, M. D., (who is a wonderful medium and a veteran Spiritualist,) which contained a check for twenty-five dollars, thus making him a lifemember of the Union, the same as we are. Bro. Cooper informs us that he is in his seventyfirst year, and feels to do all he can for the needy in our ranks while he still remains in the form. That's where he's sensible. Bro. Cooper adds: "I hope you may long remain at the helm of the good old BANNER, which is sound for the truth."

We learn from the Deutsche Zeitung of Charleston, S. C., that the regular physicians of Edgefield in that State have passed resolutions requesting Gov. Tillman to recommend in his next message to the Legislature that a law be passed for their benefit, which will "give them the power to drive all 'irregulars." from the State." Our contemporary concludes its article by saying: "The people do not ask protection against 'irregular physicians,' but the regulars desire a monopoly of the busi-

We shall give our readers next week the full text of a message, sent us by Charles R. Miller of Brooklyn, N.Y.—purporting to have been given by Spirit HENRY KIDDLE, (by the process of independent writing) through the mediumship of George Cole. We submitted it to the Spirit President of the Banner Circle, and from him received! the following opinion: The evidence seems to be in favor of the authenticity of the communication." Hence we shall print it and arranged Nothing

The late run on the School street Five Cents Saving Bank resulted only in letting the public know how strong financially that institution is, and those who rushed to secure their deposits are returning them; losing three months interest in consequence.

#### The Fox-Kane Donation Fund.

Tothe Liberal, Minded:-Fundsare want ed in aid of the unfortunate medium, Mus. All moneys, more or less, sent to our care will be acknowledged each week under the above

monding .		
Colby & Rich, Boston	<b>8</b> 5.0	0
Mrs. Carrie Grimes Forster	5.0	U
A Friend, Boston	1.0	Û
F. J. Lipplitt.	1.0	V.
Geo. A. Shultz	1.0	v
I. W. Russell	2.0	U
C. F. Whittsker	1.0	0
Mrs. A. E. Crane	, 1.0	U
Maranacook	1.0	0
Columbus Wells	1.0	U
Mrs. H. D. Cook	2.0	0
·, ——		

We wish each Spiritualist in the United States who has a dollar to spare (and those elsewhere, if so minded,) would speedily remit to THE BANNER in aid of this needy and suffering lady.

Thanks are tendered the friends abovenamed for their generosity: Who comes next to swell the list in this good work?

#### For Truth; Not for Contest.

There is quite enough for us to do in advancing the cause of truth, which ever makes for righteousness, without worrying over its enemies, who are such ignorantly or not at all. The time we give, the thought we spend on hostilities, is only so much time and thought taken from its best uses in helping on the knowledge of the truth, and thus of helping ourselves. A good many people, thoughtlessly or hastily, infer that in order to strengthen their own belief they must assail that of others which is different. A childish fancy and a foolish mistake!

We have really nothing to do with judging, condemning and punishing others for thinking as we cannot think, and conceiving truth as we do not conceive it. Let us leave others to themselves in this regard. Enough for us to be wholly loyal to our deepest and clearest convictions of to-day. To-morrow may bring new illumination.

From over the seas we have news of the departure of HENRY KIDDLE to a better plane of existence. He sacrificed much that men value in their common life, and he lost nothing by his outspoken adherence to truth. Our own respect for one who thoroughly deserves it is expressed with regret by one who appreclates sacrifice and knows what it means. -London Light.

We had the pleasure last Saturday of taking by the hand a brother printer and a firm Spiritualist, Mr. E. P. Miller of Hartford. Ct. He is in town on business. He thinks THE BANNER is one of the best papers devoted to the Cause. Of course it is.

#### A. B. French.

It gives us great pleasure to be able to announce, on due authority, that this eloquent lecturer and genial gentleman has so arranged his business that he can give an occasional lecture and answer calls to attend funerals within two hundred miles from his home at Clyde, O.

Parties desiring his services upon funeral occasions will arrange to give as much time as possible, and telegraph him at the earliest moment. He will also do as much work at the camps next season as his time and bodily powers will admit.

Bro. French is "a tower of strength" for the New Dispensation, and we are sure this announcement concerning his proposed work will be read with satisfaction by Spiritualists everywhere.

Home for Aged Couples Baznar.-The Ninth Annual Bazaar in aid of this worthy and unsectarian institution will be held at Horticultural Hall, Tre mont street, Boston, Nov. 16th, 17th, 18th, 19th, 20th practice in this State forever free from all re- and 21st, 1891. The Bazaar will open with a "Kettledrum" (Upper and Lower Halls) on Monday evening, Nov. 16th, at 6 o'clock. Music by Salem Cadet Band. The Bazaar will be open daily (after Monday), from 10 A. M. to 10 P. M. In addition to the attractions of the various tables there will be upon each evening vocal and instrumental music of a high order, with other entertainments of a varied nature.

Particulars may be obtained by ac President, Elizabeth Abbott Carleton, M. D., 30 Union Park, Boston, Mass.

Decease of a Veteran Journalist .- Another of the old members of the Boston press has gone from mortal sight to join his fellow workers of former days in the world of spirits. Dr. Hobbs, the earliest regular reporter of the Boston Post, whom we knew well when we were connected with that paper, died last week in this city. He was of an amiable temper, attached ardently to his friends, social in his disposition, and a faithful worker in the sphere he once adorned. His work here is done, to be taken up under better conditions.

Luther R. Marsh, Esq., of New York, will, we re requested to state, deliver a lecture on "THE LIFE AND CHARACTER OF DANIEL WEBSTER." in Tremont Temple, Boston, on Tuesday evening, Nov. 24th, commencing at 7:46. As Mr. Marsh was a business partner of Mr. Webster, no doubt many incidents in the life of that distinguished man will be portrayed that were never before related to a Boston audience.

Mrs. M. E. Raymond, who was present in the audience at the Banner Public Séance Oct. 30th, stated to the Chairman that she was well acquainted with ROBERT B. RAYMOND of East Weymouth, and that his message, given Sept. 18th and published later, was correct in every particular, the spirit being her hus-

The Veteran Spiritualists' Union will hold a public meeting in the Banner of Light Free Circle-Room, 81/2 Bosworth street, Boston, Tuesday evening, Nov. 24th, at 7:30. Members and others interested are invited to attend.

DR. HIDDEN AT WALTHAM .- Dr. Chas. W. Hidden of Newburyport, Mass., will lecture at Waltham on Sunday evening, Dec. 0th. Societies wishing to engage him should do so at once, as this will be his only season on the platform.

A New York correspondent, under date of Nov 6th, writes: "Mrs, Elsie Reynolds, the noted material izing medium, arrived in this city yesterday from California, and is located at 36 East 82d street.

Same L. First to Cardiente Co To the Readers of The Hanner; A beautiful silk quilt has been presented to the Children's Lyceum Fair, which is to be held in Mason & Hamlin Hall, Boston, Thanksgiving week. It is the wish of the management, to have the same presented to !! Lotela's! medium, Mrs. M. T. Shelhamer Longley, by hier friends, and we take this way to reach them, asking each to send ten cents or more for one or more votes that she may have it; such thereby financially help the Lyceum, work along also others to be sent to Mrs. Win All money for said votes can be sent to Mrs. Win S. Butler, No. 98 Tremont, street, or to Dr. 1J. A. Shelhamer, care of BANNER OF LYOUT. The total result will be duly acknowledged.

The Governor's Thanksglying Proclamation is better observed by many than the April holiday. No class of dealers, high, the provision men, are greater beneficiaries than the prockery and glass merchants! Jones, McDuffee & Strattoll, in their enlarged prem-ises, have now one hundred and tourteen in their staff of workers to meet the extra Thankegiving demand for sets and matchings. What, Justine and parameter in a set of the set of th

### NEWSY NOTES AND PITHY POINTS.

BEYOND THE DAY. Boyond the common daylight gleam Fligh brightnesses, and where they beam The soul will be. A strange noon star Allures. We take our way afar.

Brelong returned, we may not say
What land we found beyond the day;
What voice did call we may not tell;
But land and voice—we know them well.

And some new flower we back may bring,
Some new pure incledy may sing,
Which men seeing and hearing say,
"Truly his soul has been away."

—John Vance Cheney, in Atlantic Monthly.

A BEAUTIFUL COLLECTION .- Our Boston readers

will find a rare display of floral beauty at the CHRYS-ANTHEMUM BHOW now going on at Horticultural Hall, day and evening-10 close Nov. 18th. The democrats of this State reflected Gov. Russell

on the 3d inst. His personal popularity did the busi-

A groom of 124 and a blushing bride of 81 summers is the latest newspaper fad.

The Boston News has been showing up the horrors of the Boston slums. It is a terrible indictment. The News is a live paper, and deserves success, which it is getting—and getting rapidly. It is edited with marked ability.

A man cannot be truly eloquent if he knows not how

THINGS OF THE PAST. Now the jocund earth rejoices
'Round the girl of autumn gay,
For the summer maid and the sweet girl grad
Are both in the consomme.

New York Pro-

-New York Press. The Philadelphia Inquirer of Nov. 2d says: "Was Abraham Lincoln a Spiritualist?" is described in its title page as a volume of curious revelation from the life of a trance medium, by Mrs. Nettle Colburn-Maynard of White Plains, N. Y. The publisher is Rufus

C. Hartranft, Philadelphia. Mrs. Amelia Gere Mason has written "Mozart-After a Hundred Years," for the Christmas number of The Century. It is especially appropriate in view of the Mozart Centenary. The illustrations include a number of portraits of the great composer at different

ages. There has been a terrible gas explosion at Nanticoke, Pa., by which ten miners lost their lives. There were harrowing scenes when the bodies were brought to the surface.

Secretary Tracey is getting our war-ships ready for sea on the shortest possible time. This is wise, as ere the close of the present century things will be rough among the nations. Sin has crept in, and only powder will wipe it out. That is the way it looks from the spiritual standpoint.

Gladstone is troubled by the recent schism in Ireland. Well he might be.

Rev. Heber Newton is discussing the probable outcome of the Dr. Briggs trial. Ecclesiastical pugnacity

Valuable timber lands in Maine and Connecticut have been destroyed by fire of late.

A startling sermon on the marriage state was delivered at Newburyport, Mass., last Sunday by Rev. Brevard D. Sinclair of the Old South Presbyterian Church, which THE BANNER will refer to next week.

The Italian "Mafia" are showing their teeth in New Haven, Ct.

J. Campbell Kemp, writing from Petersburg, Va., says: "No medium or lecturer has visited this place since the Davenports-a circumstance which seems strange.'

The Trenton (N. J.) Advertiser recently contained

this sly "dig" at its neighbor—Gotham:

"About five hundred medical students are graduated from the New York hospitals every year. New York's death rate, by the way, is very high."

[A SURVIVAL FROM ELECTION.]—"This geyser," said the guide in the Yellowstone region, "is called the "Political Geyser." "Ah!" replied the tourist. "And why?" "Because it throws mud."—Puck. A French judge has ruled that a bicycle is a horse.

If that theory can be maintained, says the Picayune N. O.), it will go hard with men who steal bicycles in

Rheumatism and catarrh, caused by impoverished blood, cured by Aver's Sarsaparilla.

[From the Bridgeport (Ct.) Farmer, Nov. 6th.]

Doctors not in Harmony.

THE PROTEST OF THE ECLECTICS AGAINST THE NEW MEDICAL PRACTICE ACT.

They say the "Regulars" wish to Deprive Them of Important Charter Rights, and Evince an Intention to Run the Whole Business.

The bill adopted by representatives of the different medical schools of this State, having ostensibly for its object the suppression of quackery, does not meet with the approval of the Homeopathic and Eclectic societies. A representative of the former school said so very

representative of the former school said so very forcibly to-day in an interview with the writer. "The Allopaths, or regulars, as they are called, evidently mean to overcome us," said he.

The essential features of the bill have already been published in this paper. Probably the most important one is the clause providing that any newcomer in the State assuming to practice the profession of medicine should pass a satisfactory examination as to fitness before a State Board made up of representatives of what may be called the three representative schools, as the "Regulars" assume that they practice the only correct and approved methods. There could be nothing fairer on the surface than the terms of the proposed medical bill, than the terms of the proposed medical bill. said the writer to day to the complaining ec-

lectic.

"On the surface, yes," was the reply.

"What we specially object to is an omission from the bill of provisions recognizing certain charter rights which the eclectics and homeopaths have acquired. It was the understanding that the measure as drafted, should inpaths have acquired. It was the understanding that the measure, as drafted, should include cognizance of such rights. It does not, and on inquiry we learn that the omission was not accidental but intentional. In fact, one of the 'old school' men told one of our class of practitioners that the regulars would never consent to recognize such charter rights as we have secured. This shows a spirit of hostility which will virtually eventuate in the creation of an examining board, controlled, by the 'regulars,' and influenced by their prejudices." The following resolutions were adopted by the Connecticut Eclectic Medical Association at its semi-annual meeting, held in Middle-

at its semi-annual meeting, held in Middle-

at its semi-annual meeting, held in Middletown Oct. 13th:

Resolved, That according to the sincere, belief of
the members of this Association, the jecople of Connectient desire no legislation which shall restrict or
handleap any individual; in his right of, choice of physicians, or give one man or set of men, directly or indirectly; the power to impose such restriction.

Resolved, That the one chief object of modern medleaf legislation is to establish a dominant medical
school, and that it is as repugnant to the principles of
our government to have a church of medicine as it is
to have a national church establishment.
Resolved, That the physician or School of Medical
Practice that needs legislation for its protection; does
not deserve it; and that no deserving physician or
School of Medical Practice will ask or need such protection under any plea or pretext whatever.

Resolved, That this Association, in behalf of its own
friends, and of the people of the State, respectfully
asks of the Legislature to enact no bill contravening
the right of the people in this matter, or placing the
profession of medicine under the control, in any way,
of any board or prisdiction with arbitrary power, to
use it as partisans of any School of Practice.

Resolved, That the Legislature be asked to pass an
amendment to the Constitution and place to before the
people for ratification: rejection; making the right
of medical practice in this State forever, free from all
restriction.

The signature A. Johnson is on every genuine bottle label of Johnson's Anodyne Liniment. Algor Kingley Fronte Boy W. (2010) in all a

#### MEETINGS IN MASSACHUSETTS.

Newburypert.-Last Sunday the Spiritualists of Newburyport and vicinity had the pleasure of listening to Mrs. E. C. Kimball of Lawrence. The services mmenced in the afternoon with singing, followed by the reading of a poom by Mrs. Kimball, who then gave an interesting lecture, followed by a test scance of a very convincing nature.

very convincing nature.

In the evening the services commenced at seven, with a praise song service of half an hour. Mrs. Kimball read a poem and gave a short lecture on "Facts," which she illustrated with facts. The lecture was followed by tests, Mrs. K. giving names, events, relationship and other evidences of personal identity. The medium seemed to be inspired by a host of spirits; never has she done so well in this city as on this occasion. She is to be with us again on Dec. 13th.

city as on this occasion. She is to be with us again on Dec. 13th.

Next Sunday we shall have with us that grand lecturer. George A. Fuller, of Worcester, who will be greeted by a host of old friends. Nov. 22d Mrs. Carrie F. Loring comes again. Nov. 22th Marguerite St. Omer of Fitchburg will be our speaker. We shall have during the season Miss Ewer, Mrs. A. Cunningham, Mrs. Ida Whitlock. C. Faunite Allyn, and other noted mediums. The audience last Sunday was larger than that of our opening Sunday, and an increase each Sunday is probable.

F. H. F.

Fitchburg.-Mr. Edgar W. Emerson has been with us the last two Sundays. He was greeted with good audiences, and awakened great interest by his wonderful manner of describing the spirit-friends and giv ing communications.

sunday afternoon, Nov. 1st. he spoke upon "The Ministry of Spirit." It was an eloquent appeal for his hearers to recogulze the ministry of their loved ones while yet in the material body, and not wait until they have passed from their mortal vision before ap preciating their kind and loving presence.

In the evening questions from the audience were answered in a very satisfactory manner, and the services closed with a test séance of unusual interest.

Last Sunday afternoon the controlling intelligence volced beautiful sentiments regarding the Spiritual Philosophy, and its wonderful influence in developing and rounding out the soul of man. Subjects from the audience were discoursed apon in the evening, much to the pleasure and instruction of all.

A great many tests were given during the day, which were readily recognized, and brought much comfort and consolation to those receiving them.

Mrs. Ida P. A. Whitlock will occupy the platform next Sunday.

Mrs. R. P. LYON, See'y.

89 Forest street.

[Mr. Emerson was to give this Society a benefit on the evening of Nov. 9th at the residence of Mrs. S. S' Applia.]

Haverhill and Bradford.-Last Sunday was the second of Mrs. Carrie E. S. Twing with the Union Spiritualists in Brittan Hall, where she gave lectures and platform tests, and attracted increasing audiences by her practical discourses and deeply interesting demonstrations of spirit presence—in personal communications imparting instruction of great importance, every one of which was recognized as coming from dwellers on the other side of life.

Her afternoon talk was an appeal in behalf of the interests of children, holding their places alike on the physical and spiritual plane—in which regrets were expressed at the absence of the rising generation to be instructed in the truths which form the basis of a comforting knowledge of a future being in the Summer-Land.

In the evening her conversation was ween the

mer-Land.

In the evening her conversation was upon "The Practical Relations of Woman in the Physical Condition and the Evidences of her Exaltation in the Land of Light and Immortality." Her discourses and tests never fall to bring before her increasing audiences.

Next Sunday the platform will be occupied by J. Frank Baxter, who will, as usual, illustrate the principles of Spiritualism—accompanied by vocal numbers, and exercises in mediumship.

E. P. H.

Fall River .- Saturday evening, Nov. 7th, we had a public circle, which was opened by Mr. Connolly giving exhibitions on the Ouija, or Talking-Board,

giving exhibitions on the Ouija, or Talking-Board, followed by Miss Salmon of Providence giving spirit-drawings, and closing with tests.

Sunday the meetings were fairly well attended, and in the afternoon the guides of Miss Salmon took for their subject, "Ancient and Modern Slavery." The subject was dealt with in a masterly manner. She also gave a poem and closed with tests. In the evening the guides of Miss Salmon spoke on subjects taken from the audience, closing with tests. Miss Salmon, while under influence, rendered very sweet mustc on the piano, and sang finely. She is a very remarkable medium, being but fifteen years of age. Sunday, Nov. 15th, Mrs. Bauett, test medium of this city, will occupy our platform, and Sunday, Nov. 22d, Mr. Frank T. Ripley.

JOHN BUCKLEY.

Greenfield .- On Sunday, 8th inst., I had the pleasure of making my first appearance in New England as a Spiritualist lecturer. On that occasion I addressed the Society here in Union Hall. On Tuesday, 10th, at a special meeting called for the purpose, I related my experiences in the Trappist order of Roman Catholic Monks. On Sunday, the 15th, I am engaged to speak for the Society again.

We understand that Mr. Bowtell is a recent convert to Spiritualism from a materialistic belief, and that he has already done good work as a speaker at Elmira, and Saratoga Springs, N.Y. We trust the friends will keep him busy in his new field of labor.-ED.]

Westboro.-F. A. Wiggin was our speaker again Saturday and Sunday evenings, 7th and 8th insts. The meeting Saturday evening was mostly given to the delivering of messages from the spirit friends. The me-dium answered two sealed letters laid upon the desk; the writers were both entire strangers to Mr. Wiggin. In both cases the answers were declared to be direct

The Bunday evening lecture was upon themes given the speaker from the audience. His remarks called out frequent and merited applause. The tests which followed were of the usual high order. Several sealed letters were also answered.

C. P. Winslow.

Worcester .- On Sunday afternoon, Nov. 8th, Dr. Fuller took for his subject: "The Rocks: What do they Teach us Concerning the First Chapter of Genesis?" In the evening "Independent Spirit Phenomena" furnished the theme. Mrs. Mott-Knight followed the speaker's remarks with a séance for independent slate-writing. The hall was filled with a fine and harmonious audience that heartily applauded the highly satisfactory results obtained. Mrs. Knight's the state of the first particle of the first parti highly satisfactory results obtained. Mrs. Knight's time will be fully occupied in giving sittings during her stay in this city. Her success is pronounced.

C. Fannie Allyn will speak for us Nov. 15th.

GEORGIA D. FULLER, Cor. Sec'y.

5 Houghton street.

Lynn.-Under the auspices of the Lynn Spiritualists, Dr. H. B. Storer of Boston delivered two very able and interesting discourses last Sunday afternoon and evening, and was listened to by a very attentive audience. Tests were given by Mrs. Prentiss, all of audience. Tests were given by Mrs. Prentiss, all of which were correct.

The singing by Mr. Churchill was as usual very fine.

MRS. H. H. LEWIS, Sec'y, 18 Tremont street

New Bedford .- Mrs. Cella M. Nickerson of this city was the speaker for the First Spiritual Society last Sunday, giving two grand discourses on subjects furnished by the audience, which were attentively listened to.— Next: Sunday, and also on Nov. 22d, Mr. Edgar W. Emerson will be here, to be followed on Nov. 29th by Mrs. H. S. Lake.

SEC'Y.

Attleboro .- Our platform was very acceptably filled Nov. 8th by the gifted London medium, Marguerite St. Omer, who lectures here again next Sunday. Nov 22d, Mrs. Salmon is engaged. F. W. SHATTUCK.

Lowell.- Mrs. Craddock of Concord, N. H., gave two good lectures for the First Spiritualist Society the 8th inst. to fine audiences. Prof. St. Clair of Chi-. Эрэ б. В. Ріскир. cago gave tests.

### RHODE ISLAND.

Providence.—The Spiritual Association, meeting in Harrington Hall, cor. Broad and Richmond streets, was addressed Nov. 1st by Mrs. C. M. Nickerson of New Bedford. In the evening her subjects were taken from the audience—her remarks being followed, as usual, with tests, and massages. Nov. 8th Elder J. N. Sherman was the speaker; subject, "Nearer, my God, to Thee," Mr. J. Oarroll, Mrs. Mary A. Goodrich and Mrs. C. M. Whippie taking part in the meeting. In the evening Mrs. Sarah E. Humes of Providence occupied a large part of the evening in giving tests. The hall was well filled, and tests very satisfactory. Nov. 15th Mr. F., A. Wiggin of Balem will be with us.

\*\*SARAH D. O. AMBS, 850 M. No. 53 Daholt street.\*\* in Harrington Hall, cor. Broad and Richmond streets

The battered hull of Nelson's famous flagship, the Victory, which will be exhibited at the World's Fair, is one hundred and twenty-six years old. The exact spot where Nelson fell is marked on the deck, and in the cock-pit will be a number of Mine. Tuesand's wax figures representing in a realistic way the death of the Admiral surrounded by his officers.

The address of Dr. A. B. Dobson is now at San José, Cal.

Slate-Writing Scances. To the Editor of the Banner of Light:

Boston is favored at this time with the presence of Mrs. Maud Jones-Gillette, a medium for independent slate-writing, whose fine powers cannot fail to make her a favorite. Mrs. Whitlock and I spent the evening of Oct. 27th with Mr. and Mrs. Gillette. After a pleasant conversation upon many subjects Mrs. Gillette took a pair of slates and proceeded to show how her slates were prepared. They were first washed with a wet sponge, then dried with a towel. Mrs. Gillette then put two elastic bands around them and invited Mrs. Whitlock and myself to hold the slates with her. I felt the slates tremble, and heard a slight scratching as though a pencil were writing. When the slates were opened we found a picture of a spray of four red rose-buds and several leaves in their natural colors. It is an artistic picture, and would do credit to any person who could produce it in hours instead of minutes as this was. Under the picture was written "With love from Gray Eagle," a well-known member of our family, who, though not in material form, is as perfectly recognized as present by his friends as though he were.

On Thursday evening, Oct. 29th, Mrs. Gillette accepted an invitation from Mrs. Whitlock to meet with the Ladies' Industrial Society and try slate writing. After supper and a pleasant social and literary entertainment, Mrs. Gillette, before an audience of about one hundred and fifty, tried the experiment. Five gentlemen, not all Spiritualists, were chosen as committee, and stood around the table, and near Mrs. Gillette, while the slates were being cleaned, and fastened with rubber bands. The slates were then placed on a tin can of water. In a few moments Mrs. Gillette asked Mrs. Whitlock's controls, "Owasseeka," beside this several names and messages, nearly all of them being recognized. The picture of the Indian was in red crayon with a gilt band around the forchead.

Yours fraternally,

L. L. WHITLOCK. ence of Mrs. Maud Jones-Gillette, a medium for independent slate-writing, whose fine pow-

#### Recognition of a Message.

To the Editor of the Banner of Light: BURNHAM WARDWELL, whose communication was printed in THE BANNER for Oct. 31st. I knew well. I was very intimate with him while he resided in Providence; after his rewhile he resided in Providence; after his removal to Massachusetts he frequently visited this city, and invariably called upon me. I knew him through and through, for we never failed to converse on that topic uppermost in his mind—a humanitarian management of our prisons and reformatories, as well as a humanitarian administration of our poor-laws. Hence I think I am fully qualified to judge of the verity of the before-mentioned communication; and I have no doubt it emanated from him. Its scope, spirit and personality I see and feel every time I read it.

He was an earnest man, zealous and inde-

every time I read it.

He was an earnest man, zealous and indefatigable, whose every fibre of body and soul was culisted in the work he had marked out for himself. He often met with rebuffs, and was mercilessly maligned, but nothing could cool his ardor or dampen his zeal. His brethren in distress and a community to be purified were the keypete of his activities the invenior. were the keynote of his activities, the inspira-

tion of his life.

This much I have written to endorse the verity of the message, and in a measure vindi-cate the memory of a friend whose mortal life cate the memory of a friend whose mortal life ended under a shadow, he having been forced to tread the wine-press of vengeance, and undergo the ordeal of a prison, through which he was broken down and hurried on to a translation to the sphere of the spirit. All hail, brother! you are the same as of yore, and ere long I will meet you face to face, when we will remove our friendship take sweet coursel to renew our friendship, take sweet counsel to-gether once more, and go on with the work we shall have left unfinished.

WILLIAM FOSTER, JR. Providence, 50 Battey street.

### Mrs. Stafford's Materializations.

The beautiful and spacious parlors of Mrs. Hattie C. Stafford, 53 East Concord street, were filled to repletion on her opening day, Oct. 18th, and spirits as well as mortals seemed delighted at the grand and wonderful results obtained in such a large gathering. Over seventy spirits materialized, both male and female, and every one recognized. But the seance of Oct. 31st is too wonderful to describe. The spirits made up before us, instead of doing so in the cabinet. The mother of the lady who sat next to me materialized on the knee of a gentleman some ten or twelve feet away on the opposite side of the room, and others on chairs, sofa and floor, sometimes three and four at a time, but of the room, and others on chairs, sofa and floor, sometimes three and four at a time, but always at least ten feet from the cabinet. They not only materialized but dematerialized before us. At one séance a friend of "Rosebud's" brought her a magnificent bouquet, with yards of pink ribbon, and crowned her queen of all controls; and she acknowledged the compliment by making one of the finest speeches ever delivered by a materialized spirit. To know "Rosebud" is to love her; to know her medium is to honor her.

In conclusion, permit me to say that I feel I roce the sentiments of many old friends in voice the sentiments of many old friends in what time they propose to come, how long it will be

know her medium is to honor her.

In conclusion, permit me to say that I feel I voice the sentiments of many old friends in saying that I am pleased that Mrs. Stafford has secured as manager the genial and gentlemanly Mr. Newton Stansbury.

Annie Lord Chamberlain.

A. J. Davis. in his office, 63 Warren Avenue, Boston, every Tuesday, Thursday, Saturday. Treatment of new cases by mail discontinued. April 25.

J. J. Morse, 80 Needham Road, Kensington, Liverpool, will act as agent in England for the BANNER OF LIGHT and the publications of

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.

assortment of spiritualistic works in the world.

#### MEETINGS IN BROOKLYN.

The Progressive Spiritualists hold their weekly Conference at Bradbury Hall, 290-292 Fulton street, every Saturday evening, at 8 o'clock. Good speakers and mediums always present. Seats free. All cordially invited. Samuel Bogert, President.

samue: Bogert, President.

Spiritual Union, Fraternity Rooms, corner Bedford Avenue and South Second street. Meetings Sunday evening at 7% o'clock. Good speakers and mediums always present. Services held under the auspices of the Ladies' Aid. Mrs. M. Evans, President.

Rand, Secretary.

The People's Spiritual Conference; held every Monday evening at No'clock in the Parlors isl Lexington Avenue, three doors above Franklin Avenue L Station. Interesting speakers, good music, questions answered, tests given. Admission free; all are cordially invited. Also meet ing every Friday at 3 P. M. Mrs. Mary C. Morrell, Conductor.

Spiritual Meetings are held in Mrs. Dr. Black's parlors, 284 Franklin Avenue, near Lafayette Avenue, every Sunday evening at 8 o'clock. Samuel Bogert, Conductor.

The Woman's Smiritual Conference meets at par-

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

Mrs. Ada Foye is engaged the Sundays of November at Berkeley Hall, Boston; December and January in Brooklyn, N. Y. Societies desiring her services for week evenings, in the vicinity of the above-named cities, will please address her immediately at No. 10 Grange street, Boston, Mass.

Dr. Marguerite St. Omer's platform engagements for this mouth are: Attleboro, Sunday 15th; Swansea, the 22d; Newburyport, the 29th. She can be ad-dressed for further engagements at Fitchburg, Mass.

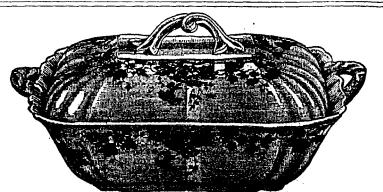
R. H. Kneeshaw of Montreal was announced to address the First Society of Spiritualists at Saratoga Springs, N. Y., Nov. 8th, at 10:30 A. M. and 7:30 P. M., in the Court of Appeals room, Town Hall. Mrs. E. M. Shirley's address is now at 1261 Washing-

Mrs. Kate R. Stiles spoke in Augusta, Me., Sunday, Nov. 8th. Has a few open dates which she would like to fill. Address her at 43 Dwight street, Boston.

HORSFORD'S ACID PHOSPHATE relieves Men-tal and Physical Exhaustion.

### MINNESOTA.

**Duluth.**—A society has just been organized in this city, to which has been given the name of the "Spiritual and Liberal Research Society of Duluth." It already numbers sixty-seven members. James L. Dow is Vice-President; Hosea B. Dow, Treasurer; R. C. Mitchell, Secretary. Its objects are to investigate the philosophy and the phenomena commonly known by the name of Spiritualism, and to disseminate lib eral truths. Most of the members are already firmly



Late importations of Dinner Ware have completed an extensive Dinner Sets. exhibit to be ready on Monday in our Dinner Set Hall (third floor) and Stock Pattern Room (fourth floor), comprising all grades of China, from the low-cost printed decorations to the expensive five-color designs; many of them being stock patterns, can be had in any combination of pieces desired, and always readily matched, an advantage appreciated by experienced housekeepers. We have also services which are not to be duplicated.

New shapes and decorations in Oyster Plates deep shells), Soup Course Sets. Sets, Fish Sets, Roast Sets, Entree Sets, Salad Sets, Pudding Sets, Ice Cream Sets, Fruit Sets, and A D Coffee Sets, which will interest, intending purchasers or admirers of choice table and sideboard wares.

In Etched and Cut Glass Ware, full services on single Class Department. pieces, in crystal, Vienna gold, and Vienna rich colors and gold, are displayed the best novelties produced.

In the Art Pottery Rooms will he seen the advanced samples of Holiday Cifts, novelties in China and Glass now current in the best pottery stores of London, Paris, Berlin and Vienna, adapted to Wedding presents or Christmas. Also China Engagement Cups and Saucers. Our exhibit was never

more valuable and comprehensive than now. Purchasers desiring sets, places or matchings for Thanksgiving requirements, will find the largest variety to choose from and lowest values for equal wares.

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SPECIAL NOTICES.

Dr. F. I.. II. Willis may be addressed at Glenora, Yates Co., N. Y. July 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.

Send for our Free Catalogue of Spiritual Books-it contains the finest

Conservatory Hall, Bedford Avenue, corner of Fulton Street.—Sundays 10½ A. M. and 7½ P. M. W. J. Rand, Secretary.

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

The address of Dr. J. M. Peebles is San Antonio Tex.

Lucius Colburn of Manchester Dépôt, Vt., gave the closing lecture of a two-weeks' series in Fairfax, Vt., last Sunday. A letter reviewing the progress of our Cause in that place will appear next week.

ton street. Boston.

Prof. J. M. Allen and Mrs. M. T. Allen returned to Springfield, Mo., for the month of October, and have been reëngaged for November. Address till Decem ber Springfield, Mo., Station A, 1825 Benton A venue. ber Springneid, Mo., Station A, 1825 Benton Avenue.
Miss S. Lizzie Ewer spoke at West Newfield, Me.,
Oct. 4th; Hancock, N. H., Oct. 11th; Keene, N. H.,
Oct. 15th and 16th; Cambridgeport, Mass., Oct. 18th;
New Bedford, Oct. 28th, and at Fall River, Nov. 18th,
Will be at Portsmouth N. H., until Nov. 12th, and the
remainder of the month in eastern Maine. Perma
nent address, 12 Court street, Portsmouth, N. H.

eral truths. Most of the members are already firmly convinced that Spiritualism is a reality, and the others are honest searchers after truth, who believe that the subject of Spiritualism is worthy of their investigation.

We have had for one month Moses and Mattie Hull, who accomplished a public work for me the second of the second of

what time they propose to come, how long it will be convenient for them to remain, what the exact nature of their work will be, and what—to a young society like ours—will be their lowest price therefor.

MARY L. McGINDLEY, President.

The Century Magazine Vith a great American program. Four Serial Novels. of America and India, by Rudyard Kipling and Wolcott Balestier; "The Chosen Valley," a novel of the Great West, by Mary Hallock Foote; a novel of New York life by the author of "The Anglomaniacs"; and "Characteristics," a remarkable story by Dr. Weir Mitchell. Thomas Bailey Aldrich, Frank R. Stockton, and other well-known writers will contribute stories complete in single numbers. The Life of Columbus Written for THE CENTURY by the famous Spanish statesman and author, Émilio Castelar, from new historical material, and richly illustrated. The World's Fair at Chicago Will be described in a series of views of the buildings, printed by special arrangement. American Art. Examples of the best work of American contemporary painters will be shown with Collins temporary painters will be shown, with Cole's famous series of engravings of the Old Masters.

"The Century stands at the head of the magueine litera-ture of the day according to the test of popularity as measured both by circulation and the character of its buyers."

— Paess, Thoy, N. Y.

HE 400th Anniversary of the Discovery

of America will be celebrated by

The American Farmer and the Government. In view of the great interest touching the subject of what the Government should do for the farmer, THE CENTURY will print a number of important articles by leading writers on such subjects as "The Farmer's Discontent," "Coöperation," etc.

American Sketches by Edgar W. Nye. The well-known humorist Edgar W. Nye ("Bill Nye") will contribute a series of entertaining "Autobiographies," describing his experiences in different parts of America.

Other Important Articles

Include a series by the distinguished American poet, Edmund Clarence Stedman, on Poetry: Edward Eggleston on American Speech: a great series on the American Indian—"The Indian's Side": interesting illustrated papers on "The Jews in New York," their family life, customs, etc., with other papers on New York life: articles on the Government of Cities: articles by famous French musicians (Gounod and others): papers by the well-known war-correspondent Archibald Forbes, etc. TWO MAGNIFICENT ISSUES

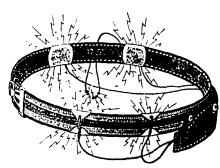
Are the November and December numbers (November begins the new volume). In the former are first chapters of Rudyard Kipling's great novel, Bill Nye's "Autobiographies," etc., etc. December will be a superb Christmas number, full of engravings and interesting reading, with a cover printed in gold. Do not miss these issues. A year's subscription costs \$4.00. Subscriptions are taken by newsdealers and booksellers generally, by postmasters, and by the publishers. Remit by post-office or express order, bank check, draft, or in registered letter.

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Why Remain Sick, When You Can Get Gured?

WILLIAM REYOU, the Natural Healer, 354 Columbus A. Avenue, Boston, will give one treatment free to convince you. You can get cured without medicine. Office hours 10 to 4. Other hours will visit the sick at their homes. Nov. 14. Mrs. Elsie Reynolds OF California is holding Scances for Materialization Tuesdays at 2 P.M., and every evening at 8 o'clock except Tuesday, at, 36 East 22d street, near Park Ave. Hotel, New York. Private slittings daily. 2w Nov. 14.

### TO LET.

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TOR Dr. Standbury's Specific Remedies. Send for Circu-riars, Testimonials, Terms, etc., to DORNBURGH & WASHBURNE, Olmstodville, N.Y. For sale by OOLBY & RIOH. Oct. 31. Dr. and Mrs. W. A. Towne,

MAGNETIC, Mind and Massage Treatments, also remoded and which has a dies turnished. Now located at Hotel Aldrich; 88 Berke, loy stract, Boston. Hours 10 to 7.

A STROLOG X:—Most fortunate dates for life during the mest moment of the life during the mest moment. The life during the mest moment of the life during the life during the mest moment of the life during the mest moment of the life during the life during the mest moment of the life during the life duri

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1892. ROBERT B. THOMAS.

With Life and Portrait.

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Nov. 14.



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Noy, 14.



AT LAST!

MY Spirit Guides have given their consent to diagnose your disease "FREE" by Occult Telegraphy, Psychometry and Clairroyance. Send three 2-cent stamps, lock of hair, photo or article of apparel, name, age and sox. A. W. 8. ROTHERMELL. M. D., Main Western Office, Suite 402, FIRST NATIONAL BANK, Omaha, Neb. 1w\* Nov. 14.

Mrs. Hattie A. Young, TRANCE, Business and Developing Medium, will hold Circles every Kunday evening at 7:50, also every Tuesday afternoon at 2:50. Sittings daily. Ladies 25c., 50c. and 81. gentlemen 50c. and 81. 22 Winter street, Room 16, Boston. Nov. 14.

TENNIE R. WARREN, the noted Test Me dlum, can be consulted in regard to Disease and General Business Matters at 41 Dover street, Boston. Public Circles, on Sunday and Friday evenings, at 73 o'clock.

Nov. 14. 1977. 1889. 1989. 1

A STROLOGY.—Would You Know the A Fature! Accurate descriptions, important changes and advice free. Send date and hour of bitth, with stamp. No callers.

Nov. 14. | 18\* | 67 Revere street, Boston.

O COUNTY TO THE BEAT SAIN SAIN TO SEE ABRAHAM LINCOLN A. A question of shufter import has been need time and ready.

Curious Revelations from the Life of a Trance Median.

SPIRITUALIST?

BY MRS, WETTE COLBURN MAYNARD OF WHITE PLAINS, N. Y. ilana at doubt Together with Portraits, Letters and Poems. illustrated with Engravings, and Frontispiece of Lincoln, from Carpenter's Portrait from Life-110\*

This book will be found peculiar, curious, startling - more so than any work issued since Uncle Tome Cabla. The breathes forgotten whispers, which the rust of time had almost covered and which have been sancted from the very laws of oblivion. It deals with high official private life during the most momentous period in American History, and is a secret page from the life of him whom time is servee only to make greater, more appreciately and more, understood.—ABRAHAM INKOLK. Cloth, 12md, illustrated, pp. 204. Price \$1.50

### Message Department.

ON TUESDAYS AND FRIDAYS Of each week Spiritual Meetings will be held a the Hall of the Banner of Light Establishment, free to the public, commencing at 8 o'clock P.M. J. A. Shelhamer, Chairman.

ANSWERS TO QUESTIONS, and the GIVING OF SPIRIT MESSAGES, will occur on the SAME DAY, and the results be consecutively published in this Department of THE BAN-

NER.

At these Séances the spiritual guides of Mns. M. T. Long-Law occupy the platform for the purpose of answering questions propounded by inquirers, having practical bearing upon human life in its departments of thought or labor. Questions forwarded to this omce by mail, or handed to the Chairman, will be presented to the presiding spirit for con-sideration.

sideration, MRS. LONGLHY, under the influence of her guides, also gives oxcarnated individuals anxious to send messages to their relatives and friends in the earth-life 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 of 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—no more.

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

Thatural flowers are gratefully appreciated by our angel visitants, therefore we solicit donations of such from the friends in earth-life who may feel that it is a pleasure to place upon the altar of Spirituality their floral offerings. Letters of inquiry in regard to this Department must be addressed to COLBY & RICH.

Questions Answered and Spirit Messages GIVEN THROUGH THE TRANCE MEDIUMSHIP OF Mrs. M. T. Longley.

Report of Public Seance held Oct. 6th, 1891.

Report of Public Scance held Oct. 6th, 1891.

Spirit Invocation.

Ohl sainted spirits, ohly obright and exalted souls who have risen above the trammels of clay and the trivialities of a merely external life, passing on to higher experiences and grander unfoldments of being in celestial worlds; ye who have developed through discipline, through the trials and temptations which have come to you, who have gained strength because of these afflictions, and have only risen to grander heights through the difficulties and the sorrows that life has brought, we desire to come into your atmosphere at this time to receive your companionablp, so that we may catch something of celestial glory from your presence and feel ourselves uplitted to a loftier plane of thought, aspiration and endeavor than we have known before.

We ech from the depths of our hearts the sentiment of the song which we have just heard, and ask ye bright ones to come to guide us and guard us hour by hour. Ye apostles of freedom who send forth your earnest thought in behalf of humanity; ye who desire to spread the truth on every hand, sending abroad its glorious light that it may flame into darkened places and brighten up the hearts and homes of those who sit in ignorance, and the clouds of folly and error; ye ministrants of love and peace whose kindly compassion goes forth unto all mankind, seeking to bless and to inspire with new life and new hope those hearts that are in need of sympathy and cheer, we ask your presence, we invite you to come into our midst, bringing your influence and realize that we are surrounded by a cloud of witnesses whose souls are imbued with high zeal to work for humanity, and whose hearts are filled with light and with consolation to pour upon those who dwell below. May we to-day receive from you such words of counsel and cheer which shall bless our lives; and may we in turn pour forth from the spiritual centers of our beings thoughts, aspirations and sentiments of peace that shall be as a cloud of incense to these spiritual fr

#### Questions and Answers.

CONTROLLING SPIRIT.—We will now attend to your questions, Mr. Chairman.

Ques.—[By "Readers of The Banner" in Bradford, Pa.] Is it possible that some of our spirit-friends should not be found in the spirit-world? E.g.: The mother of one of our mediums, who passed away more than twenty years ago, declares that she has not yet met her parents, and that she has heard nothing of a brother who preceded her to the spirit world.

ANE—It does not follow because a spirit has

Ans.—It does not follow because a spirit has not met some other spiritual intelligence who preceded him to the higher life that that friend does not find an existence in the spirit-world.

You might part with a friend whose intention it is to cross the water and to travel through foreign lands. Later on you yourself may resolve to take a foreign trip, and so cross the water, perhaps taking passage on the same steamer, or one similar, in which your friend crossed in earlier years. You write back to your friends upon your arrival declaring that you have not discovered the friend who preyou have not discovered the friend who pre-ceded you to the other country; and yet your friend may be traveling about upon those

friend may be traveling about upon those shores, even though you may not have met him. But, you say, the cases are not parallel. Why? we ask. The spiritual world is widespread. Intelligences who pass from this world to that beyond are not obliged to center in one locality or place. They may have attractions drawing them to different quarters, and it may be many works before even friend who may be seen friend and the seen friend who may be seen friend and the seen friend who may be seen friend and the ing them to different quarters, and it may be many years before some friend who may be searching for another, shall have discovered him in that other world. Besides, much has to do with the sympathy or attraction between spirits, whether they have been of kin in outward life or not. If there is a strong bond of sympathy between two spirits, they will be attracted toward each other, although it is possible for one spirit to be under the guardianship of another soul more exalted who is attracted to him, and yet the first spirit not be ship of another soul more exalted who is attracted to him, and yet the first spirit not be able to perceive the presence or understand the nearness of that guardian friend. Why is this? you will ask. Simply because the atmosphere generated by the first is of such a character as to envelope the intelligence, and perhaps obscure his sight so that he may not be able to behold the higher spirit who is attracted to him for purposes of helpfulness; and yet the guardian intelligence will be able to see and to know all that is taking place with the one under his charge.

der his charge.
So you will readily perceive that a spirit does not immediately come into the companionship of all whom he has known in the past because he enters the spirit-world; nor does he, in many cases, come into close communica-tion at once, or perhaps know anything con-cerning the whereabouts of friends whom he knew well in the earth-life, because, as we have said, the spiritual world is broad and farhave said, the spiritual world is broad and far-reaching, and possibly the one who went on in advance is not attracted to the same scenes and conditions of life to which the one who followed him is drawn. The first spirit may have found his attractions in various direc-tions in higher spiritual worlds, and following the bent of that attractive force in his being, he will gravitate to those conditions and spheres of life and experience which open be-fore him, while the friend whom he has known, following him from the body into the spiritual world, may perhaps be attracted to entirely different scenes and localities, and be held by other ties and associations, so that there shall be no communication between them. Yet two souls who are in close sympathere shall be no communication between them. Yet two souls who are in close sympathy, and who understand the spiritual law of companionship, will know something of the life of each other, will receive an influence one from the other which will be reciprocated, will be elevated and blessed by the positive knowledge of the existence and even of the condition of the friend, and thus realize that, although the spiritual world is so far-reaching, there can truly be no separation of those who are kindred in soul-life.

Q.—[By J. H. Bean, Fort Worth, Tex.] Are there any reliable evidences that the human or natural body of Christ, which was crucified on the cross on Calvary, ever came to life again?

A.—You may not have evidence of such conviction in external historical records, and yet we feel that the disciples, or beloved friends, of this man of strange works found themselves so wrought upon in mind and spirit by the force of evidence which he, as a returning intelligence, brought to them of his existence be-

force of evidence which he, as a returning intelligence, brought to them of his existence beyond the tomb and of his power to manifest his presence to them, that they accepted it unquestioningly and with great taith.

Doubting Thomas, one of a skeptical turn of mind, could not believe the evidence of his own senses until it was brought to him beyond question, because he was one who could not intuitively receive the interior confirmation which the manifesting spirit brought. He must have the external signs in order to be convinced of the reality of this manifestation which occurred; and so great was the power of the returning spirit over external life and material elements and atoms, that he was enabled to so manipulate the form which had been built up for his use as to cause it to present the very imprint of the nails which had pierced the physical body of the crucified one.

This, however, is not strange to those who understand the power of spirit over matter. You have evidence in this latter generation of the return of spirits through external forms, who produce signs which cannot fail to identify them to their friends. Materialized forms have appeared representing the physical bodies of some human beings which have long

thy them to their friends. Materialized forms have appeared representing the physical bodies of some human beings which have long since gone to decay, and yet these temporary forms have borne the marks of certain peculiarities or infirmities which were a part of those physical bodies, and which in their presentation go far in identifying the operating spirits to their friends.

Indoubtedly this was a stupendous manifes.

Undoubtedly this was a stupendous manifestation of spirit-power which is recorded in the New Testament concerning the appearance of the Nazarene; but all along the ages such manifestations have been given here and there to human minds that they might learn of the spiritual life, and thus come to realize that there is no death.

### George W. DeFoc.

I shall crave pardon if I intrude, but I have been informed that this office is open to those from the other side of life who can gain enfrom the other side of life who can gain entrance, and who wish to express themselves to friends on earth. I cannot call myself familiar with this line of communication, nor do I feel qualified to speak of the other world and its conditions; for not yet has a year rounded out its seasons since I passed to the other life. As a man of business, and one who put the force of his energy into his external life, I could perhaps speak more fully of the existence I have known on earth, and of the many experiences which came to me here, than of that other world which still seems so strange to me; yet I cannot say that it is not beautiful. It is natural and very real in every department that I have found.

The thought has come to me on several occasions that, knowing now that spirits can

casions that, knowing now that spirits can really return and communicate with friends on earth, it is my duty to make an attempt to speak in some public way, where it shall be known to the world that I bring my word in

behalf of this great truth.
[To the Chairman:] Now I would like, sir, to meet the friends whom I have known in business or social life and pass a pleasant hour ness or social life and pass a pleasant hour with them, exchanging personal reminiscences and also giving to them, if possible, something of my experience since I went to the other life. Perhaps some heart that has beat in unison with my own, and that has not laid aside the memories of my life, will be willing to accord to me the opportunity to come as I desire, in a private way, that I may communicate what is in my mind. Some things I would like to repeat concerning the life which I led here. I have some matters which might be called of a purely secular character, pertaining to business lines and thoughts in the material world, of which it would relieve me to speak; and there is a friend upon the board of directors in the bank whom I feel I might reach in this way if an avenue was opened to

I was very well known in the community where I passed my life. It seems to me that some will be pleased to learn of my return, and perhaps this will open to me a line through which I may reach other lives and thus resume old associations, the memory of which is very pleasant to me. I come in kindly greet-ing, asking a hearing, and when that is granted to me I shall be very glad to make myself known to a further extent.

known to a further extent.

Among other things that occupied my attention, I may mention that of the People's National Bank, with which I was vitally connected. I come from Brunswick, N. J. I know that I am called dead, and that my friends have become accustomed to think of me as one who has gone beyond the concerns of this life. They may be surprised to have me say I come from that place; but, while I recognize the fact that I am now a resident of the spirit-world, yet I hold on, to an extent, to old associations and interests, and like to identify myself with them. George W. DeFoe.

### Lucy Church.

I have been some time making up my mind to speak here if I could gain the opportunity. At first I only came to witness the proceedings from the spirit-side; then I grew more interested, and came closer to listen to what was being said through your medium, and I have being said through your medium, and I have

being said through your medium, and I have learned many things concerning Spiritualism and spirit communication by coming to this place. It has been a school to me, affording knowledge which I think I needed, and which I feel is good for me.

When the thought first came that I, too, might say a word that would be taken down and sent out to the world, I shrank from it; but soon it seemed as if I ought to do so, and that perhaps I was shirking a duty or a responsibility if I neglected to make an effort to reach into this outward life with a word from beyond the grave.

To our mind, and as far as we can learn in the spirit-world concerning that event in the guist of the spirit-world concerning that event in the spirit-world concerning that event in the spirit-world concerning that event in the spirit over material atoms and opportunity to be believe the accordance of the force exerted by intelligent spirit over material atoms and opportunity to be believe the temporare to the program of the spirit known as Jesus, and that this appearance was presented to those who should recognize it in order to call attention to the wonderful works and the fulfillment of the promises and prophecies made by the man was adistingted by intelligence over material things, will be ready to believe in the spirit world. Spirit world in the spirit open that the spirit world in the spirit open to be some the spirit world. They will be more ready to believe in the spirit world. Spirit world in the spirit open that the spirit is spirit world. They will be more ready to believe in the spirit world. They will be more ready to believe in the spirit world. They will be more ready to believe in the spirit world. They will be more ready to believe in the spirit world. They will be more ready to believe that this man was a distinguished to be a speak of a friend of mile when in the propose of the lines when he was raily the So of God.

Q. [By the same.] Is there evidence to show was raised up after the lapse of a certain period of the accordance with the spirit world and proof that he was really the Son of God.

Q. [By the same.] Is there evidence to show was raised up after the lapse of a certain period of the accordance with the same laws of physical life to which human beinger provided in the spirit world. The speak of a friend of mile when the passes of physical life to which human beinger provided to the spirit world. The speak of a friend of mile when the provided provided th

will ascertain all about it when they come to this side of life."

[To the Chairman:] That, sir, was the first intimation I had that all spirits did not believe in coming back through mediums if they could, and that many of those who had passed on to the spirit world had no desire to reach their friends with outward intelligence. So you see there is much for us to learn of the various phases of human nature, and we have all of them there, even in greater degree than we find them manifested on earth.

I reach out in thought to the city of Hartford, Conn., where my interests lie, and where I feel that a good work is going on in ways that perhaps would not be of especial moment to you of the school of Spiritualism; but there are many ways for the Infinite Father to reach his children in good works, and I believe that he can use each one for the blessing of humanity. Lucy Church.

#### Obed Slate.

[To the Chairman: ] How do you do? [Well, how do you do?] I am very well. I have been well for a long time, ever since I went out of the body, and that is so long ago that I do not know but what a good many will have forgot-ten me, and others will say, Well, what brings the old fellow back? A good many reasons are

prompting me to come.

I know that many changes have taken place I know that many changes have taken place among my relatives, friends and neighbors since I went to the spirit world. Why! changes have come right in my own family. Those I left behind me made new ties and associations, and went out to other homes, so I need not be surprised that changes have taken place in other lives. But while this is so, I know there are those living in Hinsdale, N. H., who remember me, for I was pretty well known in the town. I filled the offices that were given to me to the best of my ability, but I will not say anything more about that. I used my energies for the very best results that I could, and I think none of my old friends will say that I was an idle man.

I felt it was just about time for me to come

I felt it was just about time for me to come back to your public meeting, and send out a word of remembrance to the old-time friends, back to your public meeting, and send out a word of remembrance to the old-time friends, asking them if they have forgotten the good old days that have passed, when we lived our lives as best we could, and tried to keep up with the times. Well, it seems to me that the last few years of this generation have been rushing on so full of events and achievements in human life that it is almost impossible for any of the old-timers to keep up with them in thought and understanding of what is taking place; but I know that there are many, after all, who do keep alive to progress, and who are awake and keen in their minds, even if the old bodies are failing them, and their days on earth are drawing to a close.

I send my love to those who have had special hold of my affections in days gone by; but I do not want any one who may be here that has known me in friendship or acquaintance to feel slighted that I do not mention names, for I have a kindly feeling for them all, and will be glad to meet them on the other side. Many have already come over, and there have been reiniones and reginions.

have already come over, and there have been rejoicings and reunions.

I might say that I knew very well the change

that came to my companion after I left the body, but I was not dissatisfied with it. I knew of the events which came into her life, knew of the events which came into her life, and the lives of others connected with her, for I have not been asleep. I was not cast into a slumber, nor was I sent drifting off so far that I could not tell what was going on in the old places. I have been just as alive and active as one might suppose I would be if I had been taken from this place and set down in some other country where I could put myself to work.

work.

[To the Chairman:] Perhaps I told you that I came from Hinsdale? [Yes.] Well, my name is Obed Slate.

### Carrie Harrison.

Carrie Harrison.

I have a sister whose name is Laura Hutchins, and her home is in Cleveland, O. She is the nearest one that I have on this side of life, and she is very dear to me, though years have passed since I slipped from the body, and she, no doubt, has given up all thought of me except as a memory of the past.

For years I have been as close to my sister as I could. Sometimes that was very near, and other times I could not get into the atmosphere surrounding her, and would not know her condition; but I have known something of her sorrows, and also of the pleasant experiences she has had. I have seen her bereavements, and I wish to say that the dear ones who were taken from her life on earth were only borne to the higher life, where, in a pleasant home, they await her coming. Each one would come in person and send a loving greeting were it possible. They cherish her with warm and tender thought, and often do their influences go out to her life to bring her peace and comfort, even as I would do were it in my power.

Mother is with me in the spirit-world and

Mother is with me in the spirit-world, and she sends a pleasant and tender greeting to my sister. She wishes her to know that mother has always guarded her life as best she could, and will do so to the end. Perhaps if my sister can feel that the spirits of those who once lived with her, but who long since went to the other life, watch over, and care for her, seeking always to bring comfort and something that will be of use, it will help her to press on and on until she, too, ascends to the spiritual world, where we all abide.

My name is Carrie Harrison.

### Catherine E. Hunt.

Catherine E. Hunt.

[To the Chairman:] Well, sir, my people may not like the idea of having it said that I come back from the other world. They may think, if it is true that spirits can come back, I had better have stayed away than to have come concerning myself with material affairs; and, then, they may think if it is true that spirits can come back, you people had better be in other business than taking the names of those who are dead and speaking for them to the world. I think there is a particular reason why some who have known me will wish that I had not come in this way, while perhaps others will be at least interested, and wish to know something more of this spiritual life and spirit Methods of Calcary, ever cans to the gagain?

A.—A question of similar import has been raised time and again. We have considered in the past saw word that would be taken down and sent out to the world, I shank from it; from our platform; hundreds of returning, spirits have spoken upon it through their variety in the cost of the satisfied by any nanver which may be brought, unless it accepts a belief in spirit-all manners and sorrow over this entered to make an effort to reach that perhaps I might be the layer of the special to the statisfied by any nanver which may be brought, unless it accepts a belief in spirit-all manners and sorrow over this entered to make an effort to reach the operation of natural law, but the spiritual law of the higher life of man.

We have stated in the past, as we have reach to the belonged when in earth-life, and buried in accordance with the rites and object the whole, he belonged when in earth-life, and servances of that mystical scolety, and in conformation of an earth taken by the members, that whenever one of their number should be disposed of by that or ganization.

I the cle is good for me.

When the other world life that I cone might say that I can ome back, I mad that I cone might say a word that yound the the spiritual and that it could not be used to the danger to be greater that a spiritual say that the spiritual say the test and object that the spiritual say of the separation of natural law, but the spiritual law of the highest life of man.

We have stated in the past, as we have reach the operation of natural law, but the spiritual law of the highest life of man.

We have stated in the past, as we have reached a sif. I ought to do so, and the test and that it could not be the say of the control of the control of the control of the langer to be greater that the test and that it cone matherist and that it could not like the least of the satisfied by the spiritual say of the satisfied wath and the total provide the operation of the control of the control of the langer tha

I am not exactly a deputy sheriff in my oc-cupation or travels at the present time. That part of my life I laid down with the body; but, nevertheless, the experience which I had in that line and others on the mortal side has been very helpful to me in choosing a pursuit on this side, and in following it to my

Sometimes I have been able to announce myself through mediumistic channels, but more often it has been to strangers than to those who knew me; and sometimes I have not been able to give an impression or to express thought. But it does not matter to me. have had the experience, and it has brought me in contact with many persons on both sides of life who have been useful to me, for I have learned of them and their lives, and conse-quently have learned more of the general life of humanity by such experience than I other-

of humanity by such experience than I otherwise could.

To-day the way seemed open, and I just slipped in to send a word of continued remembrance to friends. Tell them I do not forget them and their doings. I have seen the changes that have taken place with them. I know that some have changed very much in their circumstances and conditions since I went from the body, but that is all right. I believe in change; it is good for the race; it means growth and progress. Sometimes the change seems very unpleasant and adverse to those to whom it comes, and anything but progressive in their lives; but it means action, and perhaps the experience it brings is just

gressive in their lives; but it means action, and perhaps the experience it brings is just exactly what is needed by them.

I have been philosophizing on these things since I went to the other world. I did not think so much about such matters here, for I had other things to attend to, and I concentrated my mental powers upon them; but I want my friends to know that I am the same man I was here, and the same that I expect to be through all the years to come.

I have friends in different parts of Massachusetts, but my home was in Worcester, and many still live in that city who will remember me very well, and who perhaps will be pleased to hear that I have not gone entirely out of existence. Ransom N. Gould.

### INDIVIDUAL SPIRIT MESSAGES

TO BE PUBLISHED NEXT WEEK.

Oct. 9.-A. S. Hayward; Mrs. A. J. Shelton; Charles Shipley; Harry Weed Grinnell; Daniel W. Tyler; Susan Shep ard.

Messages here noticed as having been given will appear in due course according to routine date. Oct. 30.—Joseph Sharp: John Hubbard Stephenson; Mi-chael Angelo Blunt; Silvia Gale; J. B. Pownai; Elizabeth Plerson; Charles S. Wing. Nor. 3.—John R. French; Linda Baker; J. T. Heard; Cora Furguson; John Roach; Lydia Maria Child.

### DOINGS IN THE "BAY STATE."

STONEHAM.-M. S. Townsend-Wood says: "On the 24th day of August Mrs. Elizabeth Russell, of Olcott,  $\boldsymbol{V}t.$ , came to our home for the nurnose of treating my bu many of our friends know, has been afflicted for more than eighteen years with paralysis in his lower limbs. An attack of La Grippe in April left both of us in a bad condition, Mr. W. April left both of us in a bad condition, Mr. W. with a paralyzed right lung. He could not breathe through or move the lung at all. In twenty minutes after Mrs. R. put her hand upon it, he could fill it with ease, and has had no trouble with it since. He has been much benefited, and so have I, but the most marvelous work has been done to those who, hearing the property of the parallel with the most marvelous work has been done to those who, hearing of her power, have come into our home crip-pled and distressed, and gone away, after a few treatments, in comfortable condition, with new

treatments, in comfortable condition, with new hopes and ambition in life.

One young man of twenty-one years was considered an incurable, having been unable to put one foot to the ground for twelve years. After ten or twelve treatments he is on his feet, and rejoicing, as in a new life. He said to me: 'Mrs. Wood, all there is in this world would not tempt me to be placed where I was before Mrs. Russell treated me, for I had no hope in life; now I am full of hope.' He is able to work, and blesses the day he came to the healer. A boy of ten years of age, born with one side paralyzed, was made as well by three treatments as any boy. A woman who had not been able to step in fifteen months, and who was drawn over with contracted cords, has been made well enough to go to dressmaking. A beautiful girl with curved cords, has been made well enough to go to dressmaking. A beautiful girl with curved spine, and other afflictions, has been made to rejoice as in a new life. One of our hackmen was hurt on the ice, and for six months was unable to work. Three treatments cured him. So I might go on, but will close by saying that I consider this woman one of the most wonderful healers and would are traited as a series of the second or the I consider this woman one of the most wonderful healers, and would rank with our good Dr. J. R. Newton. We have opened our house to receive the afflicted, feeling that it can be used for no holier purpose, and only wish it could accommodate in all ways those who come, but we cannot board patients. They can come to her treating-room, be healed, and go with grateful hearts."

CUMMINGTON .- Mrs. J. M. K. writes: "The second season of the meetings of the Cummington Progressive Society closed with three of the ton Progressive Society closed with three of the most telling lectures of the course, delivered by Mrs. Banks of Haydenville, Mass.—the last being a wonderful and impressive one on the curse of intemperance, Mrs. Banks showing the power of spirit control in a more than usual manner. The influence manifested such sadness and sorrow over this evil that overshadows our otherwise fair land that it could not but be some were awakened to the danger to a greater extent than they have ever yet been. The whole discourse was permeated with the grand idea that the only saving means will be the laying hold of a sustaining power that is mighty to save.

comes with signs and wonders; we find it in the small hamlets among the poor and lonely— while the dwellers in royal palaces bow their

of the life they were nearing than to be concerning themselves with these temporal things.

However that may be, it is disturbing me, and keeping me here in connection with this outward life more than I care to be. I realize that I am a spirit, and that I have done with the body, but I find that I have not done with the things belonging to the body as much as I wish to be now, for I desire to got away from them entirely. I do hope that whatever is left will be used for good and useful ends. All I ask is that it may be disposed of in such ways as will be for the benefit of those in whom I was interested. My friends will understand what I mean.

I am trying to learn a good deal of the spiritworld. I am growing into a knowledge of it little by little; but one cannot hold on to the outside, and be disturbed by things that are taking place on earth, and at the same time come into a full realization of the things which belong to the spirit. So I came here, for I was odoing that would help me in my new walks and ways of life that belong to the other world more than they do to this.

I send my greeting to my friends in Bridgeport, Conn. I would like to talk with them if they will open the way for me. I have something of the spirit, world, and of those who are with me there. Catherine E. Hunt.

scend the present man, both in wisdom and beauty.

When will men recognize that this life in the mortal is but the prelude to a grander one in the broader liberty of the spirit-land; and that self-sacrificing efforts for the good of humanity constitute the only 'treasures' which the soul can carry with it to its eternal home? How far, however, from this precept is the practice of mankind! No wonder our almshouses and insane asylums are now crowded with the very men that have been in the arena—the one cursed by poverty, the other with gold. When will the change for the better take place? Not until the great wealth bursts of its own sin, and man becomes charitable with man; then the new work will begin."

WEST GROTON.—"H. Y." writes that the

WEST GROTON .- "H. Y." writes that the Liberal Association is holding meetings with much success. Interesting and instructive lectures have been given by mediums whose controls have afforded the utmost degree of satday was observed, on which occasion many who have passed beyond the veil returned with words of encouragement to all.

FALL RIVER .- Mrs. Ann Hibbert writes: Sunday, Nov. 1st, Miss Lizzie Ewer of Portsmouth, N. H., occupied our platform. At the close of her lecture she gave a large number of close of her lecture she gave a large number of readings and communications to many who came for the first time to a spiritual meeting; they were very satisfactory to those who received them. This lady, gifted with a lofty inspiration, will be with us again in the near future. Sunday, Nov. 8th, Mrs. Nettie Holt-Harding was with us for the third time this season. Mrs. A. E. Cunningham of Boston will address us on the 15th and 29th of this month, and on Sunday, Dec. 6th, that grand and ever welcome medium, Mr. Joseph D. Stiles."

LYNN.-The Lynn Social Society meets in lower Cadet Hall every Wednesday afternoon and evening. Supper at 6:15. Evening, short addresses and tests. Mrs. C. M. Robinson, President; Mrs. H. H. Lewis, Secretary.

> Written for the Banner of Light. NOW.

BY MRS. L. A. COFFIN.

Place no fresh roses in my cold hand-No wreath on my marble brow; Should ever true friendship make such demand Fulfill it -- but let it be now!

The things that we love so often come late-Too late for affection's warm smile; Why not lessen life's burdens, and sorrows abate? Your path would be smoother the while.

Cold, insensible bodies can never respond-No pulse beat or heart throb have they, But like the dull sod that envelopes the mound. They are senseless and speak of decay.

Now is the time for affection's warm smile, The time for your kindness and care; To cheer the lone heart, and sad hours beguile, Each and every one's sorrows to share. Onset, Mass.

### For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhea. Twenty-five cents a bottle.

### Verifications of Spirit Messages.

In the BANNER OF LIGHT of Oct. 10th appears a message from Spirit ORLANDO BRUCE; feeling that the family might not be reached by The Banner unaided, I sought out a sister of Mrs. Bruce, who has left the neighborhood. She admitted that the name, location, business and brief illness were 'all given correctly, cordially thanked me for bringing the message to her notice, and promised to communicate it to her sister, Mrs. Bruce. These sisters, I found, are members of the Dibble family alluded to by the spirit in his message, and almost wholly unacquainted with the Spiritual Philosophy.

ROBERT MARCHANT, Bay State House. Westfield, Mass., Oct. 18th, 1891.

### NETTIE W. KEEP.

The message from Nettie W. Keep published in the Banner of Light, Oct. 24th, was correct, and I feel it my duty to verify it as a friend of the family. Although unexpected, I am happy to know that she, as a representative of the family, has been able to communicate from spirit-life. Father, mother, brother, sister, are with her. She lived, as she says, in East Boston, where one brother now resides.

\*\*Helen M. Lyon.\*\*

\*Bridgewater, Mass., Oct. 26th, 1891.\*\*

HENRY C. MOONEY. I recognize the name of HENRY C. MOONEY in the message department of the BANNER of LIGHT of Oct. 24th. It rejoiced my soul; it was a very clear proof to me of spirit return. Yours very truly, Mrs. M. A. Kennard. Manchester, N. H., Oct. 24th, 1891.

### **Absolutely** the Best.

It is richest in pure cream of tartar; It is strongest in wholesome leavening power;

It has the best keeping qualities and

is the most economical; It contains no alum, ammonia or other deleterious substance;

All the ingredients used are published on the label.

# Clevelands

Superior

**Baking Powder** 

Burger and reading to it in the residence is

#### MY OLD SKIPPERS.

- Dear are Nantucket's sands to me,
  Its wrinkled sands, and brown;
  Dear are the open sea aprayed moors
  That skirt the dear old town.
  But dearer far its skippers are,
  The skippers whom I sing;
  And to me more than moor or shore
  The moorings where they cling.

- When rounding Brant Point on the right,
  You come upon the town,
  My skippers, too, loom into view,
  Bun-dried, and seamed, and brown.
  You see them sitting on the wharf,
  Where they last summer sat—
  The good old wharf that berths, alike
  The sea-dog and his dat.
- Oft in that cat, with sheet hauled flat, 'Adzooks' I 'yo sailed the rips, While Obed rolled his quid and told What he had seen in ships:
  Of flying fish that came at uight And roosted in the tops.
  Of charlot wheels that foul the finkes When down an anchor drops.
- Though Red the sea where this should be,
  The Black he oft would name;
  And if you doubted but the wheel,
  Up Pharoah's charlot came!
  He tild us, too, how cannibals
  Would waver and retreat,
  If he but showed his pictured arm—
  And their tattoo was beat!
- The wind the while was dead ahead,
- But right into its eye
  Good Obed talked—I mean he steered—
  As straight as he could lie.
  All vain to praise the paths of truth
  And point the happy goal
  To him whose heaven 'Sconset was,
  And Sheol but a shoal.
- Becalmed, with reminiscent breath
  They fill their threadbare sails,
  And on the wharf of afternoons
  Would speak of gales and whales—
  How on some ground just off Japan
  They grappled with typhoons,
  Or in the life of great sperm whales
  Drove deep their red harpoons.
- Ah, met the loitering winters come,
  The swift winged summers go;
  One season came with joy and guests—
  But found not Captain Joe!
  And now with apprehensive glance
  I question wharf and wave;
  A boat swings idly to its chain—
  But where is Captain Dave?

- Is it that in yon blue above
  These missing seamen sall?
  And manning Argo in the skies,
  Strike they the starry Whale?
  For me it were no sorry fate,
  Free from all moll below,
  To cruise in some celestial craft
  With Captain Dave or Joe!
- The harbor light burns clear and bright, The narbor light burns clear and oright,
  But past its ruddy glare
  Do sails still glide to seas outside
  And no wave tell us where?
  Still as of yore stretch moor and shore,
  And still I sail the rips;
  But where are they, these skippers gray,
  Who sailed not hence in ships?
  —Charles Henry Webb, in November Century.

### Points Current.

Napoleonic Traditions. Important Part Played in Their Lives by the Fateful Letter "M."

It is not generally known that both Napoleon I. and Napoleon III. attached the utmost importance to the letter M, says Marquise de Fontenoy in the New York Recorder. This will be understood when it is remembered that Marbouf was the first to call attention to the genius of young Bonaparte at the military college, that Marengo was Napoleon's first great victory, that Melas was the name of the general whom he superseded in the command of the French army in Italy, that Mortier was one of his best generals, that it was Moreau who betrayed him, and that Murat, King of Naples, who was the first martyr to his cause, Marie Louise shared the culminating point of his success. Moseow was the scene of his greatest disaster, and it was Metternich who wronged him in the field of diplomacy.

No less than six of his field marshals and twenty-six of his best generals had names beginning with M, and Maret, Duke of Bassano, was his most trusted confidant. His very first battle was that of Montenotte, and his last that of Mont St. Jean, subsequently and more universally known as Waterloo. Among his victories were those of Millesimo, Mondori, Montmirail, Montereau and Montmartre. His first chamberlain was M. de Montesquieu; his last residence in France was at Malmaison. He surrendered himself to Capt. Maitland of his British majesty's ship Bellerophon, and his at tendants at St. Helena were Montholon and Marohand.

The significance attached by Napoleon III. portance to the letter M, says Marquise de

Marchand. The significance attached by Napoleon III. to the same letter may be accounted for by the fact that his wife was a Countess of Montijo, that his most intimate friend was the Duke of Morny, and his most dreaded enemy Mazzini.
The most glorious feats of arms by the French army during his reign were the capture of the Malakoff and of the grim Mamelon during the Crimean war. His most famous field marshals Crimean war. His most famous field marshals were MacMahon, Duke of Magenta, and the Duke of Malakoff. The great victory of Solferino, in 1859, took place on the banks of the Mincio, and the cities of Mantua and Milan played an important rôle during the campaign. The Mexican war and the execution of Emperor Maximilian caused his power to wane perceptibly. Malmesbury was the name of his most intimate friend in English political life. Sedan, which witnessed his fall, is on the banks of the Meuse; the surrender of Metz rendered his restoration to power impossible, and Moltke was the name of the man to whose genius he chiefly owed his defeat.

### The Deacons and the Sparrows.

A strange story comes from North Plain, Conn. The Baptist church at that place has been robbed at various times of sums aggregating fifty-two dollars, and there has been no end of trouble on account of the mysterious thefts. The money was always missed out of the sums turned in by the deacons who took up the collections, circumstances sometimes pointing to one deacon as the thief, and sometimes to another. At one time the minister was believed to have been caught, and when a deacon fatly charged him with being "a sneak thief" he left the church, and did not enter it again. Two deacons came to blows over the mysterious disappearances, and during three long and terrible years suspicion and bickering have been ripe. A few days ago all the stolen money was traced to a couple of English sparrows that had built a nest in a vine near the church. The evidence against the sparrows is indisputable, as the missing money, in bills ranging from one dollar to five dollars, has been found woven into their nest, and peace and confidence have been restored in the congregation. It is a strange story, to be sure. Until it was published nobody would have believed that two English sparrows could have picked up fifty two dollars, in "one and five dollar bills," out of any collection box in the country in only three wears. However, truth is stranger than fiction been robbed at various times of sums aggregatof any collection box in the country in only three years. However, truth is stranger than fiction and these were New English sparrows.—The News and Courier, Charleston, S. C.

### Interpreting a Dream.

There is quite a sermon in this one, told me by an old Scotchman who happened to be seated in the same carriage with me. A Dundee navy, on awakening one morning, told his wife of a curious dream that he had during the night. He dreamed that he saw a big fat rat coming toward him followed by two lean ones, and in the rear one blind one. He was greatly worried over it, and swore that some great evil was about to fall: upon him. He had he had that to dream of rats foreboded some dire calamity. In vain did he appeal to his wife, but she could not relieve him. His son, who, by the way, was a bright lad, hearing the dream told, volunteered to interpret it, and he did it with all the wisdom of a Joseph. Said he; "The fat rat is the mon who keeps the public house where ye gang to sae aften, and the bind one is yersel, father." From "England Through Yankee Eyes," in Frank Leslie's Weekly.

\*\*Meritage of the control of the precisional experience of the public house where ye gang to sae aften, and the bind one is yersel, father." From "England Through Yankee Eyes," in Frank Leslie's Weekly.

### Your Couch

Has not yielded to the various remedies you have been taking. It troubles you day and night, breaks your rest and reduces your strength. Now try Ayer's Cherry Pectoral, before the bronchial tubes become enlarged or the delicate tissues of the lungs sustain fatal injury. As an anodyne and expectorant, this preparation has no equal. It soothes the irritated membrane, promotes, expectoration, and induces repose. The worst cough

### Can Be Cured

by the use of Ayer's Cherry Pectoral. Dr. J. G. Gordon, Carrol Co., Va., writes: "I use Ayer's Cherry Pectoral in my practice, and pronounce it to be unequaled as a remark for solids and country." edy for colds and coughs."

"After the grippe — cough. This was my experience — a hacking, dry cough, with an incessant tickling in the throat, keeping me awake nights, and disturbing the household. I tried a great number of 'cough-cures,' but they gave me only temporary relief. At last I concluded to take Ayer's Cherry Pectoral, and before I had used half a bottle, I had my first all-night sleep. I continued to improve, and now consider myself cured." — A. A. Sherman, Coeymans, N. Y.

### By Using

Ayer's Cherry Pectoral, many have been saved from fatal illness.

E. D. Estabrooks, Canterbury, N. B., says:
"In the winter of 1859 I was a surveyor of
lumber in Sacramento, Cal. Being considerably exposed, I took a bad cold accompanied with a terrible cough. I tried several
remedies, but they failed to cure me, and it was thought I was going into a decline. On the advice of a friend, I began to use Ayer's Cherry Pectoral, and less than half a bottle completely cured me."

### Ayer's **Cherry Pectoral**

Dr. J. C. AYER & CO., Lowell, Mass. Sold by all Druggists. Price \$1; six bottles, \$5.

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Saves 25 per cent, of the Coal.

### UNHEALTHY COAL GAS.

#### BURNS UP SOOT AND SMOKE.

Prevents Clinkers, Reduces the Ashes.

For Sale by all Crocers. Large packages for Manufacturers, and pamphlets with testimonials, can be obtained at office of

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### DONALD KENNEDY

Of Roxbury, Mass., says: Strange cases cured by my Medical Discovery come to me every day. Here is one of Paralysis-Blindness-and

the Grip. Now, how does my Medical Discovery cure all these? I don't know, unless it takes hold of the Hidden Poison that makes all Humor. VIRGINIA CITY, NEVADA, Sept. 9th, 1891.

Virginia Citt, Nevada, Sept. 9th, 1891.

Donald Kennedy—Dear Sir: I will state my case to you:

About nine years ago I was paralyzed in my left side, and the best doctors gave me no relief for two years, and I was advised to try your Discovery, which did its duty, and in a few months I was restored to health. About four years ago I became blind in my left eye by a spotted cataract.

Last March I was taken with I.a Grippe and was confined. Last March I was taken with La Grippe, and was confined to my bed for three months. At the end of that time, as in the start, then it struck me that your **Discovery** was the thing for me; so I got a bottle, and before it was half gone I was able to go to my work in the mines. Now in regard to my eyes, as I lost my left eye, and about six months ago m right eye became affected with black spots over the sight as did the left eye—perhaps some twenty of them—but since have been using your Discovery they all left my right ey but one; and, thank God, the bright light of heaven is one more making its appearance in my left eye. I am wonder ully astonished at it, and thank God and your Medical Yours truly, HANK WHITE.

### A BOOK FREE.

We will mail to any address our book of cures, containing absolute proof that Consumption, Catarrh, Asthma and alled diseases are being promptly cured in all parts of the world.

AERATED OXYGEN COMPOUND CO., P. O. Box 1660. Nachua, N. H. BOSTON OFFICE, HERALD BUILDING. Oct. 24.

### Mrs. William H. Allen,

464 Washington Street, Providence, R. I., WILL hold Scances for Spirit Materialization, at the solicitation of manyfriends, Sunday ovenings, commencing Nov. lst, and Tuesday and Friday evenings at 7% o'clock also on the afternoons of the third Thursday in each month Oct. 31.

WALLACE SPOONER,
PRINTER,
17 Province Street, ... Bostom.
Spiritualistic Tracts, Circulars and Cards specially attended to. 26teow Sept. 5.

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These little Pellets are highly charged with healing magnetism and psychic force, through the powerful mediumship of DR HENRY ROGERS. They are positively beneficial to all sensitive people for curing disease and correcting morbid or inharmonious conditions of mind and body. Price 60 cents, postage from Free Sample to DR. HENRY ROGERS, 258 Columbus Avenue, Boston, Mass. Nov. 7.

### JAMES R. COCKE,

24 Worcester Street, Boston, Gives Sittings and Treatments daily from 9 until 5. Six Sit-tings for Development for \$4.00 in advance. PATIENTS VISITED AT THEIR HOMES.
Oct. 31.

### J. K. D. Conant,

TRANCE and Business Psychometrist. Sittings daily from 10 A.M. to 4 P.M. Séances Sunday evenings at 7:30; also Friday afternoons at 2:30. Psychometric Readings given by letter of Business Prospects, and if Clairvoyant Examination of Disease, state sex and sec. enclose lock of hair. Terms 22.00. 11 Union Park, Boston, Mass., between Shawmut Avenue and Tremont street. Answers calls to lecture, or hold Public or Private Séances. 2w\* Nov. 7.

#### SCHOOL OF SENSITIVES,

No. 671 Tremont, corner of Pembroke Street.

PRANK T. RIPLEY, Circles Tuesdays and Fridays, 8 P. M.;
Dr. Fred. Crockett, Healer, Psychic and Lecturer; Mrs.
T. E. Wetmore, Magnetic Healer and Trance Medlum. Lectures, Developing, Diagnosis, and all medial work forwarded to the best of my ability. SAMUEL BARKER PRATT.

Nov. 7.

2we

### Osgood F. Stiles,

DEVELOPING, Business and Test Medium. Sittings daily, from 9 A.M. to 5 P.M. Development of Medium ship a specialty. Test Circles Sundays and Wednesdays, 8 P.M., and Tuesday afternoon at 3. No. 8 Dwight street. Boston. Will be in Lynn every Friday and Saturday at No. 14 Pearl street.

### J. Rhind, Seer.

SITTINGS daily, with business advice. Circles Monday at 3 r. M. Advice by letter. State in own hand-writing, age and sex. Enclose \$1. 1664 Washington st. Nov. 14.

### Miss A. Peabody,

BUSINESS, Test and Developing Medium. Sittings daily. Circles Sunday, Thursday, evenings, and Tuesday afternoons at 3 o'clock. Six Developing Sittings for \$4.0. 1041 Washington street, opposite Davis street, Boston. Nov. 14.

#### Hattie C. Stafford, 53 East Concord Street, Boston,

SUNDAY, Thursday and Saturday, 2:30 P. M.: Wednesday 8 P. M. Newton Stansbury, Manager. 4w Oct. 24.

### Miss L. E. Smith, 344 SHAWMUT AVENUE, Test Medlum. Private Sittings by appointment. Circles Tuesday and Friday at 8, Wednesday 3 P. M. Will go out to hold Circles. Oct. 24.

Mrs. Walter S. Eldridge, M. D., MAGNETIC PHYSICIAN,

33 Shawmut Avenue and 75 Pleasant street, Boston. ov. 7. Dr. J. G. Bowman,

### MAGNETIC HEALER, 175 Northampton street, Boston Specialties: Rheumatism and Neuralgia.

Mrs. A. Forrester,

### TRANCE, Test and Business Medium. Also Magnetic and Electric Treatments, from 10 A. M. to 5 P. M. 181 Shawmut Avenue, one flight. Boston. 4w Oct. 24. Mrs. M. E. Johnson,

BUSINESS and Test Medium. Hours 10 A. M. to 9 P. M. Circles Thursday and Sunday evenings, 6 o'clock, Winter street, Room 6, Boston.

### Adelaide E. Crane, TEST and Business Medium. Magnetic Treatments. 8% Bosworth street, Room 4, Boston. Hours 9 to 5.

### Mrs. H. B. Fay, 17 APPLETON STREET, will commence Seances Oct. 22d. Thursdays and Saturdays at 2:30 P.M.; Sundays

Mrs. E. E. Welch, MAGNETIC Massageist, is located at 14 East Springfield street, Boston, Mass. Patients visited at their homes.

# MRS. SHIRLEY, Inspirational Speaker; also

11 Business and Health Psychometrist. Gives skitting dally. Circles every Friday evening, at 7% o'clock; 25 cents admission. Will answer calls to lecture. 13 Groton street opposite Dwight, Boston. 2w\* Nov. 7. opposite Dwight, Boston.

MRS. CHANDLER-BAILEY, 26 Cazenove street, Suite 8, Boston, near Albany R. R. Station, Columbus Ave, Magnetic Healing and Business Medium. Circles Monday and Saturday evenings and Friday afternoons at 3 o'clock. Platform test speaking.

MRS. H. W. CUSHMAN, Musical, Test and Business Medium. Six questions answered by mail, s1.00. Examination by lock of hair, \$1.00. Circles Wednesdays at 2:30, Mondays at 7:30. 7 Walker street, Charlestown. Sept. 26.

### Carrie M. Lovering, MAGNETIC PHYSICIAN, 246 Shawmut Avenue, Boston. Controlled by the late Lemuel Spear, lw\* Nov. 14.

#### Mrs. A. E. Cunningham, MEDICAL, Business and Tests, 247 Columbus Avenue, Suite 8, Hotel Waquoit, Boston. Nov. 14.

Miss Helen A. Sloan, MAGNETIC Physician. Vapor Baths. No. 178 Tremont Street, Boston. 2w Oct. 31.

#### Miss J. M. Grant, TRANCE MEDIUM, No. 8½ Bosworth street, Banner of Light Building, Boston. Nov. 7.

Maud Jones Gillett,

### INDEPENDENT SLATE-WRITER, 27 Worcester street Boston. Hours 10 to 4. 4w Oct. 31. Dr. Fred. Crockett,

Magnetist, Moody House, 1202 Washington street, Boston. Nov. 14.

# MRS. LOOMIS-HALI, Test and Business Medium; Massage Treatment. Sittings daily. Six questions for 50 cents. 128 West Brookline st., Suite 2, Boston. Nov. 14.

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Bept. 26.

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Nov. 7. Studio 17 East Canton Street, Boston. MAGNETIO, Massage and Turko-Russian Baths, 33 Boyl-ston street, Suite 6, Roston. 4w Oct. 24. MISS KNOX, Test, Business and Medical Medium. Sittings daily. 35 Common street, Boston.

MRS. J. C. EWELL, Inspirational and Medi-cal Physician, 542 Tremont street, cor. Hanson, Boston. Sept. 19. DR. A. H. RICHARDSON, Magnetic Healer, Waverley House, Charlestown. tf Sept. 26.

# TOUR Fiture Business Prospects, consult FRED A. HEATH, the Blind Medium. Enclose Postal Note for 50 cents, to register your letter, with lock of hair and stamp. Address 146 Abbott street, Detroit, Mich. No stamps taken. June 8.

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June 6. ja dringere obem

### Miscelluneous.



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The Noted Spirit Healer of the West! 25 years in Chleage; treats patients at a distance, however great the distance, withuniparalloled success.

All Persons, therefore, suffering from any chronic imalady or affilotion, and who wish immediate rolled and a permanent cure, are respectfully invited to call or write for Clairvoyant Diagnosis and reliable prescription; enclosing \$1.00, giving name in full, age, height and weight, color of eyes and one leading sympton. Address,

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is the most economical egg producing food in the world. It will double the num-ber of eggs, and make them 25 per cent. more fer-tile. Send stamp for cata-sologue. Name this paper.

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

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"The Discovered Country." A Response to Howells' "Undiscovered Country. 'Oceanides," A Psychical Novel.

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Contains Portrait and Life of Author, her method of going under Spirit Influence, twelve Lectures, selected Poems, and Communications from her Missionary Father and Mother, and other Guides.

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Oct. 24.

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The Sunflower insignia is the most significant emblem of modern times. Typical of the spiritual unfoldment of those who turn to the Sun of Truth.

Enamel and gold. Price 81.00. Profits go for the good of the Cause. O. D. HAINES, 28 St. Clair street, Rochester, N. Y., manufacturer. Liberal terms to agents. Sept. 8.

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Complicated Cases Cured when other methods fall.
Patients at a distance successfully treated. DR DAKE has no peer in his especial mode of practice. Send for Circular.

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Oct. 24. PROF. JOSEPH RODES BUCHANAN, M. D.

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A STROLOGICAL MEDIUM, 367 West 22d street, New York, 357 Columbus Avenue, Boston, Oct. 77th until Nov. 28th, 9 A. M. until 6 P. M.; also Tuesday and Friday evenings. Health and Business a specialty. Ask your Drugglist for Mrs. Webb's Magic Tea.

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PUBLIC SEANCE Thursday evenings. Lectures at
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Mrs. Stoddard-Gray and DeWitt C. Hough HOLD Materializing Scances Sunday, Wednesday and Friday evenings; Tuesday and Saturday, 2 o'clock. 323
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Oct. 24.

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Never returns. No purge. Nosalve. Nosalve. Nosalve.

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Oct. 24.

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

Dr. Willis claims especial skill in treating all diseases of the blood and nervous system. Cancers, Scrofula in all its forms, Epilepsy, Paralysis, and all the most delicate and compilcated 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. 3.

# RUPTURE A positive radical Cure at home. (Seal ed) Book giving full particulars Seal Free. Address DR. W.S. RICE, Box 93, Smithville, Jeff. Co., N. Y Sept. 19. 26teow

MARY C. MORRELL, Business, Prophetic and Developing Medium. Circles every Thursday even Ing. 161 Lexington Avenue, Brooklyn, N. Y.



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Thirty-nine songs. 150 pages. Paper, \$1; boards, \$1.25; cloth, gilt, \$2. An exceptionally fine collection of Sacred Solos, adapted for soprano, mezzo-soprano, and tenor voices. The songs are not difficult, and are of that high, dignified character

that always pleases singers who desire solos of this class.

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DIAL PLANCHETTE. This instrument has now been thoroughly tested by numerous investigations, and has proven satisfactory as a means of developing mediumship. Many who were not aware of their mediumistic gift have, after a few sittings, been able to receive astonishing communications from their departed friends.

their mediumistic gitt have, after a few stituings, been asie to receive astonishing communications from their departed friends.

Capt. D. B. Edwards, Orient, N. Y., writes: "I had communications (by the Psychograph) from many friends. They have been highly satisfactory, and proved to me that Spiritualism is indeed true, and the, communications have given my heart the greatest comfort in the severe loss, I have had of son, daughter and their mother."

Dr. Eugene Crowell, whose writings have made his name familiar to those interested in paychical matters, wrote to the inventor of the Psychograph as follows:

"I am much pleased with the Psychograph you seat me and will thoroughly test it the first opportunity."

Glies B. Steblins writes:

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NOTICE TO RESIDENTE OF CANADA AND THE PROVINCES.—Under existing postal arrangements between the United States and Canada, PlanCHETTES called the purchaser's expense.

# Banner of Pight.

BOSTON, SATURDAY, NOVEMBER 14, 1891.

MEETINGS IN BOSTON.

Swiritual Meetings are held at the Banner of Light Hall, 9 Hosworth street, every Tuesday and Friday atter-noon, Mrs. M. T. Longley occupying the platform J. A. Shelhamer Chairman. These interesting meetings are free to the public.

First Spiritual Temple, corner Newbury and Exeter Streets.—Spiritual Fraternity Society: Lecture every Sunday at 24 P. M.; School at 11 A. M. Wednesday evening Social at 7%. Other public meetings announced from platform. Mrs. H. S. Lako, regular speaker. T. H. Dunham, Jr., Secretary, 177 State street, Boston.

Dunham, Jr., Secretary, 177 State street, Boston.

The Boston Spiritual Temple, Berkeley Hall,
4 Berkeley Street.—Services 10½ A.M. and 7½ P.M.
5 sats free, Public cordially invited. William Boyce, President; L. U. Clapp, Secretary.

The Boston Spiritual Temple, Horticultural Hall, 100 Tremont Street.—Public meetings every Sunday at 10½ A.M. and 7½ P.M. Lecturer for Nov. 15th, Luther R. Marsh. Choice musical selections by Mrs. Mary Freuch and Albert L. Gardner, the celebrated cornet soloist. Richard Holmes, President; Hiram C. Young, Treasurer; Oscar L. Rockwood, Secretary.

The Echo Spiritualist Meetings. A margin Hall

The Echo Spiritualist Meetings, America Hall, 724 Washington Street.—Services every Sunday at 194 A.M., 3/2 and 7/4 F.M., and every Thursday afternoon at 3 o'clock; also the 2d and 4th Thursday evening of every menth services will be held of a religious and social nature. Will. A. Hale, M. D., Chairman.

Engle Hall, 616 Washington Street.—Sundays at 10 A. M., 2/3 and 7/4 P. M.; also Wednesdays at 3 P. M. F. W Mathows, Conductor.

College Hall, 34 Essex Street.—Sundays, at 10½ A. M., 2½ and 7½ P. M. Eben Cobb, Conductor. Alpha Hall, 18 Essex Street.—Services every Sunday at 10% A.M., 2% and 7% P.M.; also Thursday, 2% P.M. Dr. Ella A. Higginson, 7 Dwight street, Conductor.

Children's Spiritual Lycoum meets every Sunday at 10 4 A. M. In Red Men's Hall, 514 Trement street, opposite Berkeley. J. A. Shelhamer, President; Wm. P. Falls, Con-

ductor.

Dwight Hall Meetings—Tremont Street, near
Dwight Street—Mr. and Mrs. Perkins, test mediums, conductors. Sunday at 2½ and 7½ r. M.; psychic classes at same
hall Mondays at 2 r. M.; Saturdays at 2½.

First Spiritualist Ladies' Aid Society.—Parlors
1831 Washington street. Organized 1857; incorporated 1852.
Business meetings Fridays at 4 r. M. Public social meetings
at 1½ p. M. Mrs. A. E. Barnes, President; Mrs. A. L. Woodbury, Secretary.

Sunday Meetings are held at this place each week. Devel
oping Circle at 11 A. M.; speaking and tests 2½ and 7½ r. M

J. E. and Mrs. Loomis Hall, Conductors.

Commercial Hall, 604 Washington Street, cor-

Commercial Hall, 694 Washington Street, cor-uer of Kuceland...Spiritual meetings every Sunday at 194 A.M., 248 and 74 P.M. Thursday in Rathbone Hall, at 23 P.M. N.P. Smith, Chairman.

Templar Hall, 724 Washington Street.—Every Tuesday, at 2½ P. M., meetings for tests, speaking and psy-chometric readings. Mrs. M. A. Wilkinson, Conductor. Arlington Hall, 1125 Washington Street.—The Independent Spiritualist Club meels Wednesday afternoons and evenings. Supper at 6. Meetings at 8 r. m. I. G. Weilington, President.

The Ladies' Industrial Society meets weekly Thursday afternoon and evening, corner Washington and Dover streets (up one flight). Ida P. A. Whitlock, President; Mrs. H. W. Cushman, Secretary, 7 Walker street, Charlestown.

Chelsen, 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. The Cambridge Spiritual Society holds meetings Sunday evenings in Odd Fellows Halt, 548 Main street. H. D. Simons, Secretary.

First Spiritual Temple. - Last Sunday after noon, Nov. 8th, the services opened with an organ selection by Miss Helen M. Folger, the reading of se-

noon, Nov. 8th, the services opened with an organ selection by Miss Helen M. Folger, the reading of selected poems by Mrs. H. S. Lake, and some remarks by her in normal state, after which the entrancing intelligence spoke upon "The law by which different spirit intelligences operate the same medial organism." It was said in substance: "We come into so called mediumistic relationship by reason of mutual needs; or, in other words, a moral equipoise is sought both by 'operator' and 'snbject."

So long as any department of one's being is essential in its entirety to the native spirit's needed growth, no extraneous spirit can effect expression; hence, preceding mediumistic manifestation there will be likely to be 'vacancy,' and a recoil from present states. The chemical elements of the body are undergoing change, in obedience to the spirit states. The structure is being made to conform to the interior vibrations of the unseen agent. There is an adjustment of forces, an opening up of 'interiors,' a possession of nerve-centres. This manifestation is merely an expression of brotherhood, now a theory, but later, capable of scientific demonstration.

Terms like 'obsession' and 'insantly' signify to us weakness of spiritual purpose—a consequent derangement of external function. Both may be temporary, but each is ever the legitimate result of causes which, by the sense of spirit, may be traced. The great principle of justice is the generator of all manifestations, but is palpably and actively expressed in the use of one organism by different intelligences, very much as you make social interchange of services liere in earth relations.

Fear, hope, grief, love, sympathy, etc., severally attach themselves to the need of exercise in other spirits, and mingled results run through the channel—the instrument. To deflect the course of this spiritual current is to open up ways of weakness, disease, moral deformity, misery and death. The garment—body—and the occupant—soul—supplement each other, one converging power, the other diffus in matter; unconsciousness indicates non-unfoldment. Expression is soul-realization in body. The intellect perceives; it does not necessarily perform. All material states mean what is known as effort, hence unrest. Soul states mean balance, equipoise, knowledge (in the sense of realizing, without what are known as mental processes). This realization is difficult of attainment, but it is aided by conscious interchange with other 'spirits'; thus you come to sense universal needs, and as you grasp an idea of the remedy, or remedies, you chemically prepare the body for another's exercise. He or she 'comes' (that is, becomes the motor power), serves the purpose, the torce exhausts itself, and the union is dissolved. Sometimes the change seems suddenly effected, sometimes it appears to linger. Either state obeys the law of soul-need for all the participants in the manifestation.

manifestation.

To sum up. I may say that the law which governs the expression of several intelligences through one medial organism is the law of compromise, reparation and revelation."

Subject next Sunday: "Why do not Spiritualists More Generally Organize?" Psychic Class Tuesday evening, Nov. 17th. Usual Wednesday Evening Social. All invited.

evening, Nov. 17th. Usual Wednesday Evening So cial. All invited.

Hygienic Supper.—Wednesday evening, Nov. 4th, a large company attended the Hygienic Supper served by the ladies of the Spiritual Fraternity. The food was abundant and of the most excellent quality. Each dish had been carefully prepared, with the view of illustrating the principles of food reform, as entertained and advocated by Mrs. Lake and others connected with the Society, and who for several seasons have been laboring to establish these ideas. Service was rendered by a score of ladies, who did all in their power to entertain their guests and to bountifully supply their wants.

At the close of the supper all repaired to the Lecture Room, and the remainder of the evening was devoted to the discussion of vegetarian diet. Mrs. Lake introduced the subject, and was followed by a number of gentiemen and ladies who testified to the necessity for, and benefit of, the new system. The speeches were instructive and were varied with songs by "Topsy," who added greatly to the enjoyment and interest of the occasion. General satisfaction was expressed, and the company departed with good wishes for the work.

The Boston Spiritual Temple, Berkeley Hall.-Sunday, Nov. 8th, Mrs. C. Fannie Allyn occupled the rostrum at this hall at 10:30 A. M., speaking on subjects furnished by the audience; the lecture was highly instructive, and was one of Mrs. Allyn's

At 2:30 Mrs. Ada Foye occupied the platform, devoting the time to the answering of questions. Many investigators availed themselves of this opportunity of gaining wisdom. In the evening another, large company assembled to witness Mrs. Foye's remarkable phase of mediumship, in giving spirit descriptions, etc.; every name and incident cited was reported correct by the party receiving the message—some answering that it was their first message—through a medium. A young lady knowing nothing of Spiritualism was much affected at receiving the name of her sister who had passed to spiritilife. A gentleman who was present said to the Secretary: "This is my first experience in a spiritual meeting, but you may expect to see me here again next Sunday evening, for I am deeply interested in what I have just seen and heard." Mrs. Foye will be in Boston only three more Sundays, and all who have never witnessed her remarkable powers should come to Berkeley Hall during her engagement with this Society.

She will speak again from this platform Sunday, Nov. 15th, at 10:30 and 7:30; there will be no afternoon meeting on that day.

Benefit.—This good lady having kindly expressed a wish to give the Society a benefit during her sojourn with us, arrangements are now being made for this Benefit entertainment to take place on Wednesday evening, Nov. 18th, at No. 3 Boylston Place; good musical and literary talent will be secured. Let us liave a packed hall, and show our appreciation of Mrs. Foye's generous offer. Admission twenty-five cents.

The Helping Hand Society of the Boston Spiritual of gaining wisdom. In the evening another large

cents.

The Helping Hand Society of the Boston Spiritual
Temple had a pleasant meeting at its hall, 3 Boylston
Place, Wednesday evening, Nov. 4th. Miss Lucette of all in leavening strewhich there was a discussion on the Spiritualism of ernment Food Report.

Shakspeare, and many interesting remarks were offered. Remember this Boolety meets every Wednes-day evening, and all are invited to be present. PINK.

The Beston Spiritual Temple, Morticul-turni Hall.—Sunday, Nov. 8th, Mrs. Helen Stuart-The Besten Spiritual Temple, Berticaltural Hall.—Sunday, Nov. 8th, Mrs. Helen Stuartlitchings spoke on subjects furnished by the audience.
In connection with other themes, "Mediumship and
its Possibilities" and "The Power of Thought" were
the principal topics treated: I am a spirit (she said),
you are spirits. It is not so important to know who
says a thing, as that the information gained shall be
practical and applicable to daily life and future wellbeing. We are in the spiritual world now; each of us
lias our state or condition; we are living in the spirit;
we are like the spirits; we come in contact with them,
and are touched on two sides of our nature by the
higher or lower scales of a tune, the higher being one
of grand harmony, and the other being the touch of a
tone below, or of selfishness and inharmony, This
morning I teel in accord with all harmony, and am
touched by the influences just above me.

Spirits far advanced from us [she said] are several
octaves above us. We are often out of the laws of
harmony, but if we live the best we know, then are
we happy. If we Spiritualists who know we are surrounded by spirits could realize it, we would turn our
attention to better living; if we could realize that we
are not as good as we should be, we nover should try
to cover up our defects, but make ourselves clear to
ourselves and others.

I cannot believe in obsession on this plane. The intellectual portion of our make up, the brain forces,
occupy the upper story; we mostly live in the lower
one, and the upper is seldom visited. A man who is
by heredity out of tune, may be physically obsessed,
and may be on the intellectual plane filled by some
spirits who think they are only intellectual. Much
depends upon the quality of our own lives. Good
spirits seldom force themselves upon us.

Thought is the externalization of the great force
that rules the universe. You have thoughts; if they
are good they benefit others; we are living in a cur
rent of thought; our thoughts charge the atmosphere
around us; me ltichings spoke on subjects furnished by the audience.

Next Sunday Luther R. Marsh, Esq., of New York. will occupy the platform. Subject for the morning and evening address, "The Alphabet, and the Spirit

The Children's Progressive Lyceum met as usual in Red Men's Hall on Sunday morning, Nov. 8th. The order of exercises, varied in character, and high ly interesting in detail, proved not only entertaining.

The order of exercises, varied in character, and highly interesting in detail, proved not only entertaining, but very instructive to the large number of members and friends present. After the opening selection by the orchestra, and singing by the school, an invocation was delivered, which preceded the reading of an educational extract from a little work which has been given by the spirit world through one of its inspired mediums. A season of quiet discussion upon this lesson between each leader and her pupils was then in order, after which Mrs. Longley gave her regular ten minutes' explanatory talk to the school upon the subject of the morning's thought.

The Grand March, executed with nicety of skill, next came under review, and prepared the pupils to receive the further good things that were to follow. Miss Genevieve Handy—a young lady elocutionist of marked ability—favored the Lyceum with an effective reading, and Mr. Vigo S. Antgen executed a plano solo with brilliancy and power. Flossie Butler, in her usual inimitable manner, rendered "One of Christ's Little Ones," and Gracie Scales recited a beautiful little poem with a charming air. Sadie Stevens, Gladys French, Charile Hatch, Gretchen Stripp and Winnie Ireland recited their selections with appropriate gesture and expressive manner—each winning the approval of the interested audience, while little Lou Kivlan won the hearts of old and young by her sweet rendition of a beautiful song.

Conductor Falls presided over the session, and during the morning bad occasion to forcibly remark upon the practice of many Spiritualists of ignoring the Lyceum work, and of showing indifference to the spirit ual training of our young people. J. B. Hatch, Sr.—who was introduced as one of the oldest Lyceum Conductors—indorsed all that Mr. Falls had said, and hoped the time would soon come when all Spiritualists will see and fully appreciate the importance of Lyceum work.

Mr. Perkins, our California friend, announced this to be bis lest Sunday with ne you dead the be interede

and hoped the time would soon come when all Spiritualists will see and fully appreciate the importance of Lyceum work.

Mr. Perkins, our California friend, announced this to be his last Sunday with us, and said that he intended to start Lyceums in the West that should pattern after this Boston school, for it was the best of its kind he had ever seen. Mr. Perkins then, in an eloquent speech, testified to the good work our pupils are doing. "Some people," he said, "criticise the Lyceum exercises, and say they form only a light entertainment. They ask why you do not give something scientific and logical and philosophical to the children, and to the world. Now, I say, thank God for such entertainment as you have given this morning. Why, there is a whole sermon in the beautiful poem: 'The Launching of the Ship,' read by one of your pupils; and more true spirituality in that recitation, 'One of Christ's Little Ones'—so grandly delivered—than a whole bookful of science and logic might teach. These latter are all right in their way, but they do not contain the whole of life nor of instruction, by any means."

Mrs. Alice Waterhouse—of the Ladies' Ald—talked in a tender, motherly way, which interested the grown people, and charmed the little ones.

J. B. Hatch, Jr., Assistant-Conductor, made a few able remarks during the session, and Mrs. M. J. Butler gave a most encouraging report of the progress which herself and her aids are making in regard to the contemplated Fair.

A generous collection was taken.

Singing and a benediction brought the exercises to a close.

Lyceum meets at 514 Tremont street every Sunday

a close.

Lyceum meets at 514 Tremont street every Sunday at 10:45 A. M.

SCRIBE.

Dwight Hall .. - Last Sunday afternoon was party taken up in Conference exercises, Prof. Perkins leading with remarks upon "Practical Spiritualism."

He was followed by Rev. Mr. Beals of Brockton, Byron I. Haskell of Everett, Mrs. E. C. Luther, Dr. W. A. Towne, and Miss Jennie Rhind. An inspirational essay was read by Mrs. Fisher, Professor and Mrs. Perkins filled out the session with a large number of tests and astro-psychometric readings from date of birth, all of which were recognized and acknowledged. The time of the evening session was occupied by Mr. and Mrs. Perkins in readings, songs and a large number of tests and psychometric delineations.

Mr. and Mrs. Perkins in readings, songs and a large number of tests and psychometric delineations.

Mr. and Mrs. Perkins work together in perfect harmony, forming a dual power that greatly assists each in the exercise of their spiritual gifts, which are many. Mr. P. is a fine elocutionist and singer. Societies wishing for assistance would do well to give them a call. They expect to leave soon for the West, much to the regret of many friends they have made since coming to Boston.

F. W. JONES. leading with remarks upon "Practical Spiritualism."

Alpha Hall .- Dr. Ella A. Higginson, Conductor Sunday services Nov. 8th comprised instrumental and vocal music (the latter by two sweet singers from Revocal music (the latter by two sweet singers from Revere); invocation; Bible reading; remarks on health and the mission of Spiritualism by the Conductor; remarks by Mr. Eames, Mr. Quint, Mrs. Sarah M. Sawtelle and Mrs. Sarah Pierce; tests by Dr. Bell, and psychometric readings by Dr. Higginson. Sunday services at 11 A. M., 2:30 and 7:30 P. M. Mrs. Fairlanks Barton will preside at the plane next Sabbath evening. Diagnoses given free every Sunday at the morning service.

College Hall,-Nov. 8th Mr. Cobb opened the meeting in the morning with an invocation; Mrs. M. A. Chandler and Mrs. A. E. King offered remarks which were highly interesting; Miss Peabody, Mrs.



A cream of tartar baking powder. Highest of all in leavening strength.-Latest U. S. Gov-

Willard, Mrs. Nellie S. Thomas, Mrs. Leslie, Mrs. Odiorne, Mrs. Downing, Dr. Harding and Mrs. Huot gave psychometric readings and test delineations—all of which were promptly recognized by those present. Dr. Eldridge gave brief examinations and treatments in his usual efficient manner; Mrs. Issa Chandler concisoly answered questions on business, which were well received; Mrs. Stratton entertained the people briefly with character-readings, which were pronounced correct. Fina audiences were present throughout the day, the meetings being highly interesting and instructive.

1. L. C.

America Hall,-The Echo Spiritualists' Meetings. Last Sunday morning services, after singing, opened with an invocation and address by Dr. Hale

ings. Last Sunday morning services, after singing, opened with an invocation and address by Dr. Hale under control. His remarks were expressive of deep thought and touching points, their subject being in reference to the nature and purpose of the change termed "Death." Mrs. B. E. Rich and W. S. Eldridge, M. D., gave satisfactory tests and readings.

Afternoon.—Invocation and remarks by the chairman. Mrs. Chandler-Bailey gave a large number of psychemetric readings. Mrs. I. E. Downing was welcomed back to our platform after a severe illness. She made remarks of deep thought, and gave many tests in detail which were correct. Mrs. Jennic K. D. Conant gave tests and readings. Mrs. A. Wilkins offered remarks and gave many tests.

Evening.—Invocation by the chairman. Mrs. C. Bailey gave tests and readings; Mrs. M. A. Brown interesting remarks and tests. Dr. Fernald of Brockton offered remarks and tests. Dr. Fernald of Brockton offered remarks and tests. Dr. Hernald of Brockton offered remarks and tests. Thursday Nov. 12th, social dance from 8 to 12. Music by Peak's orchestra. Thursday evening, Nov. 10th, a benefit circle will be held in the parlors of Mrs. Conant, il Union Park, between Shawmut Ave. and Tremont street, at 8 o'clock, for Mrs. Fannie Hall, the well-known Spiritualist, and, for many years, door tender at the halls, who is in needy circumstances, and deserving the kindest consideration of the charitable minded. Among the mediums who will participate are Mrs. Downing, Mrs. Conant, Mrs. Wikins, Mrs. Chandler-Bailey, Dr. Hale and others. A large circle serving the Rindest consideration of the characterisminded. Among the mediums who will participate are Mrs. Downing, Mrs. Conant, Mrs. Wilkins, Mrs. Chandler-Bailey, Dr. Hale and others. A large circle is desired to assist a worthy woman in need and in trouble.

The Ladies' Industrial Society met as usual, Thursday, Nov. 5th, at Arlington and Irving Halls, corner Washington and Dover streets. A goodly number sat down to partake of the supper provided. At 7:45 the meeting was called to order by Mrs. Whitlock. After the reading of the several notices of other meetings, Mr. F. A. Wiggin of Salem, Mass., in well-chosen remarks entertained the company a few moments. Mr. Manning of Lynn gave two excellent recitations. Mrs. Helen Stuart Richings gave two selections which were enthusiastically received, showing how truly her ability and talent as an elocutionist, beside that of lecturer, is appreciated. Mrs. W. S. Butler took charge of the remainder of the entertainment, which was furnished by some of the Lyceum scholars. Each one who took part did so with commendable earnestness, and was fully appreciated by the large audience, applause being frequently awarded. It was an entertainment long to be remembered, and those who attend the Fair for the benefit of the Children's Lyceum, to be held in Mason & Hamiln Hall, Tremont street, commencing Nov. 23d, will be entertained by the members of the Lyceum each evening. At the close of the exercises Capt. Holmes moved a vote of thanks to Mrs. Butler, and all who had entertained the company. It is needless to say it was heartlly given. corner Washington and Dover streets. A goodly

given.

Nov. 12th the ladies propose to have a social dance from 8 to 10:45. Nov. 19th, at 6 o'clock, they will serve a Rainbow Supper, and at 8 o'clock Mr. Wiggin, a fine test medium, will hold a séance. Admission for the evening ten cents as usual.

MRS. H. W. CUSHMAN.

Eagle Hall .- After a praise service, the meeting of Tuesday, Nov. 3d, was opened by Mrs. Smith, followed by readings by Mrs. Stratton, Dr. Boyer,

followed by readings by Mrs. Stratton, Dr. Boyer, Mrs. Davis; tests, etc., by Dr. Coombs, Mrs. Bailey, Dr. Eldridge and Mrs. Wilson.

Last Sunday at 11 A. M. healing and developing circle. At 2:30 P. M. vocal duet by Mrs. Bishop and Nellie Carleton. Remarks, tests, etc., by Dr. Fernald, David Brown, Dr. Willis, Mrs. Smith and Mrs. Chandler Bailey. Song by J. Edward Bartlett. At 7:30 singing. Remarks-by Dr. Blackden; poem, read by F. W. Mathews. Tests by Mrs. Dr. Bell, Dr. Coombs and Mrs. Balley. Harry Vie being tied in the presence of the audience, was set free by spirit power. Meetings in this hall Wednesday at 3 P. M.; Sundays at 11 A. M., 2:30 and 7:30 P. M.

F. W. MATHEWS.

Templar Hall .- The increasing interest in these neetings resulted in a good attendance Tuesday, Nov. 3d. Many mediums cooperated with Mrs. Wilkinson in her good work. The feature of the afternoon was a demonstration of independent slate-writing by Mrs. Mott-Knight, under the supervision of a committee, which was satisfactory and convincing. The last hour was given up to an Indian camp fire and the Indian controls, Miss Jennie Rhind, Mrs. J. C. Wilson and many others taking an active and enthusiastic R

Ladies' Aid Parlor .- Last Sunday the developing circle was well attended and the results satisfactory. The afternoon meeting was opened by singing, followed by remarks by the Chairman, Mrs. E. M. Shirley and Mrs. Leslie, and readings by Mrs. Loomis Hall. The evening session opened with singing by Miss L. A. Bean. Remarks by the Chairman, Mrs. E. M. Shirley and Mr. Heath. Readings by Mrs. Loomis Hall. J. E. Hall, Cond.

BEECHAM'S PILLS cure Billous and Nervous Ills.

### MEETINGS IN NEW YORK.

The First Society of Spiritualists has moved from Adelphi Hall, and will hold its meetings the coming year in a new and spacious hall in the Carnegle Music Hall Building, between 5 th and 57th streets, on Seventh Avenue; entrance on 57th street. Services Sundays, 10% A. M. and 7% P. M. Henry J. Newton, President.

Kniekerbocker Conservatory, 44 West 14th Street.—The new Society of Ethical Spiritualists holds meetings every Sunday at 11 A.M. and 8 P.M. Speaker, Mrs. Helen T. Brigham.

Arcanum Hall, 57 West 25th Street, N. E. cor-er 6th Avenue.—The Progressive Spiritualists hold ser-tices every Sunday at 3 and 8 P. M. Mediums, Spiritualists and investigators made welcome. G. G. W. Van Horn, Con-

Adelphi Hall, West 52d Street, East of Broadway.—Meetings will be held here regularly on Sundays, J. Wm. Fletcher (268 West. 43d street) being the settled speaker. The Psychical Society meets every Wednesday even ing, at Spencer Hall, 114 West 14th street. Good speakers and mediums always present. Public cordially welcomed. J. F. Snipes, President, 28 Broadway.

The First Society of Spiritualists.-Last Sunday Mrs. Clara H. Banks spoke in the morning upon 'Obsession." The lecture was logical, instructive

day Mrs. Clara H. Banks spoke in the morning upon

"Obsession." The lecture was logical, instructive
and impressive, and delivered with much force and
commanding oratory.

At the afternoon meeting for manifestations, Mr. L.
O. Robertson acting as President, Mrs. Banks opened
the meeting with timely remarks on spiritual truths.
Mr. Watter Howell made fitting remarks, following
the same line of thought.

Mr. Henry J. Newton spoke upon the organization
of the Theosophical Society, saying that every Theosophist that writes on the subject of Theosophy writes
differently from the one that writes before him. He
spoke emphatically, and seemed to have substantial
evidence to sustain his position.

In the course of Mr. Newton's remarks he introduced the book of records of the Society. This book
is a substantial, leather-bound-one, with title printed
on the cover as follows: "Preamble and By-Laws of
the Theosophical Society."

The Preamble covers seven pages, closely written,
and the By-Laws have seventeen chapters, covering
sixteen pages of the book. Then follows the Piedge of
Secrecy, signed by fifty-five members. The first page
has the names of the officers and council as follows:
President. Henry S. Olcott; Vice-Presidents, S. Pancoast, M. D., George Henry Felt; Corresponding Secretary; Mme, H. F. Blayatsky; Recording Secretary;
John Storer Cobb; Treasurer, Henry J. Newton; Librarian, Charles Sothern; Counselors, Rev. J. H. Wiggin. Mrs. Emma Hardings Britten, R. B. Westbrook,
C. E. Simmons, M. D., Herbert D. Menachest. Counsel to the Society, Wm. Q. Judge. Organized in the
city of New York, October 30th, 1876. I copy the first
two paragraphs of the Preamble:

"The title of the Theosophical Society explains the
object and desires of its founders; they seek to obtain
knowledge of the nature and attributes of the SupremoPower and of the higher spirits by the ald of physical
processes. In other words, they hope that, by going
deeper than modern sclence has hitherto done into
the esoteric philosophies of an

mor creed."

Mr. Newton said he did not consider he was violating the pledge of secrecy, as the oblivary notice had been read a long time ago.

Mrs. M. R. Williams made some remarks on the subject of "Theosophy," and regarded it as a dead issue. Mrs. Williams made an appeal to the audience in behalf of mediums that are in need, directing attention particularly to Mrs. Maggie, Fox-Kane and Dr. Henry Slade.

Gen. Bullard of Saratoga made remarks, in the

course of which he commended the lecture of Mrs. lianks in the morning in very complimentary terms. Mrs. Banks discoursed in the evening, her theme being "Found in Your Places." The lecture was elequent and profound, and loudly and frequently applicated. Mrs. Banks will speak at each session next Sunday. Miss Maggie Gaule will give tests.

\*\*New York, Nov. 8th., 1801.\*\*

The New York Psychical Society, in its new quarters, Spencer Hall, 114 West Fourteenth street, had a very lively session on Wednesday evening, Nov. had a very lively session on Wednesday evening, Nov.
4th, with the combined efforts of Mr. Train, Prof. J.
W. Cadwell and Mr. J. W. Fletcher. As an irrepressible magazine of wit, Mr. Train amused the "spirits
in the flesh" for over an hour with his ready retorts,
and fearless comments on Men, Women and Things.
Prof. Cadwell, a man of long experience in the field
of Hypnotism, and an honest worker for both worlds,
continued his very successful control of mind and
matter, preparatory to development of mediumship.
Mr. Fletcher followed, with remarks in review of Mr.
Train's sentiments, and will hereafter, until further
notice, address the Society and the public each
Wednesday evening, devoting most of the time to personal tests through psychometry, clairaudience and
clairvoyance.

J. F. SNIPES.

#### Cleveland (O.) Notes. To the Editor of the Banner of Light:

Ohlo, as well as Massachusetts, has just had an election; now that it is over, politics will, for a time subside, and other matters receive attention.

The Salvation Army.—At present the city is in dan-ger of being captured by it through the arrival of heavy reinforcements, such as La Marchale Cather-ine Booth-Cilbborn, Commander Ballington Booth and Mrs. Major Stillweil and staff. Large audiences have attended their three days' meeting in Music Hall, and they have been quite successful in raising funds for the army.

Mrs. Major Stillweil and staff. Large audiences have attended their three days' meeting in Music Hall, and they have been quite successful in raising funds for the army.

West-Side Advance Thought Spiritual Society, which meets at 501 Pearl street, dedicated its new hall Sunday, Oct. 28th, with appropriate exercises. The Hon. 8. E. Adams, the able criminal attorney, addressed the friends on "Reincarnation," quoting extensively from the best known defenders of that theory, and Sunday, Nov. 1st, the well-known and able exponents of our philosophy, Hudson and Emma Tuttle of Berlin Heights, spoke to them, Mr. Tuttle taking for his subject "First Lessons in the New Philosophy." The officers of this society have manifested much public spirit in their efforts to build it up.

Cleveland Progressive Lyceum.— The celebrated author and poetess also attended the Lyceum session and made it particularly interesting to the children and the many visitors present. She told of the origin of the Sunday school and the evolutions it has passed through, ending in the C. P. L., the most liberal of all. Mr. T. drew a fine lesson from the exercises and mottoes given, it being Harvest Sunday. In the evening at Memorial Hall both spoke again. Mrs. Tuttle, after singing, read from Mrs. Nettle Colburn Maynard's work "Was Abraham Lincoln a Spiritualist?" and spoke of her and her husband's recent visit to that invalid medium's home in a very touching manner. (I might observe in parenthesis that after reading this book, and appreciating the lucid proof it furnishes that Lincoln was a Spiritualist, I have taken the general agency for its sale in these parts.) Mr. Tuttle took for his theme "The Harvest," and his treatment of it was one of his best efforts; both the Cleveland Leader and Plain Dealer gave full synoptical reports, the former occupying two columns.

Lyceum Socials, first and third Fridays of each month, took place Nov. 6th. Memorial Hall was filled to its utmost capacity. The ladies of the Good Samaritan Society furnished light ref

riends.

Lyceum Benefit Entertainment.—The well known musical Fischer family of this city have tendered the Lyceum a complimentary benefit, and active preparations are being made to that end under the direction of Miss Emma Fischer. The entertainment will in all probability take place in three or four weeks at the Lyceum Theatre. The C. P. L. is just now "booming" under the leadership of Mr. Charles Collier, Assistant Conductor. The infusion of more youthful blood into the various offices is having a very beneficial effect. Fraternally yours, Thomas Lees.

Nov. 7th, 1891.

NEW YORK. NEW YORK.

Albany.—Bishop A. Beals has just closed a month's engagement with our society. He lectured twice each Sunday during October. We consider him a most logical and profound speaker, as well as a gentleman in every sense of the word. Few if any speakers excel him in earnestness and zeal for the upbuilding of true and pure Spiritualism, and although he has nothing sensational in his style of lecturing, he attracts the better class of thinkers. The psychometric readings he gave were quite remarkable for their accuracy.

Owing to lilness Prof. Roseo of Providence, R. I., requested his engagement cancelled, which was granted with great reluctance on our part, as we had counted on him to do a great work for the Cause this month. Consequently we have to fill our rostrum with home talent, of which there has been quite a development during the past year. In fact we can get along quite well for a month or two at a time if no outside speakers are to be secured. Mr. J. C. Rowe, Jr., of Utica, Dr. M. Carl, W. H. Harris, Hon. D. J. Norton, and several other local speakers frequently occupy the platform very acceptably.

We anticipate a good time during December; Mr. F. A. Wiggin will be the speaker, and if we can judge by the success he met with when here last spring, we will have a revival and shaking up of the dry bones in Albany.

The one great thing that is lacking among Spirit-

by the success he met with when here last spring, we will have a revival and shaking up of the dry bones in Albany.

The one great thing that is lacking among Spiritualists is harmony. After about five years' experience as one of the leaders in this city, I think the only solution of the question of organization is to "agree to disagree." There will be differences of opinion as long as the world stands, and why not accept this fact as conclusive? Now, why may not this be the very element necessary to success in organizing? Let each of the various schools of opinion form a society, independent of each other as to details, then let all the societies unite together in hiring halls, speakers and defraying other expenses. Thus the element of discord may eventually form our greatest strength. In no other way can we unite so as to present the strongest front to our opponents.

There is a good opportunity for a physical medium of good reputation to do well in Albany. We lack mediums of this kind, and many persons are eager for phenomena.

Nov. 8th, 1891.

Treas. Spiritual Alliance.

CALIFORNIA.

Onkland.—The new Society which was recently formed in Oakland is a success in every way. Its regular meetings are all well attended; last Sunday afternoon we had many excellent test mediums and speakers on the rostrum, and the exercises were of great interest. In the evening Mrs. Harland of San Francisco delivered an eloquent lecture on "Spiritualism," and gave tests. The members of the Society are jubilant.

All mediums visiting the Pacific coast are cordially invited to come and see us. We meet at Native Son Hall, 918 Washington street, Oakland, Cal.

K. THOMPSON, Sec'y Mission Spiritual Society.

Nov. 2d, 1891.

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CONNECTICUT.

Norwich .- Sunday, Nov. 8th, Mrs. R. S. Lillie continued her ministrations for the Norwich Spiritual Union, giving two excellent addresses. The afternoon subject, "What Positive Evidence Does Spiritualism Give of Immortality and Spirit-Communion?" carried us back to the little hamlet where were heard the sounds which proved so joyful to all who had loved ones "gone before." To-day [said Mrs. Lillie] no one can dispute the assertion that innumerable witnesses are prepared to give their testimony to the world, in proof positive of the communion between spirits and mortals. Observe the literature of the day. On every hand we find indisputable evidence of spirit-communion. Let any who have not received positive evidence look up higher, for there is a cloud of witnesses on every side. Let them look at the vital questions of the hour, and find, if possible, any one of importance that Spiritualism has left untouched. Modern Spiritualism has established in this age, by proof positive, the fact that "Death is but the gateway to life eternal."

The evening discourse upon "Spiritualism as a Humanitarian and Progressive Religion" was a continuation of the afternoon address. Aniappreciative audience was in attendance.

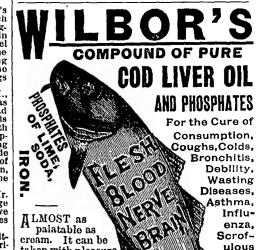
Mr. Lillie adds much to the interest of the services by his finely-executed solos.

MRS. J. A. CHAPMAN, Sec'y. no one can dispute the assertion that innumerable



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cream. It can be taken with pleasure by delicate persons and children, who after using it, are very fond of it. It assimilates with the food, increases the flesh and appetite, builds up the nervous system, restores energy to mind and body, creates new, rich and pure blood: in fact, rejuvenates the whole system. This preparation is far superior to all other preparations of Cod Liver Oil: it has many imitators, but no equals. The results following its use are its best recommendations. Be sure, as you value your health, and get the genuine. Manufactured only by DZ. ALYE B. WILEGE, CHEMIST, Boston, Mass.

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