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Original Essay.

The Spiritual Facts of the Ages. A Series by Dr. F. L. H. Willis.

NO. XIX-FROM THE THIRD CENTURY TO THE DAWN OF MODERN SPIRITUALISM.

(CONTINUED.) O rich is the history of Roman Catholic mediums with the proofs of our position,

that we feel constrained to devote one more chapter to a narration of their remarkable gifts. One of the sweetest and loveliest characters

that illumines the past was St. Theresa. She possessed a rare blending of sweetness and strength, devotion and courage, tenderness and humility. She possessed keen wit, a lively imagination, and so rare a maturity of judgment that she was looked up to as an oracle.

She was a remarkable medium for almost every phase of manifestation. She had visions, and trances, and ecstasies, and was often levitated, sometimes in public; but these public manifestations were so painful to her, so shocked her sense of modesty and humility, that she earnestly prayed they might cease, and her prayer was granted. She possessed, too, remarkable healing gifts. A little child was crushed by a falling wall. Bleeding and senseless, showing no signs of life whatever, he was taken to St. Theresa. She took him in her arms, and sent forth her whole soul in sighs and prayers, and in a few moments returned the boy to his mother sound and well. She was clairaudient, often hearing spiritvoices. Sometimes they seemed objective, during life, and at her tomb. and again they seemed to come from the very centre of her own soul. In the latter experience they seemed even more distinct and clear to her than the sounds that struck upon

Like many mediums of the present day, she was grossly slandered and abused; but she counted it all joy to suffer on account of her faith. She triumphed over her traducers, and the beauty of her character shone forth with all the greater lustre.

St. Thomas of Aquinas was of royal lineage He was nephew of Frederick I., and cousin of the Emperor Henry VI. From his childhood up he was a rare sensitive, and exceedingly susceptible to spirit-influence. He won all hearts by the sweetness of his character and the great beauty of his life. His greatest delight was to minister to the poor who thronged to the regal bounties placed at his disposal. He would even deprive himself of his meals in order to have the satisfaction of giving them to the poor.

In his seasons of spiritual exaltation, his face would shine like the Nazarene's on the Mount of Transfiguration, and seemed to emit scintillations of light that formed a luminous halo about his head. We have noted this phenomenon from the earliest times. We claim it was the light of the divine, the radiance of the spiritual shining through the walls of flesh, making them luminous with the light of the inward glory. When engaged in acts of devotion he was several times seen raised from the ground, thus affording us another illustration of the phenomenon of levitation. On one occasion, while at prayer before a crucifix, a spirit-voice was distinctly heard by those around him as if coming from the crucifix. Frequently, while preaching, his countenance would glow with the fervor of his exalted inspirations, which would be marked with such sweetness and pathos that his whole audience would be moved to tears and sobs, and he would have to stop to allow them to recover themselves.

On coming out of St. Peter's Church one day after he had preached one of these deeply affecting sermons, a suffering woman pressed forward and grasped within her hand the hem of his robe, and was cured of a cruel infirmity she had been afflicted with for years.

He died a beautiful death, beloved and lamented by all who had known him. An immense concourse of people attended his funeral, at which many marvels of healing ocourred. Many cities begged the custody of his body, but it was given to the Order of the Dominicans, and by them carried to Thoulouse. As it approached the city a hundred and fifty thousand people came out to meet it, and here again many authenticated wonders of healing occurred. It was buried with great pomp in the Dominican church at Thoulouse, and a stately mausoleum with a costly shrine erected

hönor her mediums: " a start of the collins." The same publication is the galactic both the collins.

St. Cunegundes was of noble birth. She was | tered to him. That night a spirit appeared to one of the purest and loveliest characters that him, and cured him by a touch when he was make luminous the page of history. Her father was Sigefried, the first Count of Luxembourg. Her mother was a woman of saintly life and great spiritual devotion. From her earliest years she was reared in an atmosphere of tender, trusting piety.

She grew to be a beautiful young woman, charming in manner, and richly endowed with every gentle grace and virtue. She was married to Henry, the Duke of Bavaria, a man whose whole life was so rich in all that is noble, good and true, that he was called St. Henry. On the death of the Emperor, Otho III., he was chosen King of the Romans, and was crowned at Mentz, June 6th, 1002.

His wife was crowned at Paderborn about the same time, and two years later accompanied her husband to Rome, where together they received the imperial crown from the hands of Pope Benedict VIII., thus attaining the summit of human exaltation. But, as Empress, she was the same sweet, simple, devout character she had ever been. Human greatness, the pomp and splendor of royalty, had no charms for her. She had but one hope, one desire, one ambition, and that was to serve the Highest by a life of purity and goodness, devoted to the service of humanity.

An exceptional fact is prominent in her life. Before her marriage, by the full consent of her betrothed, she made a solemn vow of virginity. But there is no life so pure, so true, so selfsacrificing that may not be assailed by calumny. She was accused to her husband of having been false to her vow. His fears and his suspicions were aroused, and to prove her innocence she walked with naked feet over red-hot plowshares unharmed; but one of the many fire-tests of the ages. We shall find even this most wonderful manifestation paralleled in our own day.

In 1024 the Emperor died. Previous to his death she was herself dangerously ill. She made a vow to found a monastery if she recovered. This vow she fulfilled, and gave the stately building to the nuns of the Order of St. Benedict. Then she laid aside her garments of state, put off her imperial robes, bestowed what little property she had left in charity, clothed herself in the garb of a religious mendicant, and devoted the remaining fifteen years of her life to deeds of benevolence and kindness to all sufferers with whom she came in contact.

Nearly two hundred years after her death she was solemnly canonized by Innocent III. for the purity and devotion of her life, crowned as it was by the rich gifts of the spirit, attested in many marvels of healing

St. John Francis Regis was born of noble parentage in the seventeenth century. He was a very remarkable medium. All through his childhood he gave evidence that he possessed a keenly sensitive, mediumistic temper-

He recognized the control of an individual spirit whom he designated as his "good angel." To this guiding influence he devoted his life. By his unselfish devotion to the poor and suffering, also by his great sweetness and tenderness of nature, he endeared himself to every one with whom he came in contact.

He was a remarkable inspirational medium, and when the fire of inspiration was upon him. there was no resisting the earnestness and force of his fervid appeals. His glowing words, now tender and pathetic, again fierce and impassioned, burned their way into the hearts of his hearers, moving them to tears or filling them with exaltation. At such times his countenance was like that of an angel of light, radiant, ecstatic, transfigured. He seemed like an incarnation of all that was most exalted, most spiritual and divine.

The signs of his mediumship were most abundant and most striking. He had ecstasies and trances and visions. He heard spirit-voices speaking to him words of comfort, of commendation and of cheer.

It was his delight to go among the sick poor, many of whom he healed by touch and by prayer. From many places he banished drunk enness, licentiousness and profanity by the force of his spiritual presence, even as the sun banishes the shades of night, completely renovating the moral atmosphere of whole villages. He declared war against vice and ignorance wherever he went, and so great was the power of his eloquence, and the purity and beauty of his life, there was no resisting his appeals. He greatly endeared himself to the pulses common people, and died lamented and beloved by all classes.

Ignatius of Loyola, founder of the powerful Order of the Jesuits, an Order that has wielded a terrible power in the world, was one of the most remarkable mediums history gives us any

Thus did the Catholic Church revers and Peter it was believed that he could not live

almost in extremis.

Loyola believed this to be the spirit of St. Peter. When the vision left him his pains were gone, he was out of danger, and soon began to feel returning strength. He believed his cure to have been miraculous, and from this time the whole tenor of his life was changed.

He began reading religious works, especially 'The Life of Christ" and "The Lives of the Saints." He became thoroughly absorbed in the latter, and so fascinated he could not lay it aside. He spent whole days in the study of these lives. Their wonderful revelation of spiritual laws, of mediumistic forces, made the profoundest impression upon him. These saintly men and women were human, like him self. Possessing a nature like his own, they yet gave expression to heroic actions, to beneficent deeds, to marvelous spiritual powers. might not he do what they did?

This question dominated his mind until a new ambition began to fire his soul. He would emulate these noble men and women. He would, like them, devote his life to humanity and cultivate the gifts of the spirit. Then came up his worldly ambitions; his love of fame, position and military renown; and stronger than all else was the thought of a fair and noble lady to whom he had pledged his love and fealty.

At last "impelled," as he says, "by an inward instinct," he formed a solemn resolution to follow in the footsteps of the saints and devote himself to the service of Christ.

One night, while engaged in fervid prayer before an image of the Virgin Mother, he solemnly consecrated himself to a saintly life, and vowed eternal fidelity to his Lord. This act of consecration was immediately followed by a powerful manifestation of the spirit. The whole place was suddenly shaken, the wall of

whole place was suddenly shaken, the wall of the chamber he was in was rent, and the glass in the windows badly broken.

Then followed his remarkable life, abounding in spiritual phenomena. His visions, revelations and seasons of spiritual exattation, in which he seemed divinely illuminated, were daily experiences. Ozzes, a friend and companion, died, and he saw his spirit surrounded by scintillations of light bette to heaven by angels. Soon after, while attending mass, he says: "A band of blessed spirits presented themselves to my sight, in the midst of whom Ozzes shone with a beauty surpassing all the rest."

He was often seen, while absorbed in his devotions, elevated from the ground. At the time of his canonization there was abundant testimony to his remarkable gifts from most authoritative sources. His face often radiated a celestial glory that made it luminous. Flaming tongues were seen to rest upon his head, answering the description of the tongues of fire that rested upon the heads of the mediums at the early Pentecostal gathering when the spirit was poured out upon the assembled multitude soon after the crucifixion of the Nazarene. He was a remarkable clairyoyant and healer. He read men's minds as one reads books, and his wonderful powers of healing were manifested in making the blind to see, the deaf to hear and the lame to walk; in restoring sufferers who were in the last stages of hopeless disease, curing paralytics and healing formidable sores by the touch.

After his death his body was seen by many to be luminous with light, and spangled all over with brilliant points of light like stars.

As we have said before, in all cases of canonization in the Catholic Church, it is an establishment.

lished fact that every event in the life of the proposed candidate bearing in the slightest degree upon the so-called supernatural or miraculous is submitted to the most rigid scrutiny. The witnesses are compelled to pass through an ordeal of cross-questioning and such a sifting of their evidence that unless strong in the consciousness of their own integrity and the entire truthfulness of their narrations, they would shrink from it in despair.

This brief sketch gives but a very imperfect idea of the wonderful mediumship of this remarkable man. He was the founder of the Order of Jesuits, or Sons of Jesus. As the idea was inspired in his mediumistic brain by his was inspired in his mediumistic brain by his controlling influences, it was a most exalted one; a noble plan to carry on the beneficent work of the Nazarene for the healing of the moral and physical infirmities of the race and its elevation to a higher plane of life.

In its incipiency a pilgrimage to the Holy Land was planned—a mission for the conversion of the Moslems, but a war broke out with the Turks and all access to the Holy Land was

the Turks, and all access to the Holy Land was shut off, and Loyola and his associates concenrated their efforts upon an organization of far

wider scope. Ad majorem Dei gloriam (To God's greater glory), was their chosen motto. The Society was practically inaugurated at Rome in 1540 by the election of Ignatius as its first general. He instituted a system of discipline for those who wished to become members that evinces a profound knowledge and appreciation of the human heart, its religious instincts and im-

The whole object of this system primarily was to mold the individual character to habits of practical piety and personal holiness. But after the death of Ignatius, the Society fell into the hands of unscrupulous leaders, and became one of the most terrible foes of religious and political liberty the world has ever

most remarkable mediums history gives us any account of.

He was born in the fifteenth century, in the Castle of Loyola, overlooking the Bay of Biscay, in Guipuscoa, Spain. In his boyhood, being of noble birth, he was sent to the Court of Ferdinand, where, amid brilliant surroundings, he became a courtier, a soldier and a gallant.

While valiantly engaged in defending a fort ress against the assaults of the French army, he was struck by a cannon-ball, which broke is that, after it had reunited, it had to be broken a second time, and re-set. Violent a fever, extreme weakness and other dangerous symptoms supervened, and his life was despaired of. On the eve of the feast of St. Peter it was believed that he could not live till morning, and the sacrament was administration. known. The term Jesuitical has become the synonym

Literary Peyartment.

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 V - CONTINUED. "A Cup of Water."

"Amy Lester, come back! Come back this noment!" cried Mrs. Royce in affright. But Amy heeded her not.

'Come back, I say. Oh! what shall I do? Her mother will be very angry with me about her-and Mrs. Lester is a lovely woman, and such a good Christian! She is a pattern for the whole church." Saying this, the lady closed the door and went back to the drawing room.

Meanwhile Amy had overtaken the drooping figure: "Oh!" said she with a sob, "what will you do? Where will you go?" And then grasping her hand she drew her forcibly into an unfinished building that was being erected as a sort of summer kitchen and store-house. It had just been plastered, and a fire had been lighted in an open fireplace to dry the plastering. A large settle had been drawn up before the fire, for some of the workmen had gotten wet; but they were all gone now to the barn to look after the horses. So they were alone.

Amy never opened her lips, but commenced to help the sufferer as fast as her little hands could work. She wrapped the infant in her warm, dry shawl, and assisted the mother in drying its clothing and her own by the heat of the burning logs; and when at last the baby lay sleeping in comfort, the wanderer told her sad story: Of a respectable family in the immediate neighborhood, she had been allowed by her father (a widower) to enter the home of the local minister as a servant; a mutual attachment sprang up between herself and the pastor's son (for whom he cherished great expectations), and the young couple looked forward to a speedy union-when, the father becoming aware of her condition and the plans of his son (so disappointing to himself), drove her away from the parsonage with the most opprobrious epithets, as "a scarlet woman of Babylon," threatening her with the direct conshould she return to the house, or their acquaintanceship be in any way maintained: She had never seen the pastor's son since.

Amy went and knelt down by little Willie, kissed and gazed with weird eyes on the sleeping face of the child. The baby was very beautiful, after a dainty ethereal style. His little face was waxen, with pale blue circles beneath the eyes. When the eyes were open they were large, blue and starry, but not gladsome; he looked at one as though he would ask why he was ever sent into a world of error; he looked as though he had lately come from a brighter world, and was a stranger to this one in which he found himself, and meant soon to return to that other world. His soft flaxen hair lay in little rings all about the perfect head and blueveined forehead. His hands looked like little pearls.

Amy gazed, and kissed the little pale cheek again and again.

"Amy," said the young mother, "I love you more than I can ever tell you, because you have been good to my baby and perhaps saved his life. I will never forget it, dear little Amy. and when we are both grown to be big women. I shall repay you for all your loving kindness. And now, good-by; for I must go. The rain is over and the sun is coming out. Here is your shawl; Willie's things are dry."

But Amy wrapped the shawl around the baby, for it was not dressed warm enough, saying: "I shall give Willie the shawl. I do not need it. I have a cloak. Willie needs it more than I do."

The sun was now getting low, and the air was a little chilly after the rain. The mother looked at the frail little baby and her natural love conquered. She again wrapped the shawl around Willie, saying:

"Amy, I will send you the shawl the first chance I get. 1 will only borrow it." And then she held the baby for Amy to kiss; and kissing the little girl herself, she stepped forth and wended her sorrowful way to the poorhouse on the hill, which could just be seen in the distance.

Amy ran home as fast as her little limbs could carry her, and the next chapter will tell the reader what happened to her afterward.

CHAPTER VI. The Whipping.

Reaching home, Amy put away her hat, and taking little Louis in her arms, she seated herself in a low rocker and commenced singing a soft lullaby.

"Amy," said Mrs. Lester, "where is your shawl? I dld not see it on your arm as you came in."

Amy explained that she had given it to the

child—as just described. "You have given your pretty new shawl to

that oreature's child? Is that what you moan to tell me, you bad, naughty, wicked girl? Oh! what am I to do with you? I shall never be lie?"

able to make anything out of you, and I was beginning to have such hopes of you!" and Mrs. Lester shed tears of grief and disappointment over her strange and wayward child.

"Amy," continued Mrs. Lester, "this is more than I can bear, and I shall tell your father, and have you punished." When Mr. Lester came in to tea Mrs. Lester

told him of Amy's misdoings. He sternly looked at Amy: "My girl," said he, "I have a long account to settle with you, and I do not intend to spare the rod and spoil the child. 1 will teach you not to give away your shawl to a tramp and beggar, or to her brat. I will teach you not to tell falsehoods at school, and when your mother tries to make a good Chrisian girl of you, to talk about hating God, and refusing to say your prayers. I will teach you not to go out on the veranda, and stay till midnight, when your mother supposes you are abed and asleep, and then to tell a cock-and-bull story about some lady coming out of the sky. Yes, I will teach you not to do all this, my girl-never to do these things again! Do you see that clump of willows out there? Well. you go out directly, and break off five or six long branches, and bring them to me."

Amy did as her father bade her, and soon brought in six long slender switches. Mr. Lester took out his knife, and trimmed them up. Amy watched him with a strange fascination.

"Now," said he, laying the branches on the mantel, "eat your supper and go to bed; in the morning I shall break every one of those sticks about you.' Amy pretended to eat her supper, but could

not swallow. She went to bed with a sick heart and aching head. She scarcely closed her eyes, but lay wildly tossing about in terrible dread of her punishment. The next morning, as soon as breakfast was

over, Mr. Lester took down the sticks, and sequences to herself and the father of her child and the other children might not hear her screams, he whipped her until the sticks were all broken, and the little dimpled shoulders, arms and face were all covered with livid

"Now," said he, "take your Bible, and go up-stairs!-you will not go to school to-dayand read your Bible, and pray all day that God and his holy Christ may forgive you your wicked ways, and make a good Christian girl of you."

Amy shed not one tear, nor made the slightest sound. Her face was pale as death, and her eyes glowed with a deep blue flame, as she passed through the parlor on her way upstairs.

Mrs. Lester handed her a Bible. The child took it, and, going to her room, threw herself on her little bed, where she lay for an hour or more without moving, and her breathing was scarcely perceptible; then she arose and bathed her swollen arms, neck and face in cold water, and went down to her mother. "Mamma," said Amy Lester, "may I go out

and gather flowers, just in the edge of the woods yonder? I saw such lovely ones there the other day. "Yes," answered Mrs. Lester; "but do not

be gone more than an hour or two, for Louis is still very fretful, and you must help take care of him. I would let you take him if he were quite well."

'Oh! mamma, I would rather go alone." And putting on her little white sun-bonnet, she went out into the woods that were not far distant. She soon came to a mossy bank where a tiny brook rippled and meandered its way to the lake, and throwing herself down, she buried her little face in the cool moss; and now her grief burst forth like a furious torrent. She sobbed and groaned and cried until one would have thought her heart had burst. She stretched forth her little arms to the sky, and called for help from somewhere, she did not know where.

And then a soft rustling sound, like the swish of angel garments; a cool hand was laid on the throbbing temples, and sweet angel eyes looked into the burning orbs of the child.

"Amy! my poor little darling!" whispered a breezy voice, "you are again in trouble and need my help. Look up, darling! It is grandma come to help you!"

And Amy felt delightfully cool shocks run through all her little frame. She sat up and leaned her head against something, she could not just see what but it felt like the soft breast of a lady. She closed her evest and then the lady and little Amy talked together.

"Grandma," said Amy, "my father has whipped me dreadfully." "I am well aware of that," answered the

lady. "Tellome, little girl, why did your father whip you?" "Because I gave my shawl to little Willie!"

"Why did you give your shawl to little Wil-

they to it to ten use I sometime tong out

"Because," sobbed Amy, "he was wet and | these to you-as I should have to pass by here cold, and I thought he was just like Jesus. I heard the minister say when the contributionbox was passed around, that 'whose lendeth to the man, she gave him part of her flowers. It the Lord, him the Lord would increase tenfold."

"And did you expect to be increased ten-

fold when you gave Willie your shawl?"
"No," answered Amy, "I did not think of it at all until just now: I gave Willie my shawl because he was wet and cold. I thought I was doing good when I gave it to him. But when I told mamma, she said at once that I was a bad, naughty, wicked girl, and she would have my father punish me."

"Amy," said the lady, "the people called Christians are very inconsistent. They preach, but do not practice. Jesus of the old time said: of importance transpired for a number of ' If you have done good unto the least of these my little ones, you have done it unto me.' Amy, my dear little girl, you in your innocence were practicing just what the Christians preach but do not practice, and you have suffered in consequence. Now Grandma will give you some good advice, my darling! Do not tell any one that you see or talk with me. They will not believe you, and it will only lead you into trouble; but come to me whenever you are hurt or in difficulty, or whenever you wish to know anything. Call for me, darling, when you are alone, and I will always come. You are being prepared for a work in the distant future. You will suffer much, but you will be recompensed in time. I would gladly save you from all suffering, but this cannot be; and I say to you now: My dear little girl, every pang that you suffer will be lending to the Lord. You shall be repaid ten-fold. Not this week is 'Sunset.' I give out the subject by a person who was called Jesus, but by the eternal law of heavenly justice."

"My mamma wants me to love Jesus," said Amy, "and I was just beginning to-for he did not make hell, as God did-and then, the very first thing which I did for love of Jesus I got punished for doing."

"Well, darling, you must not hate anybody: you must not hate God, for he did not make any such place as hell, neither the devil. There is no such place. You must love God, for God means all that is good, lovely and beautiful. This grand old forest, this little brook, that lovely lake, these beautiful flowers, the sweet angels about you-all these things are God. The sun, the moon, the clouds, the little stars that you love so well, because you think they are just like little girls and boysall these things are God."

"Oh!" said Amy, with a great sigh of satisfaction; "is that what you call God? Oh, it is so easy to love God! Then, if that is God, I could not help loving him. I love all these things more than I can ever tell. I don't have

"Amy," said the beautiful lady, "I have taught you how to love God. Your mother and the minister taught you to hate God, although they knew it not, and intended to teach you to love God; but nature never intended us to love anything which is not lovable, and a God who could first create sensitive human beings, then a devil and a burning hell, and thrust his own children into that burning hell, because, in their ignorance, they did not always do just the right thing, would be a most hateful monster, and your little innocent heart hated that which was hateful, and your little natural heart loves that which is lovable and natural. Therefore, when you understand God as he really is, you love him naturally with all your little soul. You hate the minister because he was unjust to the helpless; the wrong was a most hateful and unnatural one; but the angels will care for them. Fear not, little Amy! You are, as yet, an unsophisticated child of nature. Oh! that you might always remain as free from error as now. But, Amy, when I tell you that the minister thought he was doing just right will it make you love him

"Oh!" exclaimed Amy, "I cannot flove him!"

poor blind man wandering in this forest, try- orb! until to-morrow morning, when you will ing to find his way but could not, thinking he again appear to rise in the east, which is posiwas in the right path when he was in the wrong, would you not pity him?'

"Yes," answered the child.

"Well, pity is akin to love. Now the minister is like that blind man: he has been taught from his youth just the things that he now believes, and which he is teaching his son; he is lost in a forest of various opinions; he thinks he is on the right path; he is blind, and does not see truth as it is. Amy, can you not love and pity him at the same time?' "Well," said Amy, "I pity him."

"Amy, if I tell you that the minister is a part of God, as we are all parts of God, as everything is a part of God, will you not love

"Well, I don't know," said Amy. "I love the flowers, the lake, the sky, the woods, and all the pretty birds and squirrels; but I do n't think I can love the minister."

"You love me, do you not, little girl?" "Oh! yes; I love you more than I can ever

"Why do you love me?"

"Because you are bright and beautiful, wise and good. Because you are an angel-love and teach me all about God, and beautiful things." "If the minister was like me you would love

him, would you not?" "Oh! yes," replied the child.

"The minister will be like me some day," said the lady, "and then you will love him?" "Yes. If he is ever like you, I will love him then."

"Amy, will you not forgive him his blind error now, and love him for what he will be some day? Love him for that which he is capable of being sometime, when his eyes are opened. and he can see to walk in the right path?

keep love in my heart for him when he becomes an angel."

"Very well," said the lady, "I think that

will do for the present."

"And now, my dear little girl," said the beautiful angel, making gentle passes over the child's face, neck and arms, "go down and bathe again in the brook, and kiss me goodby; for you must now go home."

Then Amy felt soft kisses on her lips and brow. She opened her eyes and the angel was gone. She went to the little brook and bathed her neck, arms and face. The redness and inflammation from the blows of the switches had now almost entirely disappeared. She filled her little hands with wild flowers, and started for the house. Just as she was passing through

the gate a man drove up, and stopped. Look here, little girl. Here is something for you," and he handed Amy a bundle nicely tied up in wrapping-paper, and taking from his you, for I have tried a great many times, yet pocket a note, he said: "As I was riding past | you are only suns to a great many other worlds the poor-house. I was asked if I would give which I cannot see.

on my way home.

Amy took the bundle and the note: thanking was all she had to give. She then ran into the house joyfully, for it was her shawl which was in the wrapping-paper.

CHAPTER VII. Amy's Composition.

Mrs. Lester was very glad to have the shawl back, and she hoped that Amy's punishment would be the means of keeping her from doing so "foolishly" another time, and would also aid in making her a good Christian girl.

The next day little Louis was better, and Amy went to school as usual. Nothing more weeks. Amy was now promoted to the first class. The lower classes were not expected to write compositions, but all those of the first class: each one wrote a composition every week, and must have it ready to read on Saturday at the morning session-there being but one session on that day.

Amy was now expected to write her first composition. She was, by many years, the youngest scholar in the class. She had never written a composition in her life, and did not believe she could, saying to Miss Lavelle she could learn any lesson that was given her, but to write a composition she thought would be utterly impossible.

"Well, Amy," said the teacher, "I know you are very young, therefore shall not expect you to write equal to the others, but will accept from you a few simple words. The subject for on Monday morning, that the scholars may have all the week to think and write out their compositions. Now you have all the week, and need write but a few words."

Amy went home discouraged. To write a composition was, to her, like scaling the highest mountain. She knew she could not do it. She tried again and again, but could write nothing of any importance. At length it was Friday, and she had returned from school. The composition must be forthcoming in the morning, and not a word could she write. She was very much discouraged, and tears began to roll down her cheeks. She was all alone in a little sitting-room leading out of the parlor. Mrs. Lester and the other children were in the parlor. It was nearly sunset. Amy went and knelt by the window-to watch the sun as it went down-still weeping. Soon the child was lost to all objective things. Again the lovely lady stood by her side; placing her hand softly on the child's head, she said:

"Poor little girl, are you in trouble again?" Amy looked up with a start. "Oh!" she exclaimed, "I never thought. You told me to call for you when I was in trouble; but I did not know you meant this kind of trouble."

"I meant any kind of trouble that you might have. I shall aid you in all things.'

"I wish to write a composition. "Well," said the lady, "suppose I help you Go and get pencil and paper, and scribble down as fast as I tell you the words which I wish you to write. Do not stop for anything, but get it down as quickly as possible; you can

afterward write it out nicely with pen and ink and punctuate it properly." The little girl ran and got paper and pencil, for she was very glad to think the angel-lady was going to help her. Then the beautiful lady again placed her hand on Amy's head and she commenced to write; this was the composition as given by the lady for Amy to scribble

"SUNSET.

"The sun appears to be sinking below the western horizon. Is the sun really sinking or not? If it is not, appearances are very deceptive, for one can hardly realize that it is the motion of the earth and not the sinking of oward the east, and by midnight China will "Amy," continued the lady, "if you saw a | be at its noontide. Good night, thou glorious tive evidence to little girls like me that this earth is round like your own bright face; and I nothing said about religion. while you are shining on other lands, making them warm and bright, I shall be sleeping sweetly, getting ready to meet you in the

You are now just disappearing from my sight, leaving a long train of glory behind you, and all the shadows are so long they make me think of ladders reaching up to the sky. The clouds are all tinged with purple, gold and crimson. It seems to me, a little girl, as though the gates of heaven stood wide open, and I could not see where heaven began or where it ended. I think the gates of heaven are like the sunset: they never shut or turn away, it is only the people who turn their faces away from the gates, as this land is now turning away from the sun, and then they call their own darkness hell or night. It is not heaven that turns away from us, but we who turn away from heaven.

As I watch the beautiful clouds, I think I see a great host of angels, and their garments are all shining like the various colors of the sunset sky, their faces are as bright and beautiful as the golden face of the orb of day; they smile at me and wave their white hands: 'Good-night!' I hear them singing sweet anthems: 'Good-

night, good-night! Amy Lester, good-night!' And now I look from the heavens to the earth. A sweet hush is resting over all things. It is twilight. I hear the cow bells. The cows are coming home. They, too, know it is sun-Ting-a-ling, tingle-lingle! One, two, three! They are all there. Red cow, white cow, spotted cow. Bessie, Kittle and Sue. They see me through the window. They know it is little Amy; they look straight at me with their great soft sleepy eyes, and I "Yes," said Amy, "I will pity him now, and think they mean 'good-night! good-night! The forest over there begins to look weird and solemn; and the fireflies are just commencing to flash; perhaps they are trying to see if they can shine like the sun. Do your best, little flies, for if you and I cannot shine like the sun,

we will give forth what little light we have. A gentle breeze must be sweeping over the clover field, for the daisies and buttercups are nodding, all saying; 'Good-night! good-night! Oh! there is a little star, just commencing to twinkle its eye; it is looking straight in at the window. Do you see me, little star? I used to think the stars were the eyes of the angels, looking down out of heaven at me; but I am older now, and my lesson in astronomy tells me that they are far distant suns, like our sun that has just set, and that they are as numerous as the grains of white sand down on the shore of the lake. I know it is true, for byand-by you will all shine forth. I cannot count

I think heaven has neither beginning nor end; the gates are always open, and little girls' eyes can look straight in when they try; the angels are everywhere, just as the stars are everywhere, not shut up in a small heaven, nor cast into a burning hell, but just everywhere, as the stars, which are bright shining suns, are everywhere and innumerable.

Oh, dear little stars! If you begin to come out too fast, I cannot write much more, for I must write only of the sunset. Miss Lavelle said so.

Ah! I hear the dogs barking over at the farmhouse. They bark because the sun has gone and it is time for them to be vigilant and watchful, that no harm come to those they love. I hear the little lambs bleating over on the hillside, and their mammas calling them. I am afraid my mainma will call me pretty soon. Oh! there go the reapers, with their sickles over their shoulders. They are walking slowly. I think they must be tired. They are going home to get their suppers, and see their wives and little boys and girls-and I think that is my papa coming, too, away over there in the gloaming. There is little Johnny Gray going to find his cows, and whistling Yankee doodle,' with his hands in his pockets -his bare feet all splashed with mud; and he is looking at this window, as sure as I live, and nodding his head as though he would say: 'Good-night! Amy Lester; good-night!' And now he is making his lips move. I know what he is saying. It is 'Spooks!' And now he is laughing at me. You go mind your cows, Jonnny Gray! The 'Spooks' are all angels, and they won't hurt you nor me.

I can just see the white breasts of the nightingales out there in the willows, and they keep on singing, Whip-poor-will! whip-poorwill! whip-poor-will! There! I hear little Louis crying for Amy to rock him to sleep and say: 'Now I lay me.' Mamma is calling me, and the lovely lady has gone. I thought she went away over toward the sunset, looked back at me from that last bright cloud, smiled and waved her beautiful arms: 'Good night! Amy Lester; good-night!""

The next morning Amy copied her composition nicely with ink and gave it to Miss Lavelle. She did not ask herself whether it was good or bad, but she trusted her angel visitor implicitly, and was overjoyed to think she really had written a composition. After Miss Lavelle had read a number of others, which were exceedingly stupid, she took up Amy's, and opening it began to read. She read it through to the end without comment. Johnny Gray tittered a little when she came to the part where his name was mentioned. Miss Lavelle seemed perplexed; she put her hand to her forehead, and then glanced at Amy:

"You are a very, very strange girl," said Miss Lavelle. "Who taught you such wild notions? Your mother is a very pious woman, and your father thinks just as your mother does; you have never attended any school but mine; I have known you since you were a little thing of three years; no one in this small village has any such ideas as these. Amy Lester, where did you, a little girl who has never left this village, get these ideas? What can you mean by flying in the face of religion and Christianity after this style? And what do you mean by a lovely lady vanishing away on a cloud? Amy, I shall be obliged to punish you for irre ligious reflections. The lady of the cloud 1 attribute to your unbridled fancy. Still, taking all things into consideration, this is actually the best composition which has been handed in; it is written and punctuated better than the others, and certainly does not lack in sentiment or poetical phrasing; therefore I shall be obliged to give you the premium; at the same time you shall stay an hour after school as a punishment for irreligious reflections."

She then handed Amy the premium, which consisted of a written reward of merit, rolled the sun-that the earth is rapidly revolving up and tied with blue ribbon, in which it was necified that this merit was the one who wrote the best composition. It must be written neatly, punctuated properly. It must not lack, in ideas, and a certain amount of poetic license would be allowed. There was

> Amy remained an hour after school, but for this she did not care. She was delighted with her premium and her composition.

Like all children, Amy's troubles were soon forgotten. Again life went on with her much as usual. She went to school regularly, and when at home helped her mother in the care of little Louis and the other children, likewise to knit and sew

[To be continued.]

New Publications.

GRANDFATHER GREY. By Kate Tannatt Woods, author of "The Wooing of Grand-mother Grey." Royal 8vo, cloth, gilt, emb. The holiday book trade will offer nothing superior to this charming love poem of "ve olden tyme." an idyl of old New England, told with exquisite faithfulness by pen and pencil. The artist, Charles Copeland, pictures its quaint scenes of courtship and merriment with delicacy and power, in drawings that show a keen appreciation of the beauty of the poem and the spirit that guided the pen of its talented au thoress. The book will spring into instant favoritism, as its predecessor did one year ago; and no one should fail to look at it before closing their list of gifts for their friends.

THE ABBESS OF PORT ROYAL, and Other French Studies. By Maria Ellery Mackaye. With an Introduction by Thomas Wentworth Higginson. 12mo, cloth, pp. 150. Boston:

Lee & Shepard. A collection of historical and literary essays, first published in the leading American magazines, with others not before printed. A repeated demand at Harvard, and other colleges, for these stories and essays in their detached form, has resulted in their publication in this durable and convenient volume Many years of enlightened study, in this country and Europe, have broadened the background of the stories, and matured taste and skill for their presenta

THE SQUIRE'S DAUGHTER. A Story for Girls. By Lucy C. Lillie, author of "Music and Musicians," "Helen Glenn," etc. 12mo, cloth, pp. 350. Philadelphia: Porter & Coates.

Those who have read, the author's previous works and admired them, will give this a warm welcome. It is a bright, chatty story, of a girl's every day life, and alive with incidents usually accompanying that life.

NEW AND TRUE. Rhymes and Rhythms and Histories Droll for Boys and Girls from Pole to Pole. By Mary Wiley Staver. Royal 8vo, cloth, gilt emb., pp. 136. Boston: Lee & Shepard.

Those who seek for something original for the little ones of their own households, or those of their friends will find it in this volume. The many pictures are all new, and of the most attractive description, and the smoothly flowing verses they illustrate such as will charm all who shall read or listen to their reading.

A bald-headed woman is unusual before she is forty, but gray hair is common with them earlier. Baldnes and grayness may be prevented by using Hall's Hair

Written for the Banner of Light. WORSHIP.

BY C. A. DEAN.

As I sit and think and ponder, And dwell on the things that are-Of the beauty that's all about us, And the glory of moon and star:

Of the grandeur of Mother Nature, Her rivers and mountains and trees; And the fragrance of flower and grasses That are fanned by the evening breeze:

And of all the good and the lovely That gladden my soul and eyes, I would I could give expression To the thoughts that within me rise! But the trees, they tower so lofty,

And the mountains are all so grand

That round about in their whiteness Like silent sentinels stand: And the stream is so clear and sparkling That leaps from the mountain's side, That I not for a moment wonder

They call it the veil of a bride. And the flowers, oh! the bud and the blossom, That give their sweets to the breeze-Why! a king in all his glory Was never arrayed like these!

So, as tongue and pen ever fail me To picture the beauty divine, I sit here, mid silence and grandeur, And worship at Nature's shrine. Portland, Ore.

"Know the Brother Heart Now."

A short time ago the Observer walked along quiet street approaching one of the great thoroughfares of the city. All at once the droning air was stirred, grew tense, concentrated and broke into a cry, a cry repeated by a score of voices, and all about him, springing up like the famed dragon's teeth which, when sown, sprang from the earth as armed men, from all parts suddenly appeared an excited mass of human beings, bearing toward one point, where they gathered, intent and swarming. One moment—an empty street; the next—a great human drama; sidewalks, doorsteps, balconies, the very roofs were alive with humanity. The clamor of the fire-engine, the clang of the fire-bell and trample of eager hoofs had not evoked this multitude; their advent was simultaneous. Whence, then, the summons? A dread stillness falls over the crowd, and shrill above the city's drone a woman's shriek is heard. And then the crowd, before the great mansion whose every window up like the famed dragon's teeth which, when woman shriek is neard. And then the crowd, before the great mansion whose every window and doorway belch smoke and flame, before the delayed ladder-wagon and the anguish of the poor creature learning from the upper window and the anguish of the poor creature learning from the upper window.

the delayed ladder-wagon and the anguish of the poor creature leaning from the upper windows, the crowd utters a hoarse growl of rage, surges toward the firemen, thinks better of it, and sullenly mutters at them; then falls to cursing as the shrieks again besiege the gates of the sky. . . . Again the cry of rage broke as the smoke swirled and parted, showing the woman about to leap to the street, upright and quivering against a back-ground of flame. Then—oh! delirium!—the wagons—the ladder-wagons; and cheers arise; and a hundred hands, a multitude of eyes and voices point out the on-coming hope to her and stay her on the very brink of the mad leap. And yet, she cannot stay. The fire snatches at her; she stoops—and the crowd shudders; she gathers herself together—and a loud moan of anguish goes up and "The ladders! Stop! Stop! the ladders," and women cling together in an agony of dread, fearing to see, fearing not to see, as the crowd parts and surges backward to make way for that which shall fall amongst them pursued by the fire. But no! she has turned about, has lowered herself from the window to the broad cornice of the window below, and crouches the requestion of the window below, and crouches the giddy perch. smoke-lumined, but, for the moment, safe upon

smoke-lumined, but, for the moment, safe upon the giddy perch.

A gasp of relief goes up. The firemen have not been idle. Driven back from the doorways they forced open, they hur! themselves upon the ladders; these are raised—and a fusillade of cheers, like scattered shot, breaks from those panting threats. A mean a grant follow. panting throats. A moan, a snarl follow. The ladders are too short. Flames, darting from the window above which she crouches, leap upward and backward at the woman; her cries are cries of pain and modeln the arrived to the state of the sta

are cries of pain and madden the crowd. A new hope appears. But see she moves restlessly—she rises—is she going to leap now, now? Ah h-h-h-h. A great cry—as from a single Titan's throat, goes up in the word warning, of entreaty, lift every arm. The critical moment! One scaling pole is set against the house. The firemen run up it. Another is lifted—and the fire is unendurable: command The for one moment more it cannot be endured the woman—the woman—she is leaping—she has leaped? A burst of thick, evil-smelling smoke conceals the place where she stood. A thud—an engine horse has stamped his hoof, and hysterical sobs are heard in the swaying crowd. Is it—? No! no! The smoke lifts, and the foremost fireman snatches the poor creature who leans, shricking, out of the fiery and the foremost fireman snatches the poor creature who leans, shricking, out of the fiery jaws, grasps her at the very instant when she launches herself upon the air. She hangs from his stalwart right arm, a dangling charred burden. In mid-air she is passed to another man below, and still another, reaches a ladder, stumbles down its rungs, is safe, is here, is here, falling blindly into the arms that reach out for her, is here, on the hither side of life still. What a cry goes up. She is saved! Oh, my sisters! Oh, my brothers! We are saved. We are returned to the simple daily life wherein we think ourselvesso safe till the Unknown seizes us. Women break into loud weeping. One faints and is borne away. A girl flings herself upon the neck of the engine horse and convulsively kisses his broad, gray brows. The gamins dance and race. Men embrace one another who never met before; others stand smiling broadly, the tears running down their cheeks; one breaks into a frenzy of cursing, his eyes radiant with joy. The crowd, the great, fused, self-magnetized crowd, one with itself and with all other selves, sends out ringing cheer after cheer. And the proud steeds who have done it all, curvet as they draw their dazzling towers away.

And why—why all this emotion, this joy?

steeds who have done it all, curvet as they draw their dazzling towers away.

And why—why all this emotion, this joy?

... Is it because a fellow creature, doomed to a horrid death, bodying forth to each the image of himself or herself in like peril, was saved before their very eyes? Is it possible? A fellow-creature—whose fellowship was denied an hour before and will again be denied in many an hour hereafter. A mere serving-maid, one of thousands of souls passed by, ignored. One to spurn in any moment wherein she might ask alms or obtrude an unpleasant self upon our sybaritic selves. One of the many to be used, cheated, betrayed, purpleasant self upon our sybaritic selves. One of the many to be used, cheated, betrayed, pur-sued, trampled upon in the competition for gain, power, pleasure, livelihood or life. One who a moment ago was Another, but who be-came all at once to each himself, myself, when set on high, the quivering prey of danger. One who is nothing, and less than nothing to us, until the human heart feels the "Open Ses-ame!" of the human cry.

slasm, or inspiration arrives. Life—life itself is threatened, or it is invaded, or exalted. It has a voice. It cries out—a mighty, silent, all-pervading cry. An impulse, more swift than the light, more subtile than the ether, more fiery than the sun, darts through the oversoul. It has a station in every mind, a register in every heart; by its possession men are unlified, as separate breakers are beaten into one wild wall of storm. Man recognizes himself in man; the common identity is seen. That image of danger or of hope is himself; with it he weeps, with it rejoices. In moments of great excitement there are no longer men, or men and women; there is only mankind, only the brotherhood of humanity.

*Condensed from "Tea Table Talk" in The Path (N.

*Condensed from "Tea Table Talk" in The Path (N. a line. No poetry admitted under this heading.]

to know our brother? Often we know him only when he has gone from our eyes; when his abandoned husk lies before us. Then we mourn for the winged soul—thing of air and fire—which we behold not, but which was hidden from us in the heart we so often wounded, so often denied. Ah! wait not for these crises in which to be kind to one another. See how often remorse attends the dead. Let not compassion come up tardily to the brink of the grave. Be wise, be merciful, know the brother heart now: now, while it lives, suffers, needs, and hungers at your side. These lightning moments of storm reveal men to one another as each traveler sees the face of his fellow in the lurid breaks of the tempest. In that tempest who can work? Know one another in the broad light of the common day. Feel with one another now. Work each for the other now. Hope in one another now. Wait not for flame and despair to fuse your hearts. Let brotherly sympathy anneal them now before it is too late for that sublime hope which lies in the conquest of self for the evolution of all higher selves. There is but one moment for brotherly love.

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 Diarrhœa. Twenty-five cents a bottle.

November Magazines.

LADIES' HOME JOURNAL.-Two complete stories and the conclusion of Mrs. Whitney's serial comprise the fiction of this number. The unknown wife of well-known man is Madam Blouet (Mrs. "Max O'Rell"). Mrs. H. W. Beecher contributes her second paper concerning Mr. Beecher's early days, which includes his marriage, his first pastorate, with a salary of \$300 a year, etc. Palmer Cox gives "The Brownies Through the Year, twelve adventures of the funniest little men in the world." Mrs. Lyman Abbott gives "New Ideas for Church Sociables" among which is a new game called "A Lemon Squeeze." Mr. Rexford supplies a page "All About Flowers," with a column of "Helps and Hints." The forty pages of contents are fully illustrated. Philadelphia: Curtis Pub. Co.

MAGAZINE OF ART .- An etching of one of the best paintings in last year's salon, "The White Cow," by Julien Dupré, is the frontisplece. It is superbly drawn, and the expression of the cow is admirably rendered. Engravings of five of his most characteristic works illustrate a sketch by Walter Armstrong of David Murray, A. R. A. A Scottish painter, Claude Phillips, discusses the "Sculpture of the Year," in the course of which he makes mention of two American artists (seven illustrations). An interesting paper is devoted to the late Charles Chaplin by Marion Henworth Dixon, with portrait, and engravings of five of his paintings. "The Comic Paper" is the subject of this month's "Illustrated Journalism." A fascinating description, with eight illustrations, is given of "Knole," Lord Sackville's venerable seat near Sevenoaks, Eng. New York: Cassell Pub. Co.

THE HOUSEHOLD.-This is a Thanksgiving number, and its contents are appropriate to that time-hon-ored New England festival. There are several stories. Mrs. H. W. Beecher describes "Thanksgiving Seventy Years Ago;" the first Thanksgiving Proclamation is reprinted, appointing Nov. 16th, 1752, for its observance, and a number of poems commemorative of the day are given. The general departments are well furnished. Boston: 50 Bromfield street.

HALL'S JOURNAL OF HEALTH.-In "Diseases of the Rich" it is claimed that the possession of great wealth is a predisposing cause of a number of complaints. "Children's Teeth," "Stammering" and "Rules for Dyspeptics," and a plant discovered by the Stanley expedition, and now being grown in this country for experiments, the effect of which is the same as laughing gas, are some of the many subjects dealt with in this month's issue. New York: 340 West street.

THE HOUSEKEEPER. - Lessons in "Decorative Painting," "Domestic Economies," "Home Talks," several stories, together with the opening chapters of new serial by the editor, Effle W. Merriam, are its leading features. Minneapolis, Minn.

THE QUIVER.-The serial stories, that have interested all readers, reach their conclusion, and the third and closing part of "The Oyster and Oyster Shell" is given. "Crookshanks" is a short, pleasing story of fact, and "My Wife Elizabeth" another. An illustrated article describes "The Feast of Tabernacles." as observed by modern Jews. New York: Cassell Pub. Co.

THE SIDEREAL MESSENGER.-The leading article treats upon "Elementary Principles Governing the E ciency of Spectroscopes for Astronomical Purposes." 'Star Distribution," and "The History of Astronomy," "Current Celestial Phenomena" and "News and Notes," follow. Northfield, Minn.: W. W. Payne. THERALD OF HEALTH .- "The Physical Development of the Chest" is the subject of the leading paper. "Notes on Health," by the editor, and articles of hygienic value follow. New York: 46 East 21st street.

OUR LITTLE ONES. - Short attractive stories and finely-engraved pictures form the contents. Of the former are "Pauline and the Toad." " How Did Tom Know?" and "Jack's Fun and Fright." Boston: Russell Publishing Co.

CASSELL'S FAMILY MAGAZINE.- New chapters of two serials, and three stories complete in this number: "A Forlorn Hope," "My Sister's Secret," and "Smuggler Jock," constitute the attractive fiction. The miscellany comprises "Among the Scillies," "Mr. Smith" (a famous dog) in His New Home," "When George the Second was King," "A Chat About Fairles," etc. In excellence of contents and low subscription price, this monthly is all that can be desired. New York: Cassell Pub. Co.

THE PATH is received for the current month, and has a table of contents in harmony with its object: i. e., the study of theosophy and occult science, etc. New York: 132 Nassau street, Wm. Q. Judge, Editor.

MEDICAL TRIBUNE.—In the number at hand (Oct.) 'The Truth About Vaccination" continues to give the pro and con, of the subject by Drs. R. A. Gunn and A. N. Bell. Dr. Parker contributes a paper of interest to all upon "Eye-Strain and Its Effects," and "A Few Practical Points" are given by Dr. Adolphus. New York: 124 West 47th street.

How can the world know a man has a good thing unless he advertises the possession of it?—Vanderbill.

CONSUMPTION CURED.

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

Passed to Spirit-Life.

From his residence, No. 6 Pearl street, East Somerville, Mass., of heart failure, caused by nervous prostration, mr.
Lafayette Bishop, aged 44 years 10 months and 2 days.
Mr. B. has been a profound Spiritualist for a long time; he was a deep thinker, and a man almost without fault. He leaves a wife and two children—one seven years, the other some four months—besides a brother and a large circle of friends, to mourn the loss of his physical presence. The bereaved family has the sympathy of many dear friends, both mortal and spiritual, in this hour of hitter sorrow.

VIDEAUX. Mass., of heart failure, caused by nervous prostration, Mr.

From Bockland, Me., Nov. 12th, Edward F. Blackinton, aged 75 years 9 months and 3 days.

Mr. Blackinton was an interested reader of The Banner for several years, and an ardent believer in the truths it advocates. He leave a wife, seven sons and one daughter. He had always lived in Bockland, and was known as an upright and honored citizen.

F. W. S.

[Oblivary Notices not exceeding twenty lines published graivitously. When they exceed that number, twenty cents for each additional line will be charged. Ten words on an avearge make

Banner Correspondence.

Massachusetts.

NATICK .-- A correspondent ("T.") writes: "Mrs. Kate R. Stiles held a parlor meeting in Natick, at the residence of Mr. and Mrs. J. II.

Matick, at the residence of Mr. and Mrs. J. II.

Washburn, Sunday evening, Nov. 1st. About forty persons were present. The meeting was an interesting one. Mrs. Silies is a favorite in Natick. She was here several times to speak before 'The Spiritual Fraternity' eight years ago, and all present were glad to welcome her again as an old friend, well remembering her previous genial and pleasant visits.

The meeting opened with singing, then followed a talk by Mrs. Stiles on 'The Philosophy of Spiritualism.' She said we, our real selves, are as much spirits in the body as any are out of it. The body is the medium through which we as spirits manifest ourselves. It is the house in which the spirit lives, and out of which it should be in no haste to go, for the discipline of the earth-life is necessary to its development. What the true spirit-life may be depends much upon the manner of this. Our friends do not necessarily leave the earth when they leave the body. Their loves, their interests, their unfinished work may keep them here with us. Well for them and well for us if we can keep ourselves in a sufficiently harmonious condition to recognize their presence.

here with us. Well for them and well for us if we can keep ourselves in a sufficiently harmonious condition to recognize their presence. She averred that all possess this power, either dormant or in a more or less developed state.

Mrs. Stiles said much in her fifteen minutes' talk to impress upon the minds of her hearers the beauties of the Spiritual Philosophy, and its tendencies, if accepted, if lived, to uplift humanity, to 'bring peace and good will to man on earth,' rather than strife, greed, ambition, selfishness, and their consequent miseries.

After this talk Mrs. Stiles passed around the room, giving to each some characteristic, a word about business, or a message from some friend in the spirit. Not all had been reached when the clock told the hour of ten. At this hour, by Mrs. Stiles's request, the meeting adjourned, some retiring, some remaining, still holding the medium under the control of her spirit-band. We bid her God-speed, and hope to see her again."

FALL RIVER.-Mrs. Ann Hibbert writes: "Sunday, Nov. 8th, Mrs. Nettie Holt-Harding having cancelled her engagements on account of sickness, we had with us Mr. J. S. Scarlett of Providence, R. I., formerly of Fall River, who gave the best of satisfaction. Large and intelligent audiences greeted him both afternoon and evening, and listened with close attention to his masterly treatment of subjects tention to his masterly treatment of subjects taken from the audience. Societies in want of a fine speaker, on reasonable terms, would do well to write him. His address is 36 North Main street, Providence, R. I. We also had with us Mrs. Emma Jackson of Acushnet, Mass., who gave some of the best psychometric readings ever given on our platform. Of a soldier's medal that had been worn in service under three different governments, the reading was correct in every detail. She described ing was correct in every detail. She described both the spirits and mortals connected with it to the entire satisfaction of the owner. Mrs. Jackson is also a very good speaker and test medium."

SALEM .- A. G. writes: "The Spiritualist Society of this city has used excellent judgment, and been very fortunate in obtaining good speakers to build up and invigorate. At the same time it is the duty of the managers to invite speakers that will be able to hold all that have been brought in, and encourage others to come. Speaking for myself, I should not feel I was doing a friend an act of kindness to invite him to sit for an hour and hear the Bible berated and ridiculed, with not a good word for any part from Genesis to Revelation. Such may suit a few, but never an honword for any part from Genesis to Revela-tion. Such may suit a few, but never an hon-est, true Spiritualist. I speak the sentiments of many when I say that such lectures will not be the means of increasing or upholding the dignity of one of the grandest doctrines ever offered to the world. I have heard as good spiritual sermons preached from the Univer-salist pulpit as I ever heard, and based upon the sacred Scriptures.

salist pulpit as I ever heard, and based upon the sacred Scriptures.

It ought to be our object to so conduct our meetings that we shall induce a large following from every denomination, so that in a very few years we will have a church of our own. In all kindness for the welfare of the Spiritualist Society of Salem, I write this."

California.

LOS ANGELES .- "We, of the Angel City, are having a great influx of spiritualistic and medlumistic light," writes Mary A. White. "This is doubtless owing to our superior advantages, climatic and social. W. C. Bowman, the silver-tongued orator of North Carolina, speaks every Sunday evening to large audiences in the G. A. R. Hall, followed by Dr. J. B. Temple of San Francisco, a fine platform test medium. Mrs. M. E. White, of 1394 Los Angeles street, has recently developed psychometry in addition to her other mediumistic powers. Mrs. N. D. Miller, rendered famous by Dr. Watson's Spiritual Magazine, is also here, doing good work as a slate-writing and materializing medium. Mrs. Rich, well known in Boston, a platform test medium, is also here for the winter; so are Dr. and Mrs. J. D. Stansbury, recently of Boston. The doctor comes here to recuperate from the effects of grip, bringing his telegraphic instrument, which confounds skeptics, and convinces honest investigators that the intelligent messages are

confounds skeptics, and convinces honest investigators that the intelligent messages are not produced by human power.

These are only a few of the grand mediums being brought by their guides to this land of fruit and flowers, where nature's vital forces are so harmoniously combined as to produce wonderful results. This is destined, in the near future, to be a head center of spiritual manifestation. So mote it be."

Florence K. Rich also writes from Los Angeles: "At last I have reached my journey's end, and come into one of the most delightful end, and come into one of the most delightful climes of this hemisphere. Los Angeles may indeed be called the 'city of the angels,' for I think it might have been inhabited once by them, so lovely and healing is the air, and the perfume of flowers is everywhere.

As near as I can judge from the people whom I have met, the city is now recovering from a land boom and speculation which was extensively carried on some three or four years ago, and now homes may be bought at very reasonable prices.

and now homes may be bought at very reasonable prices.

There is a good Society of Spiritualists here, and its meetings are well attended. It occupies G. A. R. Hall. Mr. Bowman is the inspirational speaker, and a very fine one, too, having been taken out of the Orthodox church, and now doing much good. There are also quite a number of good mediums here, both trance and physical.

I expect to remain here all winter, and am to have a hall myself, with a free

am to have a hall myself, with a free platform for mediums, which is needed very much here. I visited St. Paul, Topeka and Kansas City on my way, and found a good Spiritual Society in each place. The people seemed to be very much enthused by spirit-power, and anxious to know more of the divine truth which we possess."

SANTA ROSA.-Mr. J. V. Aldrich writes: "Though it is rather late for me to refer to the passing homeward of Hon. Warren Chase, I passing homeward of Hon. Warren Chase, I feel to say, now that I am remitting payment for my renewal of subscription, that I knew him well; he used to stop with me away back in the decade of '50 to '60 in Concord, N. H. He spoke there strongly for the newly-revealed truths of Spiritualism when it required courage to face the public in their behalf. I went to Summerland Camp-Meeting last September, and enjoyed it very much. The place has a fine beach, fine climate, and a charming ocean view. Mr. Williams seems to be doing all one can ask to help build it up. They had some good speakers, also mediums, at the meetings; all passed off well."

Spiritualists,' and would like to be recognized by our spiritual friends in all parts of the United States. The following named officers have been elected: Mrs. H. T. Wilson, President; Mr. E. B. Sawyer, Vice-President; Mrs. H. C. L. Gorman, Corresponding and Financial Secretary and Treasurer; Dr. J. E. Fleming, Chaplain."

Vermont.

FAIRFAX.-Mrs. C. C. Gillette writes, Nov. 9th: "Again we have been favored with the oth: "Again we have been favored with the controlling intelligences of Lucius Colburn of Manchester Dépôt, this State, having engaged him last spring to speak for us this fall. Last evening was the closing address of a two weeks' series. The subject: 'The Fundamental Truths of Modern Spiritualism, and the Good It Has Done and Is Doing for Humanity.' It called out many beautiful expressions of thought and ideas that many present were ignorant of. I think Mr. C.'s lectures were highly intellectual.

while it is hard to get up much enthusiasm in our Cause in this place—it being a thoroughly orthodox town—I feel if there are but a few ly orthodox town—I feel if there are but a few who dare move and think for themselves sufficiently to attend spiritual gatherings, they should be given an opportunity to do so, and to hear the beautiful thoughts given us from those who have passed to the Beyond. I was pleased to see that our audiences were composed mostly of young people, although one old gentleman whose hair has turned silver white, and who has been a Methodist for years, attended every meeting, and, during the time, handed in several topics; he finally expressed himself to Mr. C. thus: 'You are as near the kingdom as any of us.' I think he might have wisely said, you are nearer the kingdom than the orthodox teachers. However, we take the remark for what it is worth, knowing he meant the orthodox teachers. However, we take the remark for what it is worth, knowing he meant to infer really more than he expressed. Even though as yet the number be few that find an interest in the beautiful philosophy of Spiritualism in this quiet little town, knowing that but two years ago there was not a pronounced Spiritualist in this village outside our home, I feel amply repaid for the little I do toward keeping the ball a-rolling."

BARRE.-Mr. and Mrs. Geo. B. Raby write: Mary Eddy Huntoon, the materializing medium, has held scances in this place the past two weeks with great success. We have about nine thousand inhabitants, of whom there are but few believers in spirit-return. We met Mrs. Huntoon at Queen City Park Camp Meeting last summer, and witnessed wonderful manifestations, and determined to have her come to Barre. She has been with us, and many have become believers in spirit-return. Deacons of the churches have come face to face with their departed relatives and friends; church people have also become convinced of the glorious truth of spirit-return. We have made cages and boxes, and submitted the medium to all the tests we could think of, and what we could not think of skeptics suggested. But none of these prevented our spirit-friends from coming—fifteen to thirty men, women and children in an evening." dium, has held séances in this place the past

New York.

NEW YORK .- J. Jay Watson writes: "Wonderful Willie G. King, the baby violinist, played again on Monday evening, Nov. 9th, at 'Scottish Rite Hall,' in this city, before an im-mense audience of intelligent ladies and gen-

mense audience of intelligent ladies and gentlemen. The effect he produced upon that wast assembly by the tones which he drew from his little violin was quite as phenomenal as his own seemingly mysterious individuality. In playing the soulful melody, 'Thou art an Angel,' composed by C. A. White of your city, he not only drew tears from the eyes of many, but several times his exquisite phrasing and touching portementos so impressed his hearers that they could not restrain their applause in the midst of some of his finest effects. But touching portementos so impressed his hearers that they could not restrain their applause in the midst of some of his finest effects. But the little fellow was not disconcerted; he seemed to be looking into the dim distance, and talking to the angels, thus verifying the fact known to all Spiritualists that there is only a thin veil which separates us from our loved ones and their heavenly music. Even during my long experience and intimate connection with that king of violinists, Ole Bull, I never knew him to produce a more marked effect upon an audience through the inspiration of his genius than did baby Willie. And all this from a little tot who only completed the seventh year of his earthly pilgrimage last week. Ole Bull often told me that he fully realized that the great composer Mozart was constantly by his side, inspiring him during his musical performances, and that he first noticed this strange assistance when he was about twenty-four years of age.

We can hardly call little Willie a musical phenomenon, for at this moment he is a master of human hearts, and can touch them in a manner which our most scientific mechanical

ter of human hearts, and can touch them in a manner which our most scientific mechanical performers fail to do. No one could teach this child the art of reaching the hearts of thousands through the magic tones of his violin, manipulated so deftly by his little hands. Surely this art cannot be taught in our schools. Who can deny or disprove the idea that Willie is subject to the same inspiration which Ole Bull himself so emphatically acknowledged? In teaching Willie, I oftentimes am impressed that my own angel-boy may be present, guiding me in my labors of love with this wonderful child. Cold, calculating science can never unravel the mystery." ter of human hearts, and can touch them in a

Maine.

WELLINGTON.-Miss Ida Lawrence writes: Mr. A. E. Tisdale of Merrick, Mass., occupied the pulpit of the Universalist church in this place Oct. 27th. After paying a high tribute to the BANNER OF LIGHT, he gave us two fine addresses. He has spoken at Hartland, Fairfield, Hampden, LaGrange and Bangor, and is neid, Hampden, Lagrange and Bangor, and is now filling a seven-weeks' engagement at Brad-ford, Me. Sunday, Sept. 13th, he spoke at Ply-mouth, Me., giving a lecture that pleased and instructed all his auditors, and of which the Dexter Weekly Gazette said: 'An audience very much above the average in intellectual attainments listened attentively to every word that he uttered. Taken altogether it was a that he uttered. Taken altogether, it was a discourse that could not fail to set people to thinking for themselves."

ROCKLAND .- F. W. Smith writes: "There is in this city a most excellent opening, in my opinion, for a good honest clairvoyant physiopinion, for a good honest clairvoyant physician; if he be a medium, so much the better. Since the demise of Dr. Fairfield, there has been no one here, nor in the towns surrounding, to whom Spiritualists could apply for advice or assistance clairvoyantly, and there is a large number of persons hereabouts who would employ a physician who is truthful, temperate and honorable. Such a man would rapidly grow in public favor and in business, and would soon, with the help of stanch friends here, build up a strong Society. Our people are naturally liberal; they have had experience in this method of practice, and would readily patronize such a person as above described, lady or gentleman. gentleman.

gentleman.

Our Society is gradually gaining, and we feel that time, patience and perseverance will accomplish for us what we so earnestly desire, a good place to meet in and a strong, healthy organization, so that the many liberals who are now almost ready to join us can have opportunities to see and hear to their own satisfaction."

Bhode Island.

PROVIDENCE.-Florence E. Salmon writes: 'The First Spiritualist Ladies' Aid Society held its initial meeting of the season Thursday, age to face the public in their behalf. I went to Summerland Camp-Meeting last September, and enjoyed it very much. The place has a fine beach, fine climate, and a charming ocean view. Mr. Williams seems to be doing all one can ask to help build itup. They had some good speakers, also mediums, at the meetings; all passed off well."

Texas.

FORT WORTH.—Mrs. H. C. L. Gorman writes: "The Spiritualists of Fort Worth have organized, under the name of 'The United of the summer of the meetings of the summer of the united of the summer of the deal summer of the united of the summer of the summer of the united of the united of the summer of the united of the summer of the united of the summer of the u Oct. 22d, in its commodious new halls, 18 and 20

also vocal selections by the above, and Mrs.
Friend.
Thursday, Nov. 6th, meeting called to order by the Prosident, who opened with invocation, all present joining in the Lord's Prayer. Remarks by Mrs. Adams and Mr. Doc. Recitations by Mr. Johnson, Miss Blake and Miss Mrs. a file of it for years, so I would n't like to have you cut it."
Oh, yes, send it along. I won't cut anything out of it."
Another director came in one day and remarked:
"That's a fine article you've got on the editorial page this morning! Gets me in a place."

Salmon.
Our meetings, held every Thursday afternoon and evening, are well attended, and our halls centrally and pleasantly located."

Points Current.

Running a Paper Under Difficulties. The Troubles of an Editor Who Was Controlled by a Board of Directors.

A certain newspaper not over a thousand miles from Detroit was once owned and oper-

miles from Detroit was once owned and operated by a syndicate of lawyers, business men and politicians, says an exchange. About half of the Board of Directors at first wanted the fun and honor of running the paper. So whenever one of them fancied he had an idea in his head he would run up to the office and interview the managing editor.

Director No. 1's idea was that the editor and reporters were loafing most of the time, because they were not in the building every minute of the day like his own mill-hands.

"Do you give your whole time to the paper?" he asked one day of the managing editor.

"Oh, no," said the editor, "I take seven or eight hours for sleep, and an hour or more for meals, a quarter of an hour for dressing in the morning, five minutes undressing at night. I don't shave, so there's five or ten minutes saved there; but I black my own boots, that takes time. Then there's the time going to and coming from the office. Sometimes I lie awake an hour or two at night thinking out some scheme for the paper. That ought to offset the time I take for meals. It seems to me, though, as if I gave all the rest of the time to the paper." me, though, as if I gave all the rest of the time to the paper."

Another director came in one day and remarked:

"That's a fine article you've got on the editorial page this morning! Gets me in a nice mess! Why, the man's one of my best friends and he'll lay for me. Who wrote it?"

"Mr. Jackson."

"Well, Jackson is a ——fool. He's no more judgment than a sheep. We ought to get rid of him."

In order to appease Mr. Director the editor a

of him."

In order to appease Mr. Director the editor a few days afterward had another article prepared carefully, taking back what had been said and making a veiled apology for it.

In came Director No. 5.

"You've made an awful mistake; you ought to stick to what you said last week. That was just right. It hit the nail on the head—went right to the spot. Now you've gone and taken water on it. You ought to consult Jackson about these things. His judgment on such matters is excellent."

By this time the editor began to think how his name would look at the bottom of a resignation.

Save Valley Forge.

There is danger that the historic old Valley Forge property will be divided up and sold, and its preservation as a whole thus lost to the nation. The tract lies on the main line of the Philadelphia and Reading Railroad close to the Valley Forge station, and about twenty-five miles from Philadelphia. It is now owned by Mrs. Anna L. Carter, who has recently instructed her attorney, Mortimer H. Brown of Philadelphia, to dispose of one hundred and ninety acres of it.

It was on this spot that Washington was camped with his army during the frightful winter of 1777-78. Valley Forge and its story are like a personal recollection to every one of us. There was where Washington prayed in the thickets when his soldiers were marking the paths with blood from their shoeless feet. There Lafayette joined him. It was from Valley Forge that the soldiers started to Philadelphia to demand their long overdue pay, at the time when Robert Morris met them and gave up nearly his entire fortune to pay them, in consequence of which he died in a debtor's prison.

The ramparts of Fort Washington are still

me, though, as if I gave all the rest of the time to the paper."

"Humph! You ought to write more for it! Three columns a day at least."

"You ought to put a barrel of water into every gallon of whiskey—you'd get more for the money—until people found it out."

"I saw the gas burning here as late as twelve o'clock one night. The gas bills are something frightful," said Director No. 2 when he called.

"Yes; well, you see this is a morning paper, and it gets pretty dark by midnight, and along until the paper goes to press the compositors—those are the men that set the types, you know—they can't read everybody's copy in the dark, and so whenever they come across a piece of copy they are not familiar with we have to light the gas for them. Probably when you came by the office that night they had just struck a piece of that kind of copy."

"Oh, of course, if it's necessary, we can't object; but do n't altogether like what you copy from other papers. I do n't think it's very interesting. Now, I 've taken the Observer for several years, and there's a lot of interesting reading matter in that. When I get through with it he thickets when his soldiers were marking the paths with blood from their shoeless feet. There Lafayette joined him. It was from Valley Forge that the soldiers started to Philadelphia to demand their long overdue pay, at the time when Robert Morris met them and gave up nearly his entire fortune to pay them, in consequence of which he died in a debtor's print of the rampers of Fort Washington are still plainly visible upon this tract of land which Mrs. Carter now offers for sale. The remains of the entrenchment erected in 1777 and 1778 are there yet, and the site of Washington's headquarters in 1777-78, and the site of Washington's headquarters in 1777-78, and the site of General Knox's headquarters of Gens. Woodford and Maxwell. The distance around the site of the headquarters of Gens. Woodford and Maxwell. The distance around the ract is about three miles, and the seconery is beautiful.

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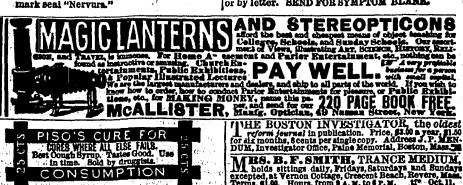
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J. A. SHELHAMER, Magnetic Healer, May 2.—

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

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

No Newspapers sent to this office containing matter for inspection, should be marked by a line drawn around the article or articles.

Banner of Pight.

BOSTON, SATURDAY, NOVEMBER 21, 1891.

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

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

Special Notice to Patrons.

THURSDAY, Nov. 26TH, having been set apart by the constituted authorities as a season of Thanksgiving, the Banner of Light Establishment will remain closed throughout that date.

ADVERTISERS desiring to renew their cards have their notice of such continuance at this office on Friday, Nov. 20th, instead of Satur day, Nov. 21st.

As we go to press one day in advance for that issue. Correspondents must see that their notices, etc., reach us on Monday morning, Nov. 23d, to insure insertion.

Marriage and Morality.

The cause of morality and of the civilization of the human race was earnestly advocated in an able sermon preached by Rev. Brevard D. Sinclair in Newburyport, Mass., on Nov. 8th, on the marriage state and the sin that is habitually committed within the protection of its sacred name. He regarded the practice of abortion as the crowning sin of New England, the sin that lies at the root of its spiritual life; a secret sin that paralyzes all pure life; a sin of such delicacy that people affect to be shocked at a public allusion to it, and yet practiced, applauded and commended so universally in private that even the children are not ignorant support by sympathy any who do proclaim of its practice by their elders. No community, said the preacher, can have a weightier subject submitted to its conscience than the ethics of marriage. The marriage institution lies at the foundation of the Church and the State. It is the bulwark of the home and the commonwealth. It is protected by the laws of all civilized nations. Everything depends upon the accomplishment of the ends of its institution.

The root of all sin is to be found in lust. Lust, when conceived, brings forth sin. Any marriage which deliberately violates God's law in the end of its institution is the product of lust. Such a profanation of marriage has been made respectable by society rotten to its heart. by pulpits afraid to cry aloud against the crime and vice, and a church conformed to the world. One of the most plausible attacks on marriage comes from the poisonous advice of people who tell a man never to marry until he has accumulated a fortune or finds a wealthy bride. That, too, is a sinful perversion which teaches young womanhood that marriage is not, with necessary exceptions, the position in life which God intended her to fill.

God never intended marriage contracts to be made on the basis of a money value. That is such a violation of the divine law that it carries its penalty even in this world-in the unhappiness of thousands of homes, the unfaithfulness of marriage vows, the records of the divorce courts, and the adulteries which are so unblushingly committed. Children are as natural a product of marriage as the fruit is the product of the tree. The first and specific object of marriage is the rearing of a family. A relation which ignores this true end of marriage is a farce and a travesty, and in the eye of God black and infamous sin. Sin is lawlessness. and the prevention of offspring is a violation of every physiological law, It is likewise a violation of the highest moral law of God. It is the sin of New England, and if it is not checked it will in time prove an irremediable calamity.

Society, the church, and the public conscience, said the preacher, are dead in this matter: Women professing Christ's holy religion go about advising young married wo-men to forestall God's ordinance by preventing or obstructing the birth and rearing of children, the legitimate end of marriage. The preacher would not eulogize Romanism, but he declared the Roman Catholic the only church in New England which is a practical foe to this hell-born sin. We are told, said he, that the Roman Catholics are going to possess New England. Through this sin they are, and evolution that in the struggle for existence the fittest survive, and the weakest become extinct. We are simply reading God's law of

lic population of Irish and French obeying God's laws in rearing families. There are today fewer young people in New England outside of the Romish communion than in any other part of the country. And it will soon come to pass that the places filled by us will be occupied by "the sons of the stranger." God has twelve hundred millions of people on this earth, and the extinction of one population for the reception of another is simply God's taking a candlestick out of his place and replacing it with a burning candle.

The women of New England, said Mr. Sinclair, weep tears over the deluded mothers of India and China who throw their infants to the crocodiles of the Ganges and the infant towers of Canton, and send their contributions to convert them. They do well; but will they not confess that they are as guilty as their heathen sisters when they destroy the embryonic lives of the unborn babes which God has given them with marriage? Men and women who affect to pray for a revival in the church are often the guilty parties. Infanticide is the national sin of New England. And in the spirit of a prophet he preached saying to New England-Repent!

These are the leading points of this very plain sermon, divested of their rhetorical embellishments. The criticism to be offered is upon the preacher's unqualified commendation of the Catholics in bringing so many children into the world, leading to the visible increase of ignorance, and oftentimes of crime. It is pretty well understood that Romanism has laid down its policy for spreading itself by the multiplication of a race of Catholics. On the other hand, the Protestants have gone just as far in the opposite direction. Both of these practices need rational reform. Many a man who, for priestly reasons, and under priestly advice, begets ten or a dozen children when he cannot properly support and bring up more than four, to say nothing of the terribly exhausting task imposed upon the obedient and non-protesting mother, only needs to pause and reflect upon his condition, his ability to rear offspring, his prospects, and what is fairly due to parentage as well as to childhood.

If there is one institution in the world that, being human, is still divine, it is that of marriage. There is a natural and a rational limit to the number that shall constitute a family, as there is to all things else. Unless reason and affection govern, nature takes the case wholly into her own hands. Opposed to the sanctity of the marriage relations at all points are the "free love" doctrines that have gained notoriety and influenced a certain class of minds. Free Love is no part of Spiritualism. It will never correct an existing wrong. Man and woman have a personal responsibility to hear in their relations to one another, and they are in no case allowed to evade or escape it. In the married state it should be the serious purpose of each to bear with the other, and work continually for the building of a temple of in THE BANNER for Nov. 28th are requested to harmony. Each has an obligation to perform to the other, and a life-duty to discharge. We are all placed where and as we are by a power that we cannot resist. The marriage state has plainly been instituted for the expansion of the affections and the cultivation of morality. Through the faithful discharge of its duties comes an improvement of the character that can be secured in no other known way.

Popular Preaching.

When a man has won for himself a place in public esteem he is either very bold or a great coward. If he feels that he has won his place through his fearlessness, and can bring others by precept and example to a like condition of courage, he is likely to be free in speech, and to give utterance to his highest convictions. But. if he has gained popularity by always being on the popular side, and by winning regard by never disturbing stagnant thought by any utmay claim of popular regard he will not give any heed to that which is called new truth, or such truth.

We have learned to place the Rev. Heber Newton among the former. His sermon preached in All Soul's Church Nov. 8th, bears testimony to his fearlessness. "The church has watered its stock of dogmas, and now it must repudiate." A sentence very expressive certainly, and one to be regarded as significant.

The following extracts can be read with instruction as showing the trend of religious sent one of our most popular preachers in the guise of a sincere, noble man:

"Doubtless this sudden escape from the storm which is a decidedly good thing, has been largely due to the ability of Dr. Briggs. The light that he turned on scattered the clouds, and men saw the truth as they had not seen it before. This was to have been expected by those who knew him, and who saw the mental confusion evinced by his opponents. But hersy-hunters, as a rule, are not disarmed by the force of reasoning. They are hardened, not softened, by the warm light of truth. They are not the more inclined toward peace when they discover their mistakes, but too often made the madder thereby.

But this storm must spend itself somewhere, and we are not to deceive ourselves by imagining all the danger past. The Presbyterian Church has simply struck the region of the theological trade winds, and she is called upon to readjust her rigging and move forward on a new course. The trouble was that this sudden packing of sails portended, to many, a drift in a dangerous direction. Now there is a great call for a change of course on the part of the entire Christian Church. New-found knowledge compels the restudy of the dogmas and institutions of the Church, in the light of historic criticism and comparative religion. The unbelieving croak at this, but churches are multiplying on every hand.

"We want more faith, but faith that is simpler, freer and more substantially fixed. Faith has been too much expanded in the past. It has lost vitality by its overgrowth. The church has watered its stock of dogma, and now it must liquidate. Once creeds grew with such bewildering multiplicity that it would have defied any man from month to month to tell his own theological status. Learned bishops subscribed to directly contradictory creeds, ignorant of their mental confusion. From all this rank luxuriance of creed-making we are epitomizing our faith. We are moving into regions of thought where forms of faith must be elastic. where they cannot be permitted to constrict the faith itself. Men will no longer be bound by the letter of the form, but by its substance and spirit. Then the dead hand of the past may not be outreached upon us of the living, and our minds be compelled to square our thoughts by the thoughts of the past.

"It has been abundantly proved by these discussions in the Presbyterian Church that no man can be found, that thinks at all, who is not heretical upon some point of the Westminster Confession. Around three grounds of faith, which Dr. Briggs has pluckly they ought to. There is a necessary law of and ably maintained, the contest has been waged. Dr. Briggs could not receive the Bible as the very Word of God, and the reality of a revelation which Bible worshipers are clamoring for can never be conceded by modern thought to the book as a whole. evolution when we see the native New Eng- Again, some men are more impressed by the authorlanders defeating the end of marriage by the ity of the church than by that of the Bible, but the prevention of offspring, and the Roman Catho- questionings of our age have dealt a fatal blow to any | Tuesday and Saturday. Private sittings daily.

merely superstitious notion of the church. Men prefer the consensus of judgment on the part of compe-

Finally, reason must be the rock-bed of our faith, and Bible and Church alike rest on it. Only by reason can records of revelation and church philosophies be tested and tested satisfactorily."

The Church the Ally of Money and

If the people know their rights, they must have the courage and persistence to maintain them. To the English cockney, says the Invergordon, Scotland, Times, the Highlands is a place where deer are to be stalked and grouse shot; and the Highland landlords keep up the delusion and pocket the money; the poor Highlanders being the only sufferers. This is the very case, The Times rightly thinks, where clergymen should show the sin committed by capitalists and landlords, in occupying land for sport to the injury and ruin of masses of the people. It thinks the church should be found exposing the grossness of the whole matter; yet the ministers do not even support the people in their demand for reform of the land laws. They preach, says The Times, resignation and compliance with the will of the land. lords as masters, the result being that a great many poor people are thoroughly convinced that they should stand all manner of insult and injustice meekly and quietly, if it comes from the minister himself, or the landlord, and then should find their compensation for their submissiveness by being just as intolerant as any landlord toward those who are working for the public good.

Now, well argues The Times, no amount of resignation on the part of the Highland people will ever gain for them an inch of deer-forest. lower their rents, or enlarge their holdings. Indeed, the church itself admits its inability to make religious men carry their religion into their daily work, and be temperate, unselfish Christian patriots. In most cases men's religion comes upon them once a week, and it is small wonder. To the poor and hard-worked the church preaches that they should be content and thankful that they are not worse off. What is wanted of the church, says The Times with impressive truth, if it would really be of any service to the masses, is that it shall take an interest in the material as well as the spiritual welfare of the people.

Here is the very location of the fault. Telling people who are ground down by unequal legislation and usurped privileges that all they have got to do is to be patient and thankful, is to mock them. They know better, and mean, if possible, to reform the bad legislation.

Readers Should Be Supporters.

The late J. P. Mendum of The Investigator on one occasion recited editorially his experience in publishing a Free Thought paper, and remarked that while many liked to read, few cared to pay for the privilege. "There have been scores of low-priced Liberal papers published within the last fifty years," he said, and there were Freethinkers enough to give them a liberal support. Did they do it? No. The Investigator is the only paper that has struggled for fifty years, and still lives." Then he proceeded to show some Wisconsin correspondents, who said the only objection made to his paper out there was its price-"too high "- that that is the very excuse men make when they don't care to help along a cause, but want others to support what they get the benefit of. "So long as good, paying subscribers are willing to furnish them gratis with books and papers," he said, "they will not put out their own means to buy either."

Yielding to this oft-repeated objection the terance of new ideas, then however much he price of The Investigator, he says, was reduced. but the act did not result in the hearty support expected. Such, at the time of making it, was the criticism of that veteran free-thought publisher. What shall be said of certain Spiritualists (who copy this action of the Liberals, (?) socalled), who, while boasting that they number by the millions, and while proving as eager as ever to peruse weekly the thoroughly prepared pages of THE BANNER, decline to send in their subscriptions to it, borrow rather than buy it for reading, and practice every scheme of evathought, and with pleasure because they pre- | sion possible to invent in order to get rid of supporting the paper on which they steadily rely, and whose disappearance they would unquestionably regret? If they want a paper like THE BANNER, it is their duty to support

Grand Fair.

THE CHILDREN'S PROGRESSIVE LYCEUM OF Boston will hold a grand fair in Mason & 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.

The Spiritualist Societies in the United States-reports of whose proceedings are printed each week gratuitously in THE BANNERshould call attention to this paper from their platforms, and solicit subscribers for it.

Under "Banner Correspondence" the present week friends in California, Vermont, Massachusetts, Rhode Island, Maine, Texas and New York "report progress."

Our thanks are Hereby returned to Mrs. Libby of Malden, and K. B. Putney, South Royalston, Mass., for donations of flowers for our Free Circle-Room table, Mr. W. J. Colville is a marvelous spirit

medium. Read a report of his lecture, printed in another column, delivered at Adelphi Hall, New York, last Sunday. Read what Dr. F. L. H. Willis has to say

concerning Roman Catholic mediumship-on our first page. Be sure and peruse the grand spiritual

Story we are printing in The BANNER. Correspondence from every part of the

civilized world is solicited. The advertisement of Mrs. Elsie Reynolds apears on the seventh page, but since it went to pres we have received later information to the effect that her seances will hereafter occur at Mrs. Ruggles's, 492 State street, Brooklyn, N. Y., every evening except

The Fox-Kane Donation Fund.

To THE LIBERAL MINDED !- Funds are wanted in aid of the unfortunate medium, Mns. MARGARET FOX-KANE of New York City All moneys, more or less, sent to our care will be acknowledged each week under the above

| Mrs. Carrie Grimes Forster | 5.00 |
|--|------|
| A Friend, Boston | 1.00 |
| F. d.Lippitt | w |
| Geo. A. Shultz | 1.00 |
| I. W. Russell | 2.00 |
| C. F. Whittaker | 1.00 |
| Mrs. A. E. Crane | 1.00 |
| Maranacook | .00 |
| Columbus Wells | m |
| Man II D Cook | 2.00 |
| | |
| A Friend, Cleveland, Ohio |).UU |
| Mary D. Bell | 1.00 |
| A. H. Nicholas | L.UU |
| Eben Owen | 1.20 |
| M. T. L | L.W |
| F. T. M | 1,00 |
| A. Farnsworth | 1.00 |
| Samuel Robinson | 50 |
| M. H. Warren | 2.00 |
| | |
| THE solution of the state of the Italian | 4~4 |

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. This will test the liberality of the Spiritualists, sure.

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

Attention is called to the prospectus of the BANNER OF LIGHT, published at Boston, Mass., which may be found in the advertising columns of this paper. "Oldest and best" is the decision of all who have been readers of spiritualistic literature, when speaking of THE BANNER. And no wonder such a verdict should be rendered. Its sound moral tone and soulinspiring religious teachings should commend it to all who are hoping for and believing in "a land that is fairer than this." Read prospectus and then send for The BANNER.-Norwalk (O.) Experiment-News.

A Memorial of Theodore Parker.

Theodore Parker began his notable labors as a liberator of the mentally enslaved, in the meetinghouse in West Roxbury, Mass., in the summer of 1837, and continued them there until 1845, when his fame as a preacher of liberal and rational religious views called him to a broader field of usefulness. The house in which during those eight years be preached was partially destroyed by fire last winter, and the Society, after much discussion, concluded to build a new one in a location more conveniently accessible to a majority of the population.

The corner-stone of the new edifice was laid with appropriate services about two months since. It is to be a neat, unostentatious structure in perfect harmony with the purpose for which it is to be used. At the sale recently of the old church, a few mementos were reserved by the society, one of which was the pulpit from which the great inconclast dealt stalwart blows upon old theology. This is to be transferred to the new church, and it is proposed to place immediately above it a memorial window that shall serve to remind the present and future generations of Theodore Parker and the grand work he accomplished as he stood at that desk fifty years ago, and in after years in other places, the influence of which is felt the world over and will never die out.

The proposed window as a memorial is an individual effort, wholly independent of the architect and builder's contract. It therefore being necessary to have a special fund to meet its cost, subscriptions are being solicited therefor. Persons desirous of contributing can do so by addressing the Chairman of the Building Committee, HENRY MANLBY, WEST ROXBURY,

"The Doctor Cut the Stitches."

The subjoined paragraph, going to show that a professed disciple of healing of the "Regular" order did not mean to sew up a wound for nothing," is now going the rounds of the secular press. By the way, it is these same "Regulars" who in another State, Connecticut, are, so Prof. Alexander Wilder informs us, endeavoring to "rush" a law through the Legislature which shall give them and the stitch-cutting llk full and unrestricted swing in the medical practice of the Nutmeg State. Will the friends of common justice in Connecticut allow it?

mon justice in Connecticut allow it?

CUMBERLAND, MD., Nov. 9th, 1891.—Frank Laffin fell while walking along the Baltimore and Ohio tracks this morning, cutting a fearful gash in his legs. Friends carried him to the office of Dr. Craigen, the County physician, who, after dressing the wound and putting in several stitches, asked for a fee of two dollars. Laffin's friends were penniless, and thought that . Craigen, being the County physician, would make no charge. The doctor thereupon said that he did not intend to do that kind of work for nothing, and he at once cut the stitches.

Dr. Craigen is physician in charge of the jail, almshouse and insane asylum, and a member of the United States pension board of examining physicians for this district.

Excursions to Washington.

A series of personally conducted tours to Washington has been arranged via the Royal Blue Line for Nov. 26th (Thanksgiving Day), Dec. 29th and Jan. 7th. The tickets include all necessary expenses of a three days' trip, and provide for hotel accommodations at Washington, meals en route, baggage transfers, etc. Rates from New York \$11.50, \$12.50 and \$15.00. Proportionate rates from Boston and other New England points. For programme describing these tours write to Thos. Cook & Son, agents for B. & O. R. R. at 261 and 1225 Broadway, New York, or 332 Washing-

One of the chief attractions of our city at present is the new Columbia Theatre on Washington street. Though it has been open but a few weeks it has, by judicious management and a catering to the tastes of the refined and intelligent classes of our citizens, won a place in their regard that gives assurance of long period of remarkable success. It has a seating capacity of 1600. If you wish to be entertained of an evening pleasantly and satisfactorily, go to the Co-

Luther B. Marsh, Esq., of New York, will, we are 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 7:45. 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.

Prom Geo. A. Bacon, of the Agricultural Department, Washington, D. C., we have received a copy of the third annual report of its present Secretary, Mr. J. M. Busk. We consider this branch of our government service one of its most important, and are gratified in learning from this document that a gencost on application to the Department.

January and February of 1892 can address him at Merpeople. Copies of the report may be obtained free of cost on application to the Department.

Mrs. Mott Knight, medium and slate-writer, has filled engagements at Worcester before the Spiritual Society, Nov. 8th; Echo Spiritualists' Boolety of Boston, the last two Sundaysof October and Nov. 18th; Wedgwood Pottery Tile Calendar; issued for many years by Jones, McDuffee & Stratton. This year it has in underglaze the engraving of "1744, Mt. Vernon, 1892. The Home of Washington." These calendars form a series which in past years include Fanguil Hall, Old State House, Washington's Headquarters, Map of Boston 1732, Cunard steamers Britannic and Etruria. The Portland Vess The Advanced in Maps. years by Jones, McDuffee & Stratton. This year it has in underglaze the engraving of "1744, Mt. Ver. non, 1892. The Home of Washington." These calendars form a series which in past years include Fanguil Hall, Old State House, Washington's Headquarters, Etruria, The Portland Vase, The Adams House at Quincy, etc. 11

The eclipse of the moon last Sunday was a beautiful spectacle, the finest of the class which has occurred for years. A similar collpse will occur eighteen years

FOREIGN.

La Constancia, of Buenos Ayres, has published an article in reference to the influence of spirits upon human history, and their guidance in the important events that transpire on earth, mentioning as striking illustrations the clairvoyance of Christopher Columbus, of Amerigo Vespucel, of Vasco de Gama, and with the existence of previously unknown lands, and, no doubt, spiritually impelled to discover them.

In the life of the first named explorer written by his son, we find him quoting his father's words to the following effect: "It has pleased our Lord to grant faith and assurance for this enterprise; he has opened my understanding and made me most willing to go."
And the last will and testament of Columbus commenced with these significant words: "In the name of the most holy Trinity, who inspired me with the idea, and who afterward made it clear to me that by traversing the ocean westwardly," etc.

A striking evidence of the spread of Spiritualism among the intellectual classes in Germany is furnished by the "Catalogue of Spiritualistic Literature," published by Messrs. Muntz & Bessar of Leip. sig. Physicians, lawyers, civil engineers, scientists and philosophers, figure among the authors of the books advertised; and it is obvious that the question has taken a strong hold upon the minds of men and women whose opinions and convictions upon such a subject cannot be treated with ridicule or disrespect.

Remarkably successful experiments have been instituted between Paris and Marsellles in communicating with persons at a distance without material means. This was practiced to some extent many years ago in this country, notably by Judge Edmonds, who, while in New York, communicated with his mediumistic daughter Laura in this city.

Twenty or thirty important French works on Spiritunlism, written by men of the highest ability, are almost, if not altogether, unknown to the great bulk of English Spiritualists in Great Britain, North America and Australia, but which deserve to be well and widely known.

Il Vessillo Spiritista (Vercelli), edited by Captain Ernesto Volpi, a retired cavalry officer in the service of his Majesty the King of Italy, publishes a letter of adhesion, complete and unreserved, to the principles of Spiritualism, from Commander Gluseppe Borselli of Ferrara, a member of the Italian Senate, now in his eighty-second year, who says that he regards true Spiritualists as the apostles of the present day, and predicts that in fifty years ours will have become the universal faith, without priests and without altars. and comprehending all the most civilized and cultured peoples of the world.

One of the University Professors in Milan contributes to the above-named publication an interesting narrative of his experiences in one of the cities of Central Italy, in the month of November last. A very dear friend of his had passed away a few months previously, and in the night of the 24th of that month, he dreamt that his friend came and warmly pressed his hand. The impression was so vivid that he awoke, and what was his surprise to find his hand clasped by two hands, the contact being "smooth, rapid and velvety." Concentrating his attention upon the incident, he satisfied himself that it was no illusion, and presently the hands vanished, and the Professor experienced a sort of mild electric shock from head to foot, while a mobile and phosphorescent rose-colored cloud floated before him, which gradually condensed and concentrated itself into a light as vivid as that of an electric arc lamp. This vanished after a time, and a neighboring clock striking the hour of three, fixed the time of the phenomena in the observer's mind. That same day he wrote out an account of what had happened, placed the document in a box securely sealed. and sent it to a friend who was in the habit of attending a circle in Milan, with strict injunctions not to break the seal; but to ascertain if the medium attached to the circle could read the contents of the letter without seeing it. This was done, verbatim et literatim: and the writer was further informed as to who was the spirit whose hands had clasped his own. All the persons present at the séance were thoroughly trustworthy: and the Professor concludes by asking the materialists how they can explain away phenomna like these.

Dr. Beaujardin Beaumetz recently delivered in the hospital at Cochin, France, a lecture, in which he said, Thanks to the more attentive study of the phenomena of suggestion, we may be able to establish to-day the basis of a psychoteraple;" or, in other words, of "Such an admission," says the Harbinger of Light, from which we gather these items, coming from a prominent member of the medical faculty, is significant of the change which is coming over men's minds; especially when taken in connection with the impressive words of the spirit-guide of one of the Parisian circles: 'A day will come, and that day is near at hand, when unexpected proofs will demonstrate the true force and supreme healing power better than all the words, books and journals of the savants of the whole world put together."

Dr. Hidden in Boston.-Dr. Chas. W. Hidden of Newburyport, Mass., has been urged to devote a portion of his time while in Boston to the development of mediumship. He has made a careful study of the subject, and is a medical specialist as well as excellent medium. Persons who would like to consult with the Doctor relative to this matter should address him at Newburyport.

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

Mr. J. W. Fletcher speaks every Wednesday evening before the New York Psychical Society, 114 West 14th street, New York City; Nov. 26th, in the Trinity Baptist Church upon "Parls, the City of Pleasure," illustrated. Address 268 West 43d street, New York

Mr. J. Frank Baxter lectured Sunday, Nov. 15th, in Haverhill; on Monday, Nov. 16th, in Pawtucket, R. I.; on Tuesday, Nov. 17th, in Gloucester. On Sundays, Nov. 22d and 29th, he will lecture in Lynn, also in the latter place will appear Thanksgiving eve, Nov. 25th, Wednesday. For most of December he goes to Michigan, the first three Sundays in Grand Rapids.

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 abovenamed cities, will please address her immediately at No. 10 Orange street, Boston, Mass.

J. P. Thorndyke of Haverhill, Mass., lectured in Brockton for the Ladies' Aid Society, Sunday, Nov. 8th. His engagements for the remaining Sundays of 1891 are: Sunday, Nov. 22d, Epping, N. H.; Nov. 29th, Chelsea, Mass.; Dec. 6th and 13th, Plymouth, Mass.; Dec. 20th, Chelsea; Dec. 27th, Swansea. Would like engagements for Jau. 24th, March 13th and April 17th. engagements for Jan. 24th, March 13th and April 17th.

Sunday. Nov. 22d. Mrs. H. S. Lake will speak for
the Spiritualists of Haverhill, Mass.; Nov. 29th she
will speak at New Bedford, Mass.; December and
January she will continue her work at the First
Spiritual Temple, Boston; February and April she
will speak for the Spiritualists of Washington, D. C.
Permanent address, 170 West Chester Park, Boston.
Mr. P. O. Mills was at last accounts in Edmonds,
Snohomish Co., Washington. He solicits engagements
in Washington, Oregon or California, and offers his
services on reasonable terms.

Richard A. Grieves, No. 5 Water street, Haverhill,
Mass., would like engagements to speak wherever
his services are desired.

Frank T. Ripley can be engaged to lecture and give

Frank T. Ripley can be engaged to lecture and give platform tests in March, April and May, on his return trip from St. Paul, Minn., to Boston. Write him at once at St. Paul, Geopral Delivery.

Societies wishing the services of A. E. Tisdale for January and February of 1892 can address him at Merrick, Mass.

Nov. 20th.

G. H. Brooks—"Notes" from whom will appear next week—has removed his residence from Madison, Wis., to Elgin, Ill. His address is at 38 Lawrence street, that city.

Sunday, Nov. 22d, Mrs. B. M. Atherton fills her second engagement with the Spiritualists of Portland, Me. The last Sunday (the 29th of November) and Bundays following she would like more engagements. Terms liberal.

NEWSY NOTES AND PITHY POINTS.

The wants of humanity

Lead to profaulty. When men become laws to themselves They won't be laid on the shelves.

When brain with muscle doth combine It makes the human form divine.

When Wales himself becometh king, To England he'll disaster bring.

Rev. Mr. Talmage, with all his brag. Now finds his Tabernacle in the drag.

England, Scotland and Ireland have experienced another dreadful wind and rain storm, doing much damage by land and sea. Many lives have been sac-rificed in consequence. France also, and other Continental countries, have suffered from a like cause.

At the Presbyterian Church, Snohomish, Wash, two Sundays ago, the Rev. J. W. Dorrance rode a tilt against the freethinkers. He said that they had been driven from the East and are now gathered on the Pacific coast. Mr. Dorrance suggested that they should all be slid down the Pacific alope into the sea. There was no room for them on shore. The Rev. Mr. Dorrance is a very pleasant party.—The Truth Seeker, Nan York.

The cruiser Charleston created a sensation when she appeared in Japanese waters. On the day the vessel was thrown open for inspection more than twenty thousand people boarded her. The American officers found it difficult to convince their Japanese friends that the cruiser was not built in England.

A total eclipse of the moon varied the proceedings on the evening of Sunday, Nov. 15th. Where were the zealots whose province it is to see that nothing occurs outside the churches on Sunday?

As Baby Saw It.

As Baby Saw It.

"Oh, goody, I saw ze moon get 'elipsed!

'T was such a funny sight!
At first ze moon was des' as big
An' des' as wound an' bwight!
Zen p'etty soon I looked again—
It gimme such a fwight.
'Cause someone—'course I don' know who—
Had taken out a bite!
An' ze bite kep' gittin' bigger,
An' ze moon kep' gittin' small,
Till p'etty soon you could n't see
But a little bit at all.
An' zen' twas, ob, so sudden.

An' zen't was, oh, so sudden, It made me laugh an' shout, For someone in ze sky up zere Had gone an' blew it out!"—The News.

A dispatch from Buenos Ayres (Argentine) says that a tornado passed over the town of Santa Fe, thirty miles from Rosario, causing a great destruc tion of property and loss of life. The town of Aroyo Locé was entirely destroyed. A train of eighteen coaches was at the station when the tornado struck the town. The entire train was overthrown, and many of the passengers were buried in the wreck.

News from Brazil is still warlike, indicating a rapid spread of the new revolution. Great excitement pre-

Forty thousand miners have struck in France.

A dispatch from India says dynamite was exploded on the hills of Madras at an altitude of five hundred feet, and the explosion produced smart showers over an area four or five miles square. The Government of India will probably cause the making of systematic trials to arrest clouds before they pass over to the sea.

All believers in Spiritual Philosophy should take the Banner of Light, the leading paper devoted to their interests. See prospectus on 4th page.—The Long Island Traveler, Southold, N. Y.

Reciprocity is the order of the day, And blanked be those who venture " Nay."

The Giant Powder Works at Clipper Gap. Cal. were blown up Nov. 6th, killing three men, and seriously wounding one boy. It is claimed, so the telegraphic dispatches aver, that "the explosion was predicted by a Spiritualist, who had been threatened with tar and feathers if he did not leave town.'

The London Times says there is a deficit this year of 50,000,000 bushels in the wheat crop of the world. The Rothschilds are predicting that France alone will have to pay America nearly \$40,000,000 in gold for

wheat this year. NOV. 28TH.

In thankfuli

So comes **Thanksgiving Day**—as it should come—With cheerfulness and joy, and ringing bells; With dear ones gathered round the hearth of home, While through the land a happy chorus swells Which speaks a Nation's praise to God above, In the high respecting love!

-L. C. Harby, in Ladies' Home Journal.

Virtue and laziness may live together, but they are not usually on the best of terms. Minnesota Presbyterians are opposed to the opening of the World's Fair on Sundays; but the "live"

people of the day say " Open the gates!" Truth sometimes walks slowly; falsehood takes

long strides. War rumors in France prevail. The people are begiuning to grow restless. The famine in Russia, they

fear, will increase the chances of war. It is said that Mexico's revolution is real, as the rebels are increasing in force, and have begun an active campaign.

FOR DYSPEPSIA USE HORSFORD'S ACID PHOSPHATE. Dr. LOBENZO WAITE, Pittsfield, Mass., says: "From its use for a period of about eight weeks, to the exclusion of all other remedies, I attribute the restoration to health of a patient who was emaciated to the last degree in consequence of nervous prostration and dyspepsia. quence or nervous prostration and dyspepsis. This patient's stomach was in such an irritable condition that he could not bear either liquid or solid food. An accomplished physician of many years' experience, whom I called in consultation, pronounced his case an incurable one. At this stage I decided to use Horsford's Acid Phosphate, which resulted as above mentioned."

MINNESOTA.

St. Paul.—The Spiritual Alliance began its winter work on Surday, Nov. 1st, with an address by Abby A. Judson, on "Infinite Life," that was much admired. Nov. 8th we welcomed Mr. Frank T. Ripley. His address was founded on subjects given by the audience. In answer to a question regarding materialization, his guides said that the best clairvoyant does not see the real spirit body of a spirit-friend. What he sees is a fine materialization adapted to the development of the medium. In use of materialization adapted to the physical eye, the spirit puts on particles of material clothing and flesh and blood which he causes to appear like his own old self, according to his artistic power. He drew a glorious picture of the future possibilities of materialization.

In reply to a question of how spirits in different spheres communicate with each other, he said: Space vibrates with a thought, and this conducts it from one spirit to another. On becoming disembodied, we soon learn how to do this by both experience and observation. His description of the evolution of a human being, from the lowest to the present type, was graphic and instructive. The third inquiry was whether there is such a thing as retrogression in spirit life. His guides answered decidedly in the negative. They do not believe in refnoarnation as taught by Theosophists. Mr. Ripley then gave a number of tests. They were all recognized, and gave universal satisfaction. tion adapted to the physical eye, the spirit puts on

RHODE ISLAND.

Providence.—The Spiritualist Association meeting in Harrington Hall, corner Broad and Richmond streets, was addressed Nov. 15th by F. A. Wiggin of Salem, Mass. He called out large and appreciative Salem, Mass. -He called out large and appreciative audiences, both atternoon and evening. Subjects: "What Good has Spiritualism Done in the World?" "Remearnation and Obsession." Both lectures were followed by tests that were very satisfactory. Nov. 22d Mrs. E. B. Rose of Barrington, R. I., will be with us.

The Progressive Aid-Society meets every Wednesday atternoon; conference in the evening.

No. 58 Daboil street. SARAH D. C. AMES, Sec'y.

MEETINGS IN MASSACHUSETTS.

Attlebere.-Mrs. Marguerite St. Omer was again greeted as our speaker last Sunday afternoon and evening. In the afternoon her subject was "Thoughts,"

greetee as our speaker last Sudday alternoon and evening. In the afternoon her subject was "Thoughts," and her guides showed how careful we should be in so expressing them as not to give offense to the least among us; not only this, but to remember that an evil thought is read, and its influence felt and conveyed by unseen intelligences, when we little think they do harm.

In the evening the subject of her discourse was, "Yesterday the Past, To-day the Present, To-morrow the Future," upon which a very able discourse was delivered. In turning over the pages of our life history, and reviewing the past, we can improve our future. The spirits of our loved ones come to us in our every-day life, giving us comfort and strength, and bringing sweet messages of the new life. As we trusted our friends in the past, let us welcome their return in spirit form, bringing us revelations of our future homes beyond. Let us learn lessons from the past, do all the good we can in the present, be charltable in thought, word and deed, and trust our spirit guides and loved ones for our future.

After each lecture tests and readings were given. As a psychometrist Mrs. St. Omer's readings confound the skeptic and surprise the believer. She is very prophetic in her readings, and one was heard to say, "Come see a woman that told me all things."

Next Sunday Miss Flosse Salmon is to be our speaker.

Newburypert.—Sunday, Nov. 15th. the Spiritual-

Newburyport .- Sunday, Nov. 15th, the Spiritualists of Newburyport and vicinity listened to the lectures of Geo. A. Fuller of Worcester, the first time for three years. He was greeted with good audiences af-ternoon and evening. His afternoon lecture on Spirit-ualism gave perfect satisfaction, frequent applause indicating the appreciation of his efforts by the audi-ance.

indicating the appreciation of his efforts by the audience.

In the evening Mr. Fuller commenced his services by reading one of Lizzle Doten's poems, and leading in an invocation. Singing by the choir was followed by one of the best lectures ever delivered in this city. Its subject was "The Second Coming of Christ as Viewed from a Spiritual Standpoint." The lecture was replete with grand thoughts.

At the close of each lecture, afternoon and evening, he paid a glowing and just tribute to our Past-President Albert Russell, whose transition to spirit-life occurred Nov. 12th. He was the best known Spiritualist in this city—one of the leading and progressive members of the First Spiritualist Society; its President several years—always ready to counsel and advise, always ready to advance our Cause. He was a firm believer in the ability of spirits to become visible to mortals, and attended the first materializing circles held. His loss will be deeply felt by our Society. His acts of charity were many, and always done in a quiet way.

Mrs. Carrie F. Loring of Braintree is to be with us

Mrs. Carrie F. Loring of Braintree is to be with us next Sunday, and her friends will turn out in full force to greet her.

F. H. F.

Mariboro .- The "Ladies' Progressive Society," formed by ladies in Marlboro a year ago, held its first formed by ladies in Mariboro a year ago, held its first parlor meeting in September at the residence of I. F. Scripture. Mrs. A. S. Hayward of Boston, medium, gave very fine tests. All present were delight ed with this lady, and expressed a desire to meet her again in the near future.

Oct. 23d Mrs. Clara H. Banks of Haydenville gave a lecture in Odd Fellows Hall on "Unseen Forces." Mrs. Banks is an eloquent speaker, very bright and attractive, and one who wins the confidence of her hearers.

hearers.

Nov. 7th the ladies held their second "Social" at the residence of K. D. Childs. A young man from a neighboring city, who has wonderful power as a medium, gave tests, psychometric readings, and a lecture. An interest in Spiritualism is steadily growing among the people of this city.

A. I.

Worcester .- Mrs. C. Fannie Allyn occupied our platform most acceptably Nov. 15th. Time does not seem to diminish the energy and potency of this speaker's zeal in the work she so untiringly carries

speaker's zeal in the work bness administration forward.

Nov. 22d and 29th, Mrs. Cella Bl. Nickerson will be our speaker. A séance will be given by this lady for the benefit of the Association during her stay, notice of which will be given locally next Sunday.

The supper, entertainment and dance by the society last Friday evening was a great success, a large crowd being in attendance. The Cause is reviving here.

GEORGIA D. FULLER, Cor. Sec'y.

Fall River .- Last Sunday our speaker was Mrs. A. E. Cunningham of Boston. A good audience greeted her in the afternoon, and a full house in the evening. She gave two fine addresses, and at the close of each a number of communications, correct in every instance. She will be with us again the 29th of this month.

this month.

Next Sunday we shall have for the first time Mrs.

M. Miller of Malden, and we hope for a feast of good things; Sunday, Dec. 6th, Mr. Joseph D. Stiles of Weymouth, Mass.

I wish to remark in closing that Mr. Scarlett's occupancy of our platform, a short time since, gave the highest degree of satisfaction to all, as also did that of Mrs. Jackson of Acushnet. Both are deserving the patronage of Societies in want of speakers.

ANN HIBBERT.

Quincy .- The meetings here are still continued. Nov. 1st, Mrs. Nettie Holt Harding occupied the platform, giving us a good address and tests; she is to speak again Dec. 6th. Nov. 8th, Rev. S. L. Beal of Brockton gave us a stirring address. Subject: "From Partialism to Spiritualism." 11e will speak again Sunday evening. Nov. 22d. Dr. Walter S. Eldridge was with us the 15th inst., and told of some of his experiences on the Pacific coast, also gave some fine character readings and descriptive tests; he is to speak here again Sunday, Nov. 29th.

H. CHUBBUCK, Chairman.

Lynn.-Nov. 15th Mrs. Celia M. Nickerson of New Bedford gave two very fine lectures in Cadet Hall, under the auspices of the Lynn Spiritual Society-followed by Mrs. Maud Jones Gillette, independent slate. writer, whose seances were well received. The sing-ing by Mr. Churchill was exceedingly fine.—Nov. platform.

18 Tremont street.

Haverhill and Bradford.-Last Sunday was the agreeable event of the presence of Mr. J. Frank the agreeable event of the presence of Mr. J. Frank
Baxter to lecture and give an evening scance before
the Spiritualist Union in Brittan Hall. Mr. Baxter
never speaks to empty seats in Haverhill, and yester
day being favorable to church-going, large audiences
gathered atternoon and evening. The full power of
his mediumistic gifts was reserved for the evening
scance, which brought out a great audience, thorough
packing the hall and the galleries by an entirely
satisfied audience.

The afternoon discourse was concerning Spiritualism in the Christian church, and the manner in which
it is honeycombing all its inner hosts.

In the evening the lecture was an answer to the

question: "Has Spiritualism anything to do with nations?" The subject it involved was thoroughly considered and answered, showing that the men who have stood at the head of the American nation at some of the most critical times in its history have listened to mediums, and have been successfully guided by the messages they have received from their lips. The vocal exercises of Mr. Baxter were also listened to with great satisfaction, and as highly esteemed as his songs in the years that have flown.

The evening seance was one of remarkable power and interest, producing a deep impression upon all minds: Many spirits were present with messages and explanations of life events that will never be forgotten. Mr. Baxter has not been here before for some time, and his visit was mutually very agreeable. Next Sunday the platform will be occupied by Mrs. H. S. Lake of Boston.

Obelsen .- Sunday, Nov. 15th, we had a good audience, who listened to Mr. W. Anderson and Miss Wilder in tests and readings, which were well received. Nov. 22d we are to have with us Mrs. Mott-Knight, the independent slate writer, and Sunday, Nov. 22th, Mrs. Etta B. Roberts, the wire-cage medium, will hold a scance for materialization in a public hall. Our place of meeting is Pligrim Hall, Odd Fellows Building. Hawthorn street. The East Boston cars pass the door.

E. S. Wells, Chairman.

Fall River .- The Spiritualists of Fall River meeting iu Masonic Hall have formed themselves into a permanent society, with a financial guaranty of a continuance of services through the ensuing season-

Messrs. Buckley, Connolly and Haworth as President, Secretary and Treasurer.

Mrs. Barrot, a local medium, held a successful scance Saturday evening, and two services Sunday. Also successfully describing "visitors from the life beyond." Mediums having open dates will please communicate with PAUL CONNELLY, 513 South Main street, Fall River, Mass.

Swansen .- Our platform was very acceptably occupled Nov. 15th by Mrs. E. I. Hurd of Lynn, who spoke to a good attendance afternoon and evening taking her subjects from the audience. Her tests were the finest given from our platform. Sunday, Nov. 22d, Mrs. Nellie F. Burbeck of Plymouth will occupy our platform. Nov. 20th Miss Florence Sal mon of Providence, the fifteen-year-old medium, will be with us.

L. L. LAWTON, Cor. Sec'y.

Lowell.- Mr. Oscar Edgerly of Newburyport occupled the rostrum and gave good lectures, which were frequently applauded by the audience. After the evening lecture tests were given, all of which were

recognized.

Next Sunday we have Mr. Thomas Grimshaw of Lawrence to occupy our platform.

E. Pickup.



This young lady examines the young scholar "Johnnie, where is Carlsbad?" "Part of it in every drug store in the United

"How do you make that out?"
"The Carlsbad Sprudel Salts are imported from there, and are the solid evaporations of the Sprudel Spring."
"What have they done for you, that you know

"What have they done for you, that you know so much about them?"
"Why, they have cured papa of his dyspepsia, and in the place of a cross father they have given me a kind and loving parent."
Dyspepsia will spoil the most angelic temperament. Too much bile inactivity of the liver will start it. Try the Carlsbad Sprudel Salts. A standard never-falling remedy.
The genuine have the signature of "Eisner & Mendelson Co., Sole Agents, New York," on

& Mendelson Co., Sole Agents, New York," on every bottle. A sample bottle will be mailed upon receipt of 35 cents in postage stamps. Price of regular size, 75 cents.

CONNECTICUT.

Norwich .- Sunday afternoon, Nov. 15th, after the excellent singing by Mr. J. T. Lillie and the quartette, with Mrs. Messenger at the plane, Mrs. Lillie announced that Mrs. Ada Fove would give messages in our hall Dec. 1st and 2d-Tuesday and Wednesday evenings.

Mrs. Lillie then answered briefly the questions placed upon the desk, and took up the subject previously announced, "The Christianity of the Christ—what is it, and where found?" She gave an earnest and eloquent address, showing first that the Christianity expounded to-day from the so-called Christian churches differed widely from the gospel of love, charity and kindness taught by the man Jesus, whose mission was to do good to mankind. Where do we find his followers? she asked: Who heal the sick by laying on of hands? Who do the works that Jesus did? Do you know, the speaker sald, Spiritualism is a living temple of charity, guided and guarded by those arisen spirits who are ever showering blessings of love and sympathy from the realms above? What more can we ask? The golden command given by Jesus, "Love ye one another," is too often forgotten by those who profess to worship him, and the Christ-principle, which is the saving power, is found in the teachings of Modern Spiritualism.

The topic for the evening discourse, "There is No Death," called out a very fine audience. Mrs. Lillie then answered briefly the question

The topic for the evening discourse, "There is No Death," called out a very fine audience.

The singing was fine, and the discourse was one of Mrs. Lillie's best efforts.

Mr. and Mrs. Lillie are to be with us the remainder of the month, and Mr. A. E. Tisdale speaks during December.

Our Lyceum is doing very good work. The subject Sunday, 16th, "The Golden Rule," was an interesting one. We use Mr. Alonzo Danforth's "Lyceum Educator" for Silver-Chain recitations with much pleasure and benefit.

Mrs. J. A. Chapman, Sec'y.

Ayer's Sarsaparilla. Its record of forty years is one

Table China and Glass THANKSGIVING

Never was our stock of Dinner Ware more extensive than this season. In Sets complete or in Course Sets.

All grades of value from the low-cost up through the medium to the expensive "heir-loom sets."

Cut Glass made to match old sets or pieces.

By steamship "Caloric," from Hamburg, we have landed novelties of the handsome pink Wurtemberg Faience Ware in

Wicker Baskets, Wicker Trays, Bureau Sets, Candlesticks, Brush and Comb Trays, Note Paper Holders, Jardinieres, Biscuit Jars, Bon Bon Boxes, Dessert Plates and Dessert Shells.

We have not seen any moderate cost novelty in Pottery this season which is so universally admired.

Displayed on Table No. 16, main floor,

Jones, McDuffee & Stratton, CHINA, GLASS AND LAMPS, 120 Franklin Street, Boston.

MEETINGS IN BROOKLYN.

The Progressive Spiritualists hold their weekly Conference at Bradbury Hail, 200-201 Fullon street, every Saturday evening, at 5 o'clock. Good speakers and mediums always present. Seats free. All cordially invited. Samuel Bogert, President.

Bellettes Union, Fracernity Rooms, corner Bedford Avenue and South Becond street. Meetings Sunday even-ing at 7% o'clock. Good speakers and incidums always present. Services held under the auspices of the Ladies' Aid. Mrs. M. Evans, President.

Aid. Mrs. M. Evans, President.

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

The People's Spiritual Conference; held every Monday evening at so'clock in the Parlors is Lexington Avenue, three doors above Franklin Avenue L Station. Interesting speakers, good music, questions answered, tests given. Admission free; all are co-dially invited. Also meet ing every Friday at \$P. M. Mrs. Mary O. Morrell, Conductor. Spiritual Meetings are held in Mrs. Dr. Biske's parlors, 234 Franklin Avenue, near Lafayette Avenue, every Sunday evening at 8 o'clock. Samuel Bogert, Conductor. The Woman's Spiritual Conference meets at par-

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

The People's Spiritual Conference met at 151 Lexington Avenue, near Franklin, on Monday evening, Nov. 9th. Mrs. J. M. Holmes read an original paper on "Inspiration." It was instructive and inspiring, and an essay of good practical common sense. Dr. John C. Wyman and Herbert L. Whitney followed Mrs. Holmes on the same subject. Mrs. Morrell gave a few tests, which were recognized, and readings to several.

Mr. and Mrs. Perkins held a very successful meeting on Sunday evening, Nov. 15th, at 190 Madison street, at the parlors of Mrs. Haon, a most hospitable and earnest Spiritualist. Hall meetings will be commenced as soon as possible. The people of Brooklyn, as far as have been seen, are generous, and disposed to be cordial to mediums who are strangers, judging from the many expressions of approval and gratitude for the large number of spirit communications given and recognized on the above occasion. G. F. P.

NEW YORK.

Norwich .- Mrs. Abbie N. Burnham will speak for the Spiritualist Society here on Friday, Saturday and Sunday evenings, Nov. 20th, 21st and 22d—these being the first services of the kind held in this place for over six years. We are about to inaugurate a series of meetings for the coming season. Geo. H. Mahan.

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

DISTRICT OF COLUMBIA

Washington .- Our Society, which meets in Grand Army Hall, is highly favored in having for November Prof. W. F. Peck, whose lectures have been of a very high order, and delivered with great force and eloquence. His audiences increase in number as the Sundays pass, showing how he is appreciated. His coming to us, a perfect stranger, has been a great treat, and a perfect success.

GOFF A. HALL, Sec'y.



DELICIOUS. Easily Digested. Made Instantly. PERFECTLY PURES Its great success has, of course, led to many imitations, but it is generally admitted, and a comparison will easily prove that none equais Van Houten's in delictionsess, and no-

The Standard Cocoa of the World. A Substitute for Tea & Coffee. Better for the Nerves and Stomach.

Sold in 1-8, 1-4, 1-9 and 1 1b, Cans. 11 not obtainable from your grocer, enclose 25cta to either Van Houten & Zoon, 106 Reade St. New York or 45 Wabash Ave. Chicago, and a can, containing enough for 35 to 40 cups, will be mailed. Mention this publication. Prepared only by VAN HOUTEN & ZOON, Weesp, Holland.

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(Basement) State Street Exchange Building.

Every modern appliance for safety and convenience. Capacity 20,000 boxes, renting from \$10 to \$400. A strong room for storing Silver and Bulky Valuables.

Seventy-two spacious, airy Coupon Rooms. Special apartments for ladies. A safe, secret place for Bonds, Shares, Wills, and other valuables. Inspection invited.

MOSES WILLIAMS, President. FRANCIS B. SEARS, Vice-President. FRED'K S. DAVIS, Cashier.

J. Frank Baxter's Work.

On Sunday, Nov. 8th, Mr. Baxter lectured for the Liberal and Spiritual Lecture Association in East Dennis, Mass. Dubious weather prevented many from attending, but very good audiences assembled. It had been over ten years since he was here last, though many by reports had followed him with interest, and some had heard him from time to time at Harwich and Onset Camps. The lecture in the afternoou was the result, enthusing all. In the evening the audience was largely augmented, and Mr. Baxter presented a lecture on Spiritualism, pure and simple. It had a splendid effect, and when he supplemented it with a séance of one hour, so full of evidence as it was, that all saw his philosophy and arguments were resting on facts, it left the audience in thought, if not conviction, as nothing before had done in the vicinity.

vicinity.
On Monday evening, 9th, Mr. Baxter, gave the Association a benefit entertainment, which an exceedingly large audience fully enjoyed. It consisted of musical

d catoon a benefit entertainment, which an exceedingly large audience fully enjoyed. It consisted of musical selections, vocal and instrumental, and readings serious and conic. It is probable Mr. Baxter will find a place in the spring to accommodate the East Dennis people again, as also Hyannis thinkers, who are very desirous of hearing him.

On Thursday evening, Nov. 12th, Mr. Baxter appeared in Stoneham. It was the regular day of the Spiritualist Ladies" Aid Society, and two hundred or more of its members and friends assembled. By 7:30 every available spot in the large hall was taken, and many stood in ante-rooms. The speaker gave a stirring tecture on "Character," full of living suggestions, and calculated to be of great and lasting benefit to all who heard. The crowning feature was the scance after the lecture. For over one hour he gave description after description, every one of which was readily recognized, most of them by friends or relatives present. It was a joyous, an edifying and a convincing occasion.

After eating, does your food distress you! Albro's Regulating Cordial gives instant relief

SPECIAL NOTICES.

Dr. F. L. II. Willis may be addressed at Glenora, Yates Co., N. Y. July 4.

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 Colby & Rich.

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

To Foreign Subscribers the subscription price of the Bannes 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.

Send for our Free Catalogue of Spiritual Books—it contains the finest assortment of spiritualistic works in the world.

SPIRITUALIST MEETINGS.

Chicage, Ill.—The First Society of Spiritualists meets at Washington Hall, Washington Boulevard, corner Ogden Avenue, every Sunday at 10½ A. M. and 7½ P. M. Speaker, Mrs. Cora L. V. Richmond.—The Birst South Side Spiritual Society meets at 77 Thirty-first street every Sunday at 3 P. M. Speaker, Mrs. Emma Nickerson-Warne.

S.P.M. Speaker, Mrs. Emma Nickerson-Warne.

Buffalo, N. Y.—First Spiritualist Society meets Sundays in A. U. W. Hall; corner Court and Main streets, at 2½ and 7½ P.M. Wm. F. Pfiesfer, President; H. Eaton (253 Franklin street), Secretary.

Indiamapolis, Ind.—The Mansur Hall Association of Spiritualists has leased this hall, corner Washington and Alabama streets, and will hold public meetings every Sunday at 3 and 7½ P.M.; also seanes or circle every Wednesday evening. For engagements, address Secretary Mansur Hall Association of Spiritualists, 194 E. Washington street.

Colerade City, Col.—Meetings are held in Woodman Hall, Sundays, at 3 o'clock.

Dayton, O.—First Society of Spiritualists meets in G. A.

man, Sundays, at 2 o'clock.

Dayton, O.—First Society of Spiritualists meets in G. A.

R. Hall, 25 and 27 North Main street, every Sunday at 10/2

A.M. and 7½ P.M. Seats free. Public invited. Wm. E. E.

Kates, 1209 West 4th street, Secretary.

Omkland, Cal.—Mission Spiritualists meet every Sunday at 2 and 7½ P.M. at Native Sons' Hall, 918 Washington street.

MEETINGS IN PHILADELPHIA.

ANDREW ROBESON, Manager. DANIEL WELD, Assistant Manager.



DR. R. GREER The Noted Spirit Healer of the West! 25 years in Chicago; treats patients at a distance, however great the distance, with unparalleled swaces.

the distance, with unparal-leled success.

All Persons, therefore, suffering from any chronic malady or affliction, and who wish immediate relief 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,

DR. R. GREER, 127 La Salle St., CHICAGO. P. S. Dr. Greer's New Electric Piadem, improves sight and hearing, increases mental energy and cures all brain and nervous diseases. Send for Pamphlet. (pet. 10.

AGENTS WANTED

FOR Dr. Stansbury's Specific Remedies. Send for Circulars, Testimonials, Terms, etc., to DORNBURGH & WASHBURNE. Olmstedville, N. Y.
For sale by COLBY & RICH. Oct. 31.

COINS

The Coin Review tells all about Old Coins, and where to sell them. The only paper of the kind published in the United States. By until 16 cents, silver or stamps. J. E. HOOPER, 1 Province Court, or 9 Lindail Place, Boston, Mass. Nov. 21.

A STROLOGY.—Most fortunate dates for

Furnished Rooms.

PLEASANT Furnished Rooms may now be obtained in the spacious residence lately occupied by PROF. BU-CHANAN, No. 6 James street, Franklin Square, near East Brookline street, Boston. tf Nov. 21.

Dr. and Mrs. W. A. Towne, MAGNETIC, Mind and Massage Treatments, also remedies furnished. Now located at Hotel Aldrich, 39 Berkeley street, Boston. Hours 10 to 7. is May 9. Mrs. Walter S. Eldridge, M. D., MAGNETIC PHYSICIAN,
33 Shawmut Avenue and 75 Pleasant street, Boston.
ov. 21. 2w

Mrs. C. T. Crockett, EDICAL and Test Medium. Vapor Baths and Magnetic Treatments. 34 Hanson street, Boston, Mass. v. 21.

Nov. 21.

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

P. TOMLINSON,
Nov. 21.

lw4

67 Revere street, Boston.

MRS. SHIRLEY, Inspirational Speaker; also all Business and Health Psychometrist. Gives sittings daily. Circles every Friday evening, at 1% o'clock; 25 cents admission. Will answer calls to lecture. 1261 Washington street, Boston.

DR. E. A. BLACKDEN; Magnetio Treatments; Inspirational Speaking, Writing and Translating Medium. Letters answered, \$1.00. 10 Burroughs Place, off Hollis street, Boston.

W ANTED—A situation as Housekeeper. No objection to a family with children; Direct to M. W. C., South Pomiret, Vt. Nov. 24.

J. S. SCARLETT, Trance Speaker, 86 North Main street, Providence, R. L. Nov. 21.

ABRAHAM LINCOLN SPIRITUALIST?

Curious Revelations from the Life of a Trance Medium. BY MRS. NETTIE COLBURN MAYNARD, 10. OF WHITE PLAINS, N.Y.

OB

Together with Portraits, Letters and Poems. illustrated with Engravings, and Frontispiece of Lincoln, from Carpenter's Portrait from Life.

This book will be found peculiar, curious, startling more so than any work issued since Unite Tom's Cable. It breathes forgotten whispers, which the rust of time had almost covered and which have been satched from the very laws of oblivion. It deals, with high omicial private life during the most momentum period in American History, and is a secret page from the life of him whom time serves only to make greater, more appreciated, and more understood—"ABRAHAM LINCOLE."

Meystone Spiritual Conference every Sunday at 2% P. M., southeast corner loth and Spring Gardenstreets. Wil-liam Rowbottom, Chairman. Cloth, 12mo, illustrated, pp. 264. Price \$1.50. For sale by COLBY & RICH.

Message Department.

ON TUESDAYS AND FRIDAYS Of each work Spiritual Meetings will be held at the Hall of the Banner of Light Establish-ment, 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-

At these Scances 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 office by mail, or handed to the Chairman, will be presented to the presiding spirit for con-sideration.

deration.
MRS. LONGLEY, under the influence of her guides, also
ves excarnated individuals suxious to send messages to
eir relatives and friends in the earth-life an opportunity

to do so.

To he 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 sak the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no more.

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

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

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

Report of Public Séance held Oct. 9th, 1891.

Spirit Invocation.

Oh! thou Infinite Spirit of all Love, we worship thee from the depths of our inmost souls, for we recognize that we are a part of thy life. We know that the affectional nature of humanity is drawn from thee, and that the great pulsations of thy eternal heart are felt in the human soul through the sympathetic throbbing of the hearts of mankind for each other.

of thy eternal heart are felt in the human soul through the sympathetic throbbing of the hearts of mankind for each other.

We draw near unto thee at this time seeking to understand some of thy work, wishing to partake of its infinity to that, extent that we shall be able to express not only in the activity of our mental patures, but in our outward acts also, something of thy divine nature. We desire to unfold in spiritual qualities, to rise from the plane of merely material being to that altitude of thought and aspiration where angels who delight to do thy will in serving humanity forever dwell. May we at this time be quickened in thought and the inspired in spirit by the true and beautiful influences and teachings of pure beings from immortal life. May we breathe into our souls something of their atmosphere of peace and harmony. May we become united with them in their good works, that we may send forth from our own lives an influence that shall be helpful to our kind.

We thank thee for immortal life, that those who pass through the change misnamed death still continue to live and breathe and work, and to labor as well. We praise thee that other worlds are open to us as human beings in which we may gain experiences and unfold the possibilities of our immortal natures; and ohl we bless thee that those who have passed on to those other worlds and have experienced these changes for themselves are given the power to return to mortal life, bearing their tidings of joy to friends, bringing consolation and love to those who mourn on earth, and dispensing sweet influences abroad for the blessing of mankind. To day we trust to receive visits from those bright messengers of peace who have some word of encouragement and cheer to offor to earth. May they be blessed in their effort to reach those whom they love, and may we who listen and receive also be blessed by that which shall be given to us from the eternal world.

Questions and Answers.

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

QUES.—[By J. H. Bean, Fort Worth, Tex.] Did the members of what is known as the Westminster Assembly which manufactured the Pres-byterian "Confession of Faith," have authority from God for making that creed? and did he di-rect their thoughts when they were at work on it?

Ans.—We very much doubt that the Infinite Spirit ever communicated in intelligible lanspirit ever communicated in intelligible language to man individually, or to any body of men collectively. As we understand God, the Supreme Intelligence and Ruler of all, it is as a spirit, all-pervading, all-embracing, permeating every atom in the universe, and penetrating to every point in space; but as a personality that sends down direct word or message to the mind of man controlling through such

overy storm, in the universe, and penetrating overry point in space, but as a personality that sends down direct word or message to the mind of man, controlling through such ways as humanity governs its individuals, we have no knowledge of a Supreme Being.

In the other world, for I have been so busy, in the found so many things to concern myself with on both sides—I am just as active on the minder and perhaps also through the influence of spirit intelligences, as infallible, as coming directly from the Divine Life itself, being the words of God or the messages of the Supreme, which must not be tampered with under great penalty; but as the race has advanced in intellectual growth, and become capable of exercising reason and judgment, they have come to learn that God does not communicate with the world in such ways. The Infinite cannot send its unmistakable message through the finite mind, the latter being unable to receive or to interpret that which might come from the Omnipotent Life itself. Definition of the complete of tent Life itself.

God, the Supreme Spirit, the Intelligent Force of the Universe, works ever through instrumentalities. The message of life is written everywhere, upon the stars that roll above our heads, and upon the grain of sand beneath our feet. The song of supreme love is voiced throughout the universe; shining orbs chant it in their onward way; ocean waves repeat it as they roll from shore to shore; the flowers whisper it in the morning when they raise their heads toward the summersky; and the breezes still rehearse the beautiful song of beneficent love as they play beneath the branches of the trees. The word of immortality is also traced on every side, and he who desires to read may do so if he will. The bounding seasons bring that word of eternal life as they return from year to year, performing their work, and passing on with their results, giving way to each other.

And so we may find the glorious, infallible word, "Divinity," written upon the universe, and traced on the soul of man in its progressand traced on the soul of man in its progressive unfoldment from age to age of experience, but it cannot be put into words nor interpreted externally by the lips of man. One cannot receive it and write it out for the guidance or the dictation of others, and one has no right to claim authority, as the possessor of the infallible word of God, for the action of himself or others, because it is so subtle, so spiritual, so above and beyond all finite understanding that it is impossible for any limited human mind to catch and to hold it for himself.

Q.-[By the same.] Is there not a tendency very wide-spread at present among thoughtful and candid Christians to discard the doctrine of a material resurrection and substitute a spiritual

a material resurrection and substitute a spiritual resurrection?

A.—The doctrine of the physical resurrection is passing away from the mind and the acceptance of mankind. While it is true that there are many who still cling to the old idea that the body which is placed in the ground will at some future time be gathered together again in its different parts and arise in a complete state, the great mass of humanity have rejected all such ideas, and have come to look upon the resurrection as something which belongs to the spiritual part of man, a springing up, so to speak, of a new life in a new body which is spiritual out of the dross and elements of the old life and the old body which belonged to the physical condition of existence, and which must pass away.

We find that the spiritual life of mankind is taking a strong hold of many of the clergy and the thinking minds generally. We find that it appeals so intelligently and thoroughly to the inner man; showing, by its own clear light the possibilities and powers of humanity apart from and above the physical limitations and even the physical elements of this earthy body, that these intelligent thinkers are rejecting that which belongs to the outer husk alone, content to let it go when it has served the use of the spirit, and are recognizing the fact that the spirit is alone the active and vital part of humanity, and that it survives every change of external life, putting forth new possibilities and powers of unfoldment long after the material form has gone to decay.

St. Paul has sald, "There is a natural body, and there is a spiritual body," proving that in his day he recognized the fact of man's dual existence—a physical life necessary for his experience while in contact with earthly things, and a spiritual life partially necessary for the

and a spiritual life partially necessary for the

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unfoldment of the mentality and entirely so for the unfoldment of the inner nature, which might exist while in connection with the outward, and which continues to live after the external has parted company with it. St. Paul has also told us that the one body is sown in corruption. The physical form, having porformed its work, is east off by the indwelling man and allowed to go to decay, to the corruption to which it belongs; while the spiritual body, having come to a condition in which it can do its work independent of all physical life, is raised in incorruption into a state of purity and harmony where there is no decay.

The same wise man has likened the burial of the body to a grain of wheat. He has told us of the germ within the husk that by-and-by germinates and expresses its power, sloughing off the outer part and coming to a condition of beauty and usefulness. So the spiritual body, possessing within itself the germ of an immortal life, sloughs off the outer husk when the condition is right, and the indwelling vital principle, coming to a state of activity, puts forth its powers, the result being a grand spiritual and spiritualizing life, full of the possibilities of growth and unfoldment.

Q.—[By Miss A. A. Hicks, Belfast, Me.] 4t the information of the sweet and unfoldment.

It, and so I repeat it for her benefit, if shells here.

Now I think I will go. I shall come again, for I have other things to say by-and-by. A. S.

It hink it is over nine years since I passed from the body. It was in the summer-time when I was taken from earth-life.

I think it is over nine years since I passed from the body. It was in the summer-time the body. It was in the summer-time when I was taken from earth-life.

I know that many things may happen in that number of years, but with me not very much have seen changes come into the lives of those whom I lives to which they come.

I lived thirty-eight years on earth. I do not was I was taken from the spiritual body, howing come to a condition in which it is over nine years si

Q.—[By Miss A. A. Hicks, Belfast, Me.] At one of our circles the idea was advanced by a friend under control that Jesus was the medium and Christ the controlling spirit. What does Spirit Pierpont think of the idea?

A.—We do not reject the idea advanced by the spirit of whom your correspondent speaks. We have always believed that Jesus of Nazareth was simply in his earth-life a medium, through whom intelligences of a high spiritual order expressed themselves to mankind, their desire and purpose being to assist in assuaging the griefs of humanity in splightening ignothe griefs of humanity, in enlightening ignorance, in informing human beings of their immortal natures, and calling them up from the mere consideration of external things and temporal affairs to the study of eternal and

spiritual matters.

Christ we have always looked upon as a principle, or an intelligent spirit of love and peace, manifesting its power through the medium Jesus, as it has manifested its power through Jesus, as it has manifested its power through other sages, prophets and teachers of olden time, and as it may be manifesting its power, grace and love through sages, teachers and mediumistic sensitives at the present day. This Christ-intelligence, this principle of love and peace, has been confined to no one age, clime, or race of people, but has manifested it self throughout the whole world as a diffusive influence, as an intelligent power, as a spiritualizing quality and even personality. It touches hearts here and there, and sets them beating in unison with the higher harmonies of life, calling forth their affectional and sympathetic natures, until they go out unto the suffering and the lowly, seeking to benefit in some useful way those who are in need of ministration. It reaches various minds in various quarters of the earth, and by its influence sets them to thinking upon important questions,

quarters of the earth, and by its influence sets them to thinking upon important questions, so that they become aroused, and seek to do good in some wise way. Thus is this influence, this intelligent power, going forth all the while, working upon the hearts of mankind, and performing a great labor.

We have no doubt that the man of Nazareth was attended by a wise and glorious band of spirits, whose leader may have been called Christ; and there is no reason why he should not have been inspired by a grand intelligence that directed its spiritual power toward humanity for blessing and for good.

Dr. A. S. Hayward.

[To the Chairman:] Well, how do you do, Doctor? I want to say how do you do? to all my friends. Some of them are here in the circle, many are not. I have just hurried in to-day to ask our good friend Pierpont for the privilege of saying a little. I feel that it will do me good, and I hope it will not do harm to any one.

any one.

Well, it seems strange to me to look back over nearly a year of life spent in spirit spheres. I can hardly realize that in three days more I shall have rounded out a full year in the other world, for I have been so busy, I

external life that I forget I have taken off the "natural body" that your Spirit-President has been talking about, and that it is the spiritual form I am working through now.

I bring my greeting to all my friends. I would like every one to feel that I have a special regard for that particular one, and that will do me good; for I shall feel that I have made my personality felt, not only at home, but in other places. I have been pleased to hear friends that I have known say, "Dr. Hayward is here; I feel him; he is just like himself; he has come in just as he always did." That makes me feel good, for I know I have not lost my identity. I like to hear them say, "Why, there's Hayward; I see him; he is seated in the same old chair he used to occupy." That makes me feel good, too, to be recognized. I do not want to be shut out from the hearts of any of my old friends; for I want to go everywhere where they are in harmony, just as I used to do.

I would like to tell Mrs. Hayward she knows

just as I used to do.

I would like to tell Mrs. Hayward she knows, and I know, that it is not necessary for her to visit any medium to learn of my desire or my feeling in regard to any matter she has in mind, for she can get that more clearly and fully per-haps in the inner consciousness of her own me-diumistic life, and in the home-circle where all

Mrs. Dudloy, who had brought the white pinks to the circle, and who was present in the audience, accepted these words with much pleasure.

is good for all, and that these events that the years bring have all a work and a place in the lives to which they come.

I lived thirty-eight years on earth. I do not wish to speak very much of my life here; I had my experiences. It seemed rather young to pass away, but now I can look back and say it was all for the best, and I do not know as I would have it otherwise. We spirits come to look at things differently from what mortals do, because we see things from the spiritual side, and therefore do not draw our conclusions just the same as we might if we were here in the physical body.

I come to bring my love to my friends, to tell them I am not dead; I never have been nor have I been asleep at any time. I have been living in a world with friends who went before me, I have seen some who passed away since I did, and we are happy and harmonious in that pleasant place.

pleasant place.

I have sometimes returned into nearness with those I know here, trying to give them an influence that would make their lives happier and more peaceful, and I hope to be able to do more as I come to understand the laws of spirit-life better, so that I can perhaps be of use on this side while endeavoring to do my work in the spirit-world.

I went out from Salem, Mass. My husband was David Shelton, and I am Mrs. A. J. Shelton. pleasant place.

Charles Shipley.

Charles Shipley.

I suppose I can claim the name I answered to on earth, and that was Charles Shipley.

I lived for quite a while in Denver, Col. That was n't my birthplace, but I was there looking after matters connected with material life, and I made some associations in that place. It has grown some since I knew it. It has become a good deal more thriving as a city, and I find much more bustling life there now than when I lived there. Not but what we bustled and hustled then, but still there is more of it in some ways than when I was permore of it in some ways than when I was personally interested in the town.

sonally interested in the town.

The thought came to me awhile ago that some of my friends out in Colorado, not only in Denver but in other places, might like to hear of my coming back, and perhaps would get interested in this Spiritualism in that way. I don't know as I can tell them anything about their private affairs, how to get more money, or what to do to make themselves more prosperous on this side. I used to think I had all I could do to attend to that matter for myself, and I didn't do as well as I wanted to, either; but that was always the trouble with me. It is all right, though, for if I had made my little pile it would n't have stayed by me—it would have melted like snow in the spring-time, for I was n't the kind that money would stick to. That was what the matter was, I suppose, but I don't know but what I'm as well off in the

was n't the kind that money would stick to. That was what the matter was, I suppose, but I do n't know but what I'm as well off in the spirit-world as if I'd gone out with a great pile of this world's goods hoarded up.

I've got some relatives in the State of Pennsylvania, and I do n't suppose they'd care a rap about spirits coming back. I rather think they wouldn't, because they're people of the blue sort, you know—they stick close to the old religion, thinking that'll hustle'em through to the other country. Well, I do n't know about that, and then I do n't care. If they are willing to keep at it here I'm willing they should. It's good enough for them, but it wasn't good enough for me. That's why I got out of it—out of the State I mean, not out of the body—and made tracks for something different, something more lively and not quite so old-fogy. They were too slow for me. I couldn't take hold of what they called the true light, bcause it seemed a rush-light to me, and I wanted something flashy. You didn't have electric lights when I was here; they would have just suited me.

I was looked upon as a sort of a goat—as one

my relatives and family. They couldn't see how such a fellow as I was came into that family anyhow. I seemed to be born into the wrong place, and belonged somewhere else. But I feel kindly toward them; I really do; and I'd help them every one if I could; but how can I when they keep their eyes close to the old ideas and old notions, and won't look anywhere else? Why! if they hear I've come from beyond the grave like this, they won't believe it anyhow, and they'll say: If such a thing is possible, that the dead can come back, and that it is Charlie, why, it just goes to prove that he is that the dead can come back, and that it is is Charlie, why, it just goes to prove that he is one of the goats, for they are the only kind that could come. You see they wouldn't believe that any good spirits could come back, and if any spirits did come, it must be the bad ones. But if they should hear I've come back, tell them I wish them well, and I bring them my love.

them I wish them well, and I bring them my love.

However, now I come to think of it, my special object in coming here to-day was to find Jack Anderson. The last I knew of him he was in Denver, or near the town. He is in Denver very often, but is located, I think, a little way beyond there. He was interested in some prospecting matters. If it is possible for me to get to him and talk, I know I can make the old fellow's heart glad. We chummed it together a good while. He and I were partners. We run our luck together, and when one was hard hit the other would help him out, and so we got knit into each other's lives. I know he'd be proper glad to hear from me, as I would to hear from him. Why! he's a great deal more to me than my own brother, for my brother didn't think I was of much account; and Jack always thought I was about the best fellow that lived; so of course I feel good toward him, and would like to reach him if I can. I don't know as I shall be able to, but it's done me a power of good, and I'm much obliged to you all.

for she can get that more clearly and fully per laps in the inner consciousness of her own mean haps in the inner consciousness of her own mean that it hink is mast of much account, and Jack her dear onesare, than she can by visiting some the medium whose influences might be mixed in regard to these very affairs of which I speak.

I think she will understand.

Mr. Crock of the mixed of the speak words of good, and I'm much obliged to you all law will like to reach him if I can. I don't know as I shall be able to, but it's done me a power of good, and I'm much obliged to you all the better to morrow, will you kindly give them my love and greetings? Tell them I congratulate to the mupon the rounding out of their half-century of wedded life, and that I shall surely be synth them, and make my presence felt; if' possible. I believe they will know that I am there, and that I shall greeting from the other life as a friend and brother who does not a force them.

To the Chairman i'l might say enough to fill a whole book, but this is not the place, doctor. Give my regards to the boys down stairs. Tell it will consider the state of existing any specific control of the medium whose indicates any specific control of the medium will be able to control the medium of the work and the state of existing any specific control of the medium will be a see in the state of existing the work and the work of the state of existing the work and the work of the state of existing the work and the work of the state of existing the work and any experience of the outward world, or know any strength of the state of existing the work and the work of the state of existing the work and the work of the state of existing the work and the work of the state of existing the work and the work of the state of existing the work and the work of the state of existing the work of the work of the work of the work of the w

power is coming to the friends at home from the spirit-world, which will exercise itself in outward ways, that new light and understanding may be brought of spiritual things not before revealed. There is a growth going on all the time, and a new light is reaching their minds, so that they can look back over the two past years and see how far they have really traveled on their upward road of spiritual investigation and knowledge.

Many of our dear spirit-friends join their love with mine, and send it out in greeting and sympathetic affection to our dear ones in the earthly life. When the time is right they make their presence known, bringing influences of harmony and peace, which are doing a good work in more ways than perhaps can be seen at the present, but which will be understood by-and-by. I am told that changes are taking place which will have an effect upon the outer and inner life, and which will also be effective in the spiritual work that has been done and the influence that is to be wrought.

While there are many from our spirit-home

been done and the influence that is to be wrought.

While there are many from our spirit-home who would delight to send their special words of recognition and affection with mine to-day, I must say that my uncle Joshua Clark requested me to tell the friends that he is satis fied with the spirit world, is delighted with the life which it offers to him, and that he is constantly gaining new experience and knowledge such as he never dreamed could exist for humanity. He sends his love and many thanks for all the good that has been brought to him as a spirit through the ministrations and light which he has received from those at my dear earthly home.

which he has received from those at my dear earthly home.

I do not know as I have given my message as it should be, for I have never controlled in this way to speak before, and I am not accustomed to the work; but I am glad for the opportunity of speaking the best I can.

My father is William H. Grinnell of Beloit, Wis. I am Harry Weed Grinnell.

Daniel W. Tyler.

To the Chairman: Will you say that Daniel W. Tyler comes to your platform to-day to bring his regards to his friends in Boston? I have friends among the Spiritualists, and I have friends outside of Spiritualists, and I include them all in my greeting. It does not matter to me what a man believes as long as he is honest and sincere in his belief and in his attitude toward the world. I feel just like stretching out my hand to every one I have known and associated with, giving him a good firm grasp, and saying, I am not dead.

I went out of the body suddenly. I did have a kind of a feeling that perhaps I should not stay very long. The day before I found myself in spirit-life I wondered to myself if my time had not pretty nearly come, but I did not really know that it was so close at hand. I felt strange. When I went to bed there came over me a sort of heat and rush to my head, a kind of stilled feeling but the transperse.

know that it was so close at hand. I felt strange. When I went to bed there came over me a sort of heat and rush to my head, a kind of stifled feeling, but nothing that was very alarming. The first I knew I found myself out of the body. Well, it did not take me long to learn what the matter was, and I did not feel badly over it. I came to the conclusion that it was all right.

I would like to send my regards to friends of mine down in Maine, in Limington, and other places. Tell them I have come back to give them a word. I thought when I went down to the old place that it might be my last visit, and I know now that I had these promptings from the spirit-side.

I have friends here in the City Hall, and in some of the offices connected with Boston. I would like to give a direct message to a certain party in the assessor's office if I could. I cannot do so here, but perhaps I can in private one of these days.

Abbie came with me, and stayed a few moments after the opening of the Circle, watching the meeting but she did not stay to see me

ments after the opening of the Circle, watching the meeting but she did not stay to see me control the medium. I think she rather doubted my doing so, for she said when she went, "If you succeed, give my love to all the friends Tell them I am as active as ever, and that I have just as warm a regard for them as I had in the old days. Say I have not changed my opinions very much, and that I know I was in the right upon certain questions that I took up when I was here.

Then she said that she should go to see some of her particular old friends this afternoon, and bring her influence to them if she could while I stayed here, and tried to make myself

while I stayed here, and tried to make myself known. I wish to say that Abbie has tried to communicate quite a number of times, but just fell short of taking control of the medium, and so she had gained the idea I could not succeed either, but I was bound I should.

I have nothing more to say. I am very glad to come to the Banner Circle, and to find that this is a truth. I know now that Spiritualism is more of a truth than I realized. I find that it is possible for spirits to come back and manifest themselves in such ways as to identify themselves to their friends; and I know that they can come into the home-life of their own. they can come into the home-life of their own, and take a part of it with them to the spirit-world for their own good. There is a sort of magnetic life passing between spirits and mor-tals who are friendly to each other, that is helpful and supporting to all concerned, and I am quite interested in studying it up. I feel as if I did not know anything when I was here, and that I am now but a mere school-boy, try-ing to learn many things that I ought to know.

Susan Shepard.

[To the Chairman:] I came, sir, to your last meeting with the expectation of speaking to my children, who live in this city, and to friends who are near by, but I did not succeed in doing so. I was told to come again, and perhaps the way would be open to me. I felt disappointed, but when I was told that many snirts come here time and time again some of

perhaps the way would be open to me. I felt disappointed, but when I was told that many spirits come here time and time again, some of them for years, before they succeed in speaking through the medium, I thought I ought not to complain, and I do not.

I wish to send my love to my children, and to tell them that I watch over them with all a mother's care. I have a pleasant home in the spirit-world, yet there is nothing on that side that can draw me away from the lives of my dear family who are left on this side. They have trying experiences to meet sometimes, they have had to struggle with adverse circumstances, and they have many times felt that life was hard to them; but still they move on in their own way, and I think they are perhaps as well off in many things as others are who have been blessed with greater riches. I want to give them encouragement and good cheer, such as I feel from the spiritual world. I had a hard life, one of labor, one of privation sometimes, one of strange experiences; but as I look back over it, I can say that I would not have had it other than as it was, because it seemed to prepare me to understand and appreciate the spiritual life which is now mine. I did not speak like this in meeting when I

I did not speak like this in meeting when I was here, I could not; but the power seems to be given to me as a spirit to speak words of comfort and encouragement to those in whom I am interested on this side of life. If they can feel that their friends, their dear ones—their father and mother and others—are watching over them from the spirit-side with love, sympathy and tenderness, I think it will help them to bear the burdens of life, and will cause them to look forward to that state of existence which is to come.

My husband is in the spirit-world. He passed a way years before I did. He was much affilieded before he went, but I have seen him strong and active and free from infirmities on that other side, rejoicing in the light of the spirit, and blessing God for the immortality of the soul. He and all the other dear friends join in any word of love and greeting which I can give. I did not speak like this in meeting when I

TO BE PUBLISHED NEXT WEEK. Oct. 13.—Dr. Samnel G. Howe; Emily Chace; Nathaniel Elisworth; D. T. Smith; Benjamin Lakey; Maria Sleeper; Sunlight, to her medium.

Messages here noticed as having been given will appear in due course according to routine date.

Nov. 6.—J. P. C. Cotterill; Lucy Strong; George Hoffmelster; John May; Bela Searle; Levi Barker; Neffle Cannon; Nov. 10.—Controlling Spirit, for Mrs. Fanny A. Conant. Graham H. Chapin, David R. Leach, Nancy R. Bates, Thos. Smith, Robert N. Gere, Muriel Clark.

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Was Lincoln a Spiritualist?—Mrs. Notife Colburn-Maynard and her Orition.

BY HUDSON TUTTLE.

A vindication of the truthfulness of Mrs. Maynard is entirely unnecessary to those who have had the good fortune to know her, or to receive messages through her entrancement. Her life has been an eventful one, and from over-exhaustion of a constitution intensely sensitive, for the past three years she has been not only confined to her couch, but to one position, by the contraction of her limbs, arms and body. She has and does suffer constantly the tortures of martyrdom, aggravated by the knowledge that her case is hopeless. She is able only to move her head from side to side. and every change of position must be made for her by an attendant. Yet, after this long suffering, and the certainty that there can be no relief except by death, which shall free the spirit from its bondage, her face has an angelic expression, and when in trance glows with a

light that is divine. In the early days of her mediumship she was brought in contact with Lincoln, and her recollections form the most important chapters of her book. "Was Abraham Lincoln a Spiritualist?" was dictated by her, with a conscientionsness and regard for the truthfulness and accuracy in the slightest detail, which no one can appreciate without a personal knowledge of the lady. The style is direct, unpretentious, and carries conviction with it.

The publisher has spared neither care nor expense in making the work worthy of its high

The spirit of the secular press is thoroughly shown by the manner it has received the book. There are a few notable exceptions, but the critics, as a rule, adopt the tone of rude, often coarse bravado, and senseless assumption and

The Chicago Tribune, which has ever entertained a hatred for Spiritualism, brings forward Mr. Nicolay, Lincoln's private secretary, who avers, "In any event I can say, without the slightest qualification, that a séance never occurred at the White House."

Mr. Nicolay also says that Lincoln was not a Spiritualist, and the "last man in the world to yield to any other judgment than that arrived at by his own mature deliberations." He is positive-it would seem more so than his office would warrant-for it is impossible that he should have been constantly with Mr. Lincoln and known his thoughts.

In their haste to break the force of the revelation made by the book, the critics become confused and antagonistic. Gen. Sickles, as quoted in the Miner's Journal as a good Catholic. violently opposed to Spiritualism-and hence the book-says:

"I believe that event [the death of her boy] preyed upon her mind [Mrs. Lincoln's], naturally superstitions, to such an extent that she was led to believe that she could receive messages from her dead child. To this end she visited mediums, and they made her believe she was in communication with him. After that, at her suggestion, mediums visited the White House.

... I well remember one seance at the White House."

Mr. Nicolay has a treacherous memory. Mediums came and went, and circles were held at the White House, according to Gen. Sickles, while the former positively denies that such was the fact. What value has his evidence in relation to the belief of Lincoln, or his attendance at séances, or the influence of communications on his mind?

Gen. Sickles would have done better had he stopped sooner, and not described a séance in which Lincoln sat down to a piano and with his knees made it dance. The President at that appalling hour (of the Civil War) might have played the buffoon; but surely the plain. unpretentious story of Mrs. Maynard is the more credible of the two. Mr. Nicolay and Gen. Sickles cannot be received as authorities until they reconcile their conflicting statements; and perhaps if the General can make such an error, he may have been at the certain séance which he denies attending, although he freely admits of having attended others at which Mrs. Maynard might have been.

The constant reiteration of the press-writers that Lincoln was too independent to be influenced by communications, shows unfairness and disregard for truth. Nowhere in the book does Mrs. Maynard, even by implication, suggest that Lincoln received the spirit advice as infallible authority. He accepted it, according to her narrative, as a friendly admonition, and resolutions already in his mind were strengthened thereby. He was in no sense dependent on or guided thereby. Deeply interested he was, and it would be difficult for one in his position not to have been.

The attitude in which she sketches him is delightful. He questioned the spirit-intelligences as one looking in every direction for aid—and willing to accept suggestions from all sources-and by careful judgment made them his own.

The critics cannot break the force of the book by misstatements or ridicule. The fact that Lincoln was deeply interested in Spiritualism is fully established. He was a Spiritualist, and possessed of a highly sensitive organization, qualifying him to comprehend the great current of thought, and the significance of events, and to be guided as well as guide the course of the wonderful historic movement which called him from private life.

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THANKSGIVING.

- To the Giver of all blessings
 Let our voices rise in praise
 For the joys and countiess moreles
 He hair sent to crown our days;
 For the homes of peace and plenty,
 And a land so fair and wide,
 For the labor of the hoonday,
 And the rest of eventide.
- For the splendor of the forest,
 For the beauty of the hills,
 For the freshness of the meadows,
 And a thousand sparkling rills.
 For the blossoms of the springtime
 And the memories they bring,
 For the ripened fruits of autumn,
 Do we thank thee, ohl our King.
- For the wealth of golden harvests,
 For the sunlight and the rain,
 For the franceur of the ocean,
 For the mountain and the plain;
 For ever changing seasons
 And the comforts which they bring,
 For thy love, so grand, eternal,
 We would thank thee, oh! our King.

 Good Housekeeping.

From an Arisen Worker.

To the Editor of the Banner of Light: The appended is a communication written

by our ascended brother, PROF. HENRY KID-DLE, on Tuesday evening, Oct. 20th, in presence of the medium, Mr. Geo. Cole. This communication was written by the vis-

iting spirit through the process of independent spirit-writing-mortal aid being furnished only in supplying paper and lead pencil by my-I have been holding weekly séances with

Mr. Cole for many months, at which we are receiving elaborately-written papers (all of them through the process of independent spirit-writing) on a great variety of topics. The communications are important in substance, and are of a high order of literary merit.

The controlling spirit of these manifestations is CARRIE MILLER. CHAS. R. MILLER. 2481 Altantic Avenue, Brooklyn, N. Y.

Dear friend, in compliance with your wishes, by request of your daughter, Carrie Miller, I take much pleasure in furnishing you with some of the experiences I enjoyed at my advent in spiritual life.

When my mortal frame was making its last struggle for continued existence, I felt that my spirit was gaining a power and control it had never before possessed. This was due to the failing powers of the animal or mortal. I was acutely conscious of all that was passing in my room, though my eyesight was too dim with the failing powers of the mortal body to discern objects. Soon all appeared dark and shrouded, and nothing whatever seemed visible.

ble.
Gradually light seemed breaking through the Gradually light seemed breaking through the opaque clouds, and increased until every object became delightfully visible, and the whole world seemed flooded with a glow of mellow, beautiful light. My mortal friends were at my bedside weeping; but stay! a reward for my earth-life faith and belief, numerous spiritfriends were also assembled there rejoicing. My own sweet spirit-daughter, who had manifested on so many occasions was the first to

friends were also assembled there rejoicing. My own sweet spirit-daughter, who had manifested on so many occasions, was the first to welcome me to the new life.

My mortal body was inanimate and cold, motionless and lifeless, and yet my spirit seemed imprisoned therein; finally, by a supreme effort, I arose, left my mortal body lying stiff upon the bed, and stood among my mortal and spiritual friends clothed in a spiritual body, exact in resemblance to what my mortal body was at its best. I remained in my house until the funeral ceremonies had been performed, and accompanied my mortal remains to their last resting-place at Cypress Hills Cemetery, from whence, guided by my spiritual friends, I journeyed to those realms of peace and love and joy—the eternal home of the world-worn spirit, amid beautiful scenes and delightful surroundings, filled with not only relatives and friends of bygone earth-years, who had preceded me, but also with friends acquired by sincerity and truth in the advocacy of a just cause and fidelity in its defense against the machinations of materialistic enemies.

That mortal who is sufficiently independent and manly to brave public opinion and combat adverse sentiment for the cause of Spiritualism

and manly to brave public opinion and combat adverse sentiment for the cause of Spiritualism necessarily acquires friends in the world of spirits more numerous even than he or she could conceive of, especially when confined within the narrow limits of an earth-life surrounding.

After having ascended to the spheres I was greeted by the great Claudius, who thanked me for my efforts made as a mortal to extend the for my efforts made as a mortal to extend the truths of spiritual life, that mortals might become more enlightened, progressive and fraternal in their struggles with the sorrows and pains, cares and anxieties of mortal existence. Grecians and Romans, who were mortals thousands of years, gathered around me. At lantians, yea, Yermah, one of their celebrated chieftains, thanked me for my earth-faith in their prehistoric existence as a nation and great people. great people.

great people.

Why continue? All, every one greeted me with praise and plaudits for sacrificing my position in the New York Board of Education for the sake of the demonstrated truths of spiritual life by manifesting spirits. If I was proud of my position as a mortal for my stand, then what must I be now that I know I was right, and had advanced my progressive development in the celestial regions while yet I was a mortal?

I am permitted to return here, and thus detail my experiences as a spirit for the benefit of those mortals who yet linger on the earthplane, hoping to teach thereby a lesson of unity, fidelity and manhood in the championship of a cause which is gathering atrength day by day among mortals, and must, sooner or later, become the refuge of the more enlightened disciples of theology, and other isms, as they shall disintegrate and fall to pieces through the shame of the iniquitous practices of their leaders, and self-sufficient arrogance of their proselytes.

ers, and self-sufficient arrogance of their proselytes.

I never realized as a mortal the full measure of the importance of the propagation of spiritual truths among the people. I had a faint idea that there were missionaries among us, silently or otherwise, from the spirit-world, but I never could have conceived of the earnest endeavor I now witness among spirits to convert the mortal world to the knowledge of spiritual life. Every manifestation by a spirit is significant beyond the conception of mortals, and when it becomes understood that such manifestations are not made in the interest of spirits, but of mortals themselves, it will become apparent how great the sacrifice must be for spirits to leave the calm and peace of their celestial homes to manifest amid the controversies, doubts, jeers and skepticisms of a gainsaying and over-exacting mortal people.

versies, doubts, jeers and skepticisms of a gainsaying and over-exacting mortal people.

Every spirit has its mission—not among
spirits, but among mortals adapted to their
peouliar earth-life experiences. I have my
mission among you: it is to visit spiritual conferences and other public places, influence
orators and impressional speakers, and so influence their arguments that they may inure
to the most good of the cause they represent.

The psychic circle of which in earth-life I
was a member is frequently visited, and also
the spiritual conferences in Europe and America; and I may assert that I am now immeasurably more active as a spirit than I could
have been under the most favorable circumstances as a mortal.

have been under the most, favorable circumstances as a mortal.

In conclusion, permit me to assure every one that I have written this communication with my own spirit-hand; independently and apart from all mortal aid other than the magnetism furnished by the sitters and the spiritual aid of Carrie Miller, who is present, and that I have written as near as conditions would permit in the handwriting I made use of in earthlife.

HENRY KIDDLE.

Our correspondent sends us the eriginal manuscript of the message, and calls our attention in the following paragraph to the care taken by him to guard against doubt on the part of any who may read it:

"You will antice my initials on each theel of paper—which were written by myself before placing said paper in the envelope in which the writing was obtained."

L VAN HOUTEN'S COCOA-Send for a can. See advts.

A FORTUNE

Inherited by few, is pure blood, free from hereditary taint. Catarri, consumption, rheumatism, Scrofula, and many other maladies born in the blood, can be effectually eradicated only by the use of powerful alteratives. The standard specific for this purpose — the one best known and approved - is Ayer's Sarsaparilla, the compound, concentrated extract of Honduras sarsaparilla, and other powerful altera-

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several hundred dollars' expense, by using Ayer's Sarsaparilla, and would strongly urge all who are troubled with lameness or rheumatic pains to give it a trial. I am sure it will do them permanent good, as it has done me."—Mrs. Joseph Wood, West Platts-

Dr. J. W. Shields, of Smithville, Tenn., says: "I regard Ayer's Sarsaparilla as the best blood medicine on earth, and know of many wonderful cures effected by its use."

"For many years I was laid up with Scrofula, no treatment being of any benefit. At length I was recommended to give Ayer's Sarsaparilla a trial. I did so, and

By Taking

about a dozen bottles, was restored to perfeet health — weighing 230 pounds — and am now a believer in the merits of Ayer's Sarsa-parilla." — James Petsy, Mine Boss, Breckenridge Coal Co. (Limited), Victoria, Ky.

"My niece, Sarah A. Losee, was for years afflicted with scrofulous humor in the blood. About 18 months ago she began to use Ayer's Sarsaparilla, and after taking three bottles was completely oured." - E. Caffall, P. M., Losec, Utah.

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Sept. 26. DONALD KENNEDY Of Roxbury, Mass., says:

18w

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. 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 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 my eyes, as I lost my left eye, and about six months ago my right eye became affected with black spots over the sight as did the left eye—perhaps some twenty of them—but since I have been using your **Discovery** they all left my right eye but one; and, thank God, the bright light of heaven is once more making its appearance in my left eye. I am wonder fully astonished at it, and thank God and your Medical Discovery. Yours truly, HANK WHITE. Discovery. May 16.

Mrs. William H. Allen, 464 Washington Street, Providence, R. I.,

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Nov. 21.

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Mrs. Lizzie Kelley,

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Nov. 14.

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Sept. 28.

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Maud Jones Gillett, INDEPENDENT SLATE-WRITER, 27 Worcester street Boston. Hours 10 to 4. 4w* Oct. 31.

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Oct. 24.

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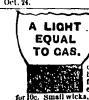
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and directions, by which any one can easily understans how to use it.

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Title die wissenschaftliche Untersuchung der "mystischen" und magischen" Thatsachen, mit Heitrisch wynder und magischen" Thatsachen, mit Heitrisch wynder und magischen" Thatsachen, mit Heitrisch wynder und magischen "Thatsachen, mit Heitrisch wynder und magischen" Thatsachen, mit Heitrisch wynder und magischen "Thatsachen, mit Heitrischen "Servet und Coues, mehrerer Framminen u. s. w. herausgegeben von Dr. Hubbe-Schleden. Subscription: \$1.75 for alx months, \$3.56 to an all will alve and Coues, mehrerer Framminen u. s. w. herausgegeben von Dr. Gentland and Coues, mehrerer Framminen u. s. w. herausgegeben von Dr. William Coues, mehrerer Framminen u. s. w. herausgegeben von Dr. Gentland and Coues, mehrerer Framminen u. s. w. herausgegeben von Dr. Gentland and Coues, mehrerer Framminen u. s. w. herausgegeben von Dr. Gentland and Coues, mehrerer Framminen u. s. w. herausgegeben von Dr. Gentland and Coues, mehrerer Framminen u. s. w. herausgegeben von Dr. Gentland and Coues, mehrerer Framminen u. s. w. herausgegeben von Dr. Gentland and Coues, mehrerer Framminen u. s. w. herausgegeben von Dr. Gentland and Coues, mehrerer Framminen u. s. w. herausgegeben von Dr. Gentland and Coues and Coues

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Banner of Bight.

BOSTON, SATURDAY, NOVEMBER 21, 1891.

meetings in Boston.

Entritual Meetings are held at the Banner of Light Ball, 9 Bosworth street, every Tuesday and Friday after-neon, Mrs. M. T. Longley occupying the platform J. A. Shelbamer, Chairman. These interesting meetings are free

to the public.

First Spiritual Temple, corner Newbury and

Exeter Streets.—Spiritual Fraterity Society: Lecture
every Sunday at 2½ P. M.: School at Il A. M. Wednesday
evening Social at 1½. Other public meetings announced
from platform. Dr. H. B. Storer, speaker. T. H. Dunham,
Jr., Secretary, 17: State street, Boston.

The Boston Spiritual Temple, Berkeley Hall, 4 Berkeley Street.—Services 10% A.M. and 7% P.M. Seate free. Public cordinly invited. William Boyce, President; L. O. Clapp, Secretary.

dent; L. C. Clapp, Secretary.

The Boston Spiritual Temple, Horticultural
Hall, 100 Trement Street.—Public meetings every
Sunday at 10½ A. M. and 7½ P. M. Lecturer for Nov. 22ć,
Luther R. Marsh. Ohoice musical selections by Mrs. Mary
French. Richard Holmes, Fresident; Hiram O. Young,
Treasurer; Oscar L. Rockwood, Secretary.

The Eche Spiritualist Meetings, America Hall, 724 Washington Street.—Services every Sunday at 16% A.M., 2% and 7% P.M., and every Thursday afternoon at 3 o'clock; also the 2d and 4th Thursday evening of every month services will be held of a religious and social nature. Wm. A. Hale, M. D., Chairman.

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

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 Lyceum meets every Sunday at 10% A.M. in Red Men's Hall, 514 Tremont street, opposite Berkeley. J. A. Shelhamer, President; Win. F. Falls, Con-

First Spiritualist Ladies' Aid Society.—Parlors 1031 Washington street. Organized 1857; incorporated 1882. Business meetings Fridays at 4 P. M. Public social meetings at 174 P.M. Mrs. A. E. Barnes, President; Mrs. A. L. Woodbury, Secretary. bury, Secretary.

Sunday Meetings are held at this place each week. Doveloping Circle at II A. M.; speaking and tests 2½ and 7½ P. M.

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

Commercial Hall, 694 Washington Street, corner of Kneeland.—Spiritual meetings every Sunday at 10½ A. M., 2½ and 7½ P. M. Thursday in Rathbone Hall, at 2½ P. M. N. J. 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. Dwight Hall Meetings, Tremont street, corner of wight. Services every Sunday at 11 A. M., 2½ and 7½ P. M. Irs. M. Adeline Wilkinson, Conductor.

A-rington Hall, 1125 Washington Street.—The Independent Spiritualist Club meets Wednesday afternoons and evenings. Supper at 6. Meetings at 8 P. M. I. G. Wellington, 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.

Chelsea, Mass.—The Spiritual Ladies' Aid Society holds meetings in Pilgrim Hall, Hawthorn street, afternoon and evening of the first and third Tuesdays of every month. Friends cordially invited. Mrs. M. L. Dodge, Secretary. The Cambridge Spiritual Society holds meetings Sunday evenings in Odd Fellows Hall, 548 Main street. H. D. Simons, Secretary.

First Spiritual Temple.—Services of last Sunday afternoon, Nov. 15th, consisted of an organ selection by Miss Helen M. Folger, the singing of a solo very sweetly by Miss Sears, after which Mrs. H. S. Lake read a chapter from "Starnos," and delivered in nor-mal state an address upon "Why do not Spiritualists more generally organize, or unite?" The following is a brief abstract of the lecture, which was much com-

I deem the subject an important one, inasmuch as "I deem the subject an important one, inasmuch as the question is being asked in various directions, and the answer seems difficult to many. I do not expect to reply to the entire satisfaction of all, but I may at least enlighten those who do not know as much of our movement as do many others. As I have stated before from this platform, Spiritualism is a fact in nature, evidencing the continuity of life. It takes hold of the understanding through the phenomena. This matter being settled in the mind of the individual, he may or he may not go further, deducing a philosophy there. being settled in the mind of the individual, he may or he may not go further, deducing a philosophy therefrom, and formulating a moral standard and a religious conception. What effect this fact in nature will produce upon him depends upon his mental and spiritual constitution. Some go so far as to say that Spiritualism, accepted, immediately and always transforms the individual. Yet, if we are observing and frank, we are compelled to confess that there is no just ground for this assertion. We are obliged to admit that there are those in the ranks of Spiritualism (not even excepting mediums) who have made no perceptible moral advance; whose ideas of right and duty are confused and obscure, and who, though in constant communion with those who have 'gone over,' yet do not seem to

and obscure, and who, though in constant communion with those who have 'gone over,' yet do not seem to grow beyond malice, envy, and all uncharitableness. These things, entering into the constitution of an assembly or organization, produce an effect. They may and do act as a deterrent to those who would fain crystalize around some radical moral purpose.

Nor is this all. Questions of God separate the ranks of Spiritualism in broad divisions almost impossible to bridge. There are those who declare that they believe in 'God,' and so far as language may be an Indicator of the character of this conception, it does not materially differ from that of the so-called 'Liberal Christian.' On the same platform another will disclaim against all such conceptions, and the on-looker will say: 'Why, I thought these people were Spiritualists' but it seems they do not agree.'

And nothing could be more true. There is and must be a radical difference of opinion between large numbers of Spiritualists on questions of God and the Bible. Some read that book and derive much consolation and instruction thereform while others criticise

read that book and derive much consolation and instruction therefrom, while others criticise it severely, and discard it altogether. Yet each of these classes feel assured of the continuity of life, predicated on mediunistic manifestations. Now, between so pronounced differences of opinion there can be no unity, save upon the broad platform of agreement to disagree.

so promounced differences of opinion there can be no unity, save upon the broad platform of agreement to disagree.

Since the religious element in man is one of its most active departments, there must necessarily be en gendered by these differences of opinion, marked antagonisms, which not even the evidence afforded by the continuity can entirely elliminate. In consequence of this constitution of the human mind (in no wise necessarily radically changed in all essentials by intercommunion), we have Christian Spiritualists and anti-Christian or infidel Spiritualists; agnostic and atheistic, as well as religious and harmonial Spiritualists. What do these things indicate? Merely that all do not deduce the same conclusions from the same fact; that freedom of interpretation leads to limitless variation. I regard these states of mind, and the inability to agree to disagree, as leading factors in the lack of unity among us.

An organization is a crystalization of purpose; to maintain itself, the purpose must be vital, must take hold of individual needs. Can Spiritualism do this? There are some among us who declare that it cannot; that in it there is nothing to satisfy their most interior longing, and of late, or within a few years, Theosophy has appeared as a disintegrating element. Not realizing all there is in the heart of Spiritualism to impart, not a few have been moved to affirm that they have found in Theosophy what Spiritualism had not to bestow. Could they but look a little closer, perhaps, they might discover that a truth is to us very much what we make it; that we draw from the infinite resources of the universe that which we have the capacity to receive. Where one person cannot find in Spiritualism an incentive to lead him to higher heights, and consequently is moved to embrace the 'wisdom-religion' of Theosophy, another is so affected by the communication from his angel mother that he will suddenly embellish his life with undreamed of graces; he will go out of his way to proclaim the virtue of the new truth

opinion.

Irresolution and uncertainty will thus merge into discussion and denunciation, ere the parties are fairly aware of the situation, and a wide gap is made in former fraternal relations, and organization is deferred

former fraternal relations, and organization is deferred or defeated. What matters it to the great cause of Spiritualism, so powerfully intrenched, as to the merits of special instruments, since not upon any single one does the structure of our modern faith depend. Again, great stress is laid upon the statements which from time to time are put forth—one hardly knows how—as to the social standing of speakers. They (spelled entirely in capitals) declare that these people are bad, and are unworthy the support of the public. Criticisms fall fast and thick, personal factions are formed, whole communities are affected in an unfriendly manner, and the hope of unity is further and further destroyed. Societies oftentimes go to pieces with the envy and acrimony engendered by the consideration of what are called 'personal questions'; these people failing to realize that individual growth proceeds along lines beyond the jurisdiction of customs or communities. The morbid rancer is permitted to destroy the peace of large bodies of Spiritualists, who, were these things held in abeyance, might work to common ends. Both mortals and spirits differ on these varied and vital questions, and the only rational basis for research into and affirmation of the great fact of life's continuity is personal freedom.

No great and effective work can be outwrought, except through copperation, perseverance and devotion.

As this magnificent edifice is the result of the com-bined skill and industry of the minds and muscle of many men, so must the great humane movements of the race be entered upon by souls stirred by the knowledge of the need which everywhere exists; need of education, enlightenment, enlargement of men-tal boundaries, training of moral sense and spiritual perception.

perception. Let thuse of us who feel these conditions of our fel-Let those of us who feel these conditions of our fellows, and of ourselves, tugging at our heart-strings, hold our differences largely in abeyance, while we concentrate along lines of remaining mutual purpose, and, permitting no obstacles to daunt us, no defamations to deter, no slander to succeed, let us close up our ranks, consolidate our forces, and demonstrate the possibility of permanent union for practical and beneficent purposes."

At the conclusion of the discourse Dr. H. B. Storer moved that the lecture be reported in full and prepared for publication. The movement was heartly seconded and accepted, and the Secretary was so instructed.

structed.

In the absence of Mrs. Lake, next Sunday the platform will be occupied by Dr. H. B. Storer, who will also speak on Sunday afternoon, Nov. 20th.

School for children each Sunday morning at 11.

Social each Wednesday evening at 7:30. Class in Psychical Research Tuesday evening, Dec. 1st. Lecture for ladies Friday P. M., Nov. 20th, at 3 o'clock. All invited.

REPORTER.

The Boston Spiritual Temple, Berkeley Hall.-Sunday, Nov. 15th, Mrs. Ada Foye occupied the platform at 10:30, answering questions propounded

the platform at 10:30, answering questions propounded from the audience.

The evening service was opened by a few well-chosen remarks by Mrs. Foye, after which a most remarkable scance was held and if there was an eclipse of the moon that evening, surely Mrs. Foye's glory was in no wise eclipsed, as can be testified to by the more than four hundred persons who were assembled to witness the remarkable phase of mediumship with which this lady is endowed. A name given by Mrs. Foye was recognized by a lady present, and when asked by the medium if she had written the name of that spirit on her ballot, she replied: "No, but I have it in my pocket," and she drew the paper from the pocket, passed it to a person near her, who rose and read the name written, which corresponded exactly with the one given by Mrs. Foye. "Another spirit," said the medium, "now presents himself to me and gives me a foreign name, and as I myself only know but the one language. I may not be able to speak it so that it can be understood." It was readily recognized by a young man who said it was his father. who was an Italian. Mrs. Foye then repeated a message from the spirit as best she could, and the young man understood it and interpeted it to the audience. A lady in the extreme rear of the hall recognized the name of her uncle, and received a message that he tried to give her just before his death, and which she was unable to understand at that time. A person sitting by her side asked if she had ever seen that medium before. "No indeed; I was niver in this Timple before," was the answer.

These were among the convincing tests given throughout the entire séance.

Sunday, Nov. 22d, Mrs. C. Fannie Allyn will speak at 10:30 A. M. At 2:30 P. M. Mrs. Foye will open the meeting with a few remarks, after which Mr. Joseph D. Stiles, a good and grand test medium, and one who needs no introduction from my pen, will hold one of his inlimitable séances. At 7:30 P. M. we again present Mrs. Foye—thus giving a double opportunity for individual splits to pres

sages. Helping Hand.—The few friends who braved the rain-storm last Wednesday evening, and attended the meeting of this Society, were repaid for their heroism in the enjoyment of a pleasant scance, there being present several mediums who cheerfully exercised their gifts.

Pink.

The Boston Spiritual Temple, Morticul-turni Unit.-Mr. Luther R. Marsh of New York occupied the platform both morning and evening, Nov. 15th. Subject: "The Alphabet, and the Spirit Contained Therein." In a brief synopsis justice cannot be done to the masterly production; suffice it to say that it was listened to with intense interest by the large audiences of the morning and evening.

After the close of the morning address Mrs. Isabella Beecher Hooker, who was in the audience, was invited to the platform, and in a few remarks paid a glowing tribute to the mental ability and logical reasoning of the speaker.

Mr. Marsh will occupy the platform Sunday, Nov. 22d. at 10:30 A. M. and 7:30 P. M. Subjects: morning, "The Plagues of Egypt."

Mr. Marsh also gives a lecture on the Life and Character of Daniel Webster, (whose business partner he was.) in Tremont Temple, Tuesday evening, Nov. 24th. cupied the platform both morning and evening, Nov.

The Children's Progressive Lyceum held its usual session on Surday last, with a large membership, and an audience that crowded the hall to repletion. Opening with a selection by the orchestra,

tion. Opening with a selection by the orchestra, singing and reading by the school, an earnest invocation from one of the leaders, and the customary lesson talk of Mrs. Longley, the exercises were continued with the skillful execution of the Grand March, participated in by seventy three pupils, led by the guardians, Mrs. C. L. Hatch and Mrs. M. J. Butler.

During the session Mr. W. F. Palls, the conductor, made appropriate remarks, showing his zealous love for the Lyceum and its work; and Dr. A. H. Richardson made a brief address in which he commended our new system of instruction, paying tribute to the Spiritualists who are doing their best to train the young in a knowledge of our glorious Cause, that they may be fitted to take their places as public and private workers for Spiritualism when maturer years shall come to them.

come to them.

Mrs. Butler feelingly mentioned the physical demise during the past week of Mr. Bishop, a good friend of our Lyceum, and the father of one of our scholars:

"He has been with us many times in the form," said during the winter, hoping a large number of the lady, "to encourage us with ble kindly word and the lady," to encourage us with ble kindly word and the lady. "He has been with us many times in the form," said the lady, "to encourage us with his kindly word and helpful aid; I believe he is with us in spirit to-day, and that our friend will be with this Lyceum as it meets from Sunday to Sunday to give its members his biessing and his love."

At this session several visitors from the Lynn Lyceum were made welcome, and during the morning Amy Adams and Jessie Hutchins from Lynn gave each a charming recitation, and Harold Cheever from the same city favored the school with a solo upon the harmonica.

harmonica.
From our own pupils recitations were delivered by Carl Leo Root, Gretchen Stripp, Willie Sheldon, Ethel May Whitney, Ethel Smith and Mark Abrams; all of which were rendered exceedingly well, and beautiful yocal selections from Maude Bourne and Josie Smith—with also a fine plano solo, executed by Master Bertle Newton—added greatly to the enjoyment of all present.

tle Newton—added greatly to the enjoyment of all present.

Mrs. Hadfield, the talented elocutionist, rendered "The Fashionable and the Modern Church" with true artistic grace. The orchestra—than which there is none finer in our city—gave its usual number of choice selections during the morning.

Mrs. Butler gave an encouraging report of the preparations the ladies are making for the Lyceum Fair, after which the exercises were brought to a close with singing by the school and a benediction by one of the teachers. A collection of nearly ten dollars was taken. Lyceum meets at 514 Tremont street every Sunday at 10:45 A.M.

SCRIBE.

Engle Hall.- Wednesday, Nov. 11th, remarks by Mrs. Smith; readings by Mrs. Stratton, Dr. Boyer and Mrs. Davis; tests by Dr. Coombs.

Mrs. Davis; tests by Dr. Coombs.

Sunday, Nov. 16th.—Developing and healing circle at 11. Invocation by Mrs. Miller of Salt Lake City. At 2:30 P. M., after singing, the guides of Mrs. Collier made remarks, and gave an original poem. Delinations by David Brown: song by J. K. Bartiette; tests by Mrs. Smith and Mrs. Dr. Bell. Harry Vey's control gave demonstrations of spirit power over matter. At 7:30 P. M. song by Nellie Carleton; poem read by the Chairman, W. H. Amerige of Lynn; tests by Mrs. Wilson; readings by Mrs. Chandler-Bailey.

Meetings in this hall every Wednesday at 3 P. M.; Sundays at 11 A. M., and 2:30 and 7:30 P. M.

F. W. MATHEWS.

The Ladies' Industrial Society.—The meeting of Nov. 12th opened with fifteen to twenty minutes of mental prayer for one of our members, and an earnest



A cream of tartar baking powder. Highest of all in leavening strength.-Latest II. S. Government Food Report.

worker, who has been sick nearly all summer. Circle at 4, supper at 6, about eighty attending; the dance in the evening commencing at 8, about forty couples present, hesides others who did not join in the dance. Mrs. Butler came in with a large number of the Lyceum children to take part in the dance, paying for the same, in her usual generous way. We are gaining in numbers every night, and all the members work with a will for our sale of articles the 3d and 10th of December, which I hope will not be forgotten by kind friends outside of our Boclety, as well as our members. Donations thankfully received at the hall where we must on Thursday, or by addressing a line to our President or Secretary.

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

America Hall.-The Echo Spiritualists' meetings. Last Sunday morning a discourse by the Chairman Dr. Hale, appealed to every individual in the audience. It was supplemented with a very satisfactory test seance.

ence. It was supplemented with a very satisfactory test scance.

Afternoon.—Services opened with an invocation and an improvised poem by Dr. Hale. Mrs. J. K. D. Conant gave correct psychometric readings. Mrs. M. Miller of Salt Lake City made able remarks, and gave descriptions. Dr. Hatch made remarks, and gave incidents in illustration. Mr. Osgood F. Stilles gave tests. Dr. A. H. Richardson was listened to with much interest. Mrs. Mott-Knight gave several independent slate-writings that were satisfactory to all present. Mrs. K. should be kept constantly employed in her noble work.

Kvening.—Invocation and address by Dr. Hale, which were listened to with much interest by all. The spirit controlling almost to transfiguration was recognized as Rev. Warren H. Cudworth, before the name was given, by many of his old parishioners who were present. Mrs. Chandler-Balley gave psychometric readings. Mrs. M. E. Pierce gave an interesting address, as this well-known medium also did in the afternoon. Mr. Ed. Tuttle followed with remarks and a poem. Mrs. I. E. Downing gave tests and delineations. Mrs. M. A. Brown spoke and gave tests.

Music day and evening by Prof. and Mrs. F. W. Peak added materially to the interest of the meetings. Thursday afternoon many mediums participated in remarks of interest. Meetings every Sunday at 10:45, 2:30 and 7:15; Thursday at 3.

Spiritualists and others are reminded that a Benefit Circle is to be tendered to Mrs. Fannie Hali, Thursday evening, Nov. 19th, at 8 o'clock, at Mrs. J. K. D. Conant's parlors, 11 Union Park.

The First Spiritualist Ladies' Aid Society.—

The First Spiritualist Ladies' Aid Society .-This Association is having a most prosperous season At every meeting new members are being received, as

At every meeting new members are being received, as a large number who, in years gone by, labored for the worthy poor as members of our society have returned and had their names placed on the membership roll. A new plano will soon be purchased—it is much needed, and will be highly appreciated by our musical friends.

Mrs. Carrie E. 8. Twing and "Ikabod" will tender the Ladies' Aid a benefit on Friday evening, Nov. 20th, at 7:30 r. M. Sprittualists, give her a good reception. Let the hall be filled. It will be an occasion where all will receive a spiritual blessing. Last Friday evening Mrs. Shelhamer Longley, Mrs. Ida Whitlock, Mrs. Lyman, Dr. Richardson, Dr. Hollingsworth and Mrs. Kate R. Stiles instructed and entertained the large company present. Mrs. Balley, Mrs. tained the large company present. Mrs. Balley, Mrs. Cassell and Miss Lillie Fay contributed excellent music. W.

Dwight Hall .- Mrs. Wilkinson's developing circle convened at 11 o'clock. The attendance was large, and great interest was manifested. The conlarge, and great interest was manifested. The conference and test meeting in the afternoon was well attended. The meeting opened with a few remarks by Dr. Morris, followed with an invocation and a short poem; Mrs. Forrester gave a number of remarkable tests, as did also Mrs. Wilson, Mr. Coombs, and Mrs. Wilkinson.

The subject for discussion was given by the guides of Mrs. Wilkinson, "Psychometry." L. L. Whitlock made interesting remarks on the subject, followed by Mr. Marsh of Troy, N. Y., Dr. Morris, and others. The evening meeting was highly interesting, and was participated in by Dr. Halnes, Miss Butler, Mrs. Shirley, Prof. Bryant, Mr. Bartlett and Mrs. Wilkinson.

Mrs. Wilkinson also holds meetings every Tuesday afternoon in Templar Hall, 724 Washington street.

Alpha Hall. - Last Sunday's services at 2:30 and 7:30 P. M., Dr. Ella A. Higginson, Conductor, consisted of invocation, Bible-reading and remarks by the Conductor, music by Mrs. Fairbanks and remarks by Mr. Quint on Spirit-Return. By request Dr. Higginson gave several psychometric readings

The Stunday forenoon meetings are discontinued. From 10:30 to 12 on that day Dr. Higginson will be at Alpha Hall to treat patients coming from different towns, also to give diagnoses and answer sealed letters. The private lecture to ladies Thursday, Nov. 12th. was very well attended. Thursday, Nov. 19th, lecture and diagnoses for gautlemen and ladies. lecture and diagnoses for gentlemen and ladies

Ladics' Aid Parlor .- Last Sunday the developing circle was largely attended. At afternoon meeting singing was followed by remarks of the Chairman. Tests by Mrs. E. M. Shirley, Mrs. S. E. Buck, and Mrs. Loomis-Hall. Mr. Wright made remarks. At the evening session singing by Miss L. A. Bean. Remarks by the Chairman. Tests by Mrs. A. Wilkins, Mrs. S. E. Buck, Mrs. M. W. Leslie, and Mrs. Loomis-Hall.

Cambridgeport.-The "Ladies' Social" held its latest meeting at the residence of J. W. Haines. Several new names were added to the list of membership.

E. H. Morse, Sec'y. 238 Green street.

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

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 Carnegie 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.

Knickerbocker 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.

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

Adelphi Hall, West 524 Street, East of Broadway.—Meetings will be held here regularly on Sundays, J. Wm. Fletcher (258 West 41d street) being the settled speaker.

The Psychical Society meets every Wednesday evening, at Spencer Hall, 114 West lith street. Good speakers and mediums always present. Public cordially welcomed. J. F. Snipes, President, 28 Broadway.

Adelphi Hall .- On Sunday, Nov. 15th, W. J. Colville was greeted with a very large and extremely at-

tentive audience in the morning at Adelphi Hall, 52d street and Broadway, New York, and in the after-noon at Conservatory Hall, Fulton street and Bedford Avenue, Brooklyn. In both places the topic was, "What is Life?" The lecturer expressed himself as

noon at Conservatory Hall, Futton street and Bedford Avenue, Brooklyn. In both places the topic was, "What is Life?" The lecturer expressed himself as follows:

In the New York Herald (Nov. 8th) appeared a striking article headed, "What is this State Called Life?" Thomas A. Edison, the renowned electrician, has expressed his belief that every atom of matter is, in greater or lesser degree, imbued with intelligence. This statement, though not novel to the student of ancient philosophies, is intensely interesting, as well as profoundly significant, especially when we take into consideration the decidedly agnostic tendency of by far the largest percentage of distinctively modern thought, if we may regard the greatest philosophers and scientists of the age as the acknowledged exponents of the thought that governs the great mass of people who desire all their opinions at second hand, and look up to such men as Huxley, Spencer, Tyndall, Haeckel, and many others, as though they were almost more than human in their ability to steer clear of fallacies in judgment when discussing the most stupendous theme that can ever engage human attention, What is Life? Mr. Edison declares his mind to be "not of a speculative order," his electrical knowledge is of a practical kind; he is constantly engrossed in making electricity perform useful work. He says. "I do not soar, I keep pretty close to earth." Admitting there are knotty problems to be solved, he does not consider himself, fitted for such work; he leaves the task, therefore, to men who are thus fitted.

Notwithstanding all this repudiation of ability, and lack of the necessary temperament as well as leisure for the work, this marvelous man goes so far as to state it as his positive belief that "every atom of matter is intelligence, deriving energy from the primordial germ." The intelligence of mankind he conceives to be "the sum of the intelligence of the atoms of which man is composed." He further states it as his conviction that every atom has an intelligent power of sele

istence, but only declares himself unable to intellectually cognize it. The Edisonian theory can be summed up in these words: The universe consists of energy and matter. This conclusion is by no means satisfactory to all thinkers, as the tendency of much profound modern as well as ancient thought is toward monism and not dualism. Edison, after giving elaborate expression to his own theory, face flously alludes to the German doctors who professed to have diagnosed a disease among students, viz., that of asking too many questions. Now, this miscalled disease of questioning is a sure and certain sign of healthy intellectual vitality. It may puzzle professors, as it puzzles parents, to answer questions, but the two great queries Why? and How? must ever be regarded by thoughtful, fearless seekers after truth as absolutely essential to montal and moral progress, and therefore to be answered as fully as possible, even though luxurious ease must be abandoned in quest of knowledge.

It is interesting to read, in addition to the words of Edison, the statements of many eminent men prominent in educational centers on this great subject of Life. Dr. Hyslop of Columbia College, without committing himself definitely to any special theory, says the views of Edison are not without honorable precedent and corroboration among the learned. He specially instances the great German philosopher Loetze, who holds that all atoms are conscious and of a spiritual nature. Dr. Wm. Thompson of New York University says all the analogies of physiology are consistent with Edison's opinion. Prof. Sterry Hunt, an expert mineralogist, says "crystals certainly live," A bright literary light, Francis Henry Stoddard, declares desire to be the mainspring of life, and in this utterance he comes very close to the greatest of all truths, God is Love. Annie Besant seems to entertain the thought of two principles, a theory difficult to elaborate except at considerable length, as it involves the theosophical intricacles of Orientalism, Wm. Chase, a distingu

On:
Flower in the crannied wall;
I pluck you out of the crannies,
Hold you here, root and all, in my hand
Little flower—but if I could understand
What you are root and all, and all in all,
I should know what God and man is."

Many there are to-day struggling to frame a theory of possible immortality in the flesh: but neither the English scientist Clodd, nor others who declare physical dissolution eventually unnecessary, are quite clear on the point of how this ever-expanding desire of ours for constant higher attainments than we can ever seemingly reach on earth shall be satisfied, unless the physical be renounced when the spiritual is fully manifested. As Jos. Le Conte, Alfred Russel Wallace and several other great geologists and naturalists who are wise enough to seek for a spiritual explanation of the mystery of life, unhesitatingly affirm this present state of existence is necessary as a seminary in which we are being prepared for higher manifestations of life hereafter.

There are three possible ways of accounting for the

ifestations of life hereafter.

There are three possible ways of accounting for the human soul without denying it as more than an evanescent concourse of atoms intelligent or non-intelligent: 1st, The theory of the ancient philosophers, which is, by the way, very emphatically stated in "The Soul," by Mrs. Cora L. V. Richmond, viz., that the soul is an eternal entity. This view is most ably defended by Fred F. Cook, a frequent contributor to spiritual papers. 2d, There is a theological view to the effect that God creates a new soul with every new human body. 3d, The evolutionary idea accepted by LeConte, Wallace, and others, that all through the ages the principle of life has been working its way up to perfect consciousness in man, but back of all is infalled Spirit, God. nite Spirit, God.

After speaking fervently and eloquently on the first and last of these theories, the lecturer, with evident reluctance, dismissed a theme which held attention riveted through an unusually long discourse, after which a singularly fine impromptu poem was given.

Mr. Colville is meeting with great success in New York, Brooklyn, Newark and Philadelphia. His labors are indefatigable, and as he never seems exhausted, and has no time to prepare a speech for any occasion, the question of spiritual inspiration in his case seems scarcely an open one.

On Sunday next, Nov. 22d, Mr. Colville's topic will be, "The Light of Asia and the Light of the World" prefaced by readings from the poems of Sir Edwin Arnold in Adelphi Hall, New York, at 11 A. M., Conservatory Hall, Brooklyn, at 3 P. M.

SPECIAL REP.

Sunday afternoon Mr. Fletcher gave a few interesting remarks upon the "Religion of Spiritualism." which were loudly applauded. Mrs. Dr. Hervey followed, and recounted many matters of interest. Mr. Fletcher then proceeded to give one of his psychometric séances, and never was more successful. Everything that was given was immediately recognized.

nized.
In the evening "Was Lincoln a Spiritualist?' served as a theme for a remarkably interesting lec ture.

Next Sunday Mr. Colville, as above announced, speaks in the morning, Mr. Fletcher in the afternoon

Mrs. M. E. Williams gives a public materializing séance in Adelphi Hall Sunday evening, Dec 6th. 268 West 43d street, New York. A. E. WILLIS. [The report for the week previous did not reach this office till the forms had gone to press.—Ed.]

The First Society of Spiritualists .- Last Sunday Mrs. Clara Banks spoke in the morning upon "American Modern Spiritualism," and as usual was listened to with profound attention. At the afternoon meeting the chairman, Mr. Henry J. Newton,
announced that he had received a telegram from Baltimore saying that Miss Maggie Gaule was confined
to her room by illness, and one later saying that she
would be present next Sunday. Mr. Newton spoke of
the disappointment this would be to many who came
to see Miss Gaule, and to listen to her able guides,
and of that class of Spiritualists who claim to have
outgrown the phenomena, and was frequently applauded.

Mrs Banks spoke on have

outgrown the phenomena, and was frequently applicated.

Mrs. Banks spoke on phenomena and mediumship, and in her remarks said that the emphatic logical and wise remarks of Mr. Newton had left but little for her to say, but our experience is that Mrs. Banks always has something to say that interests an audience, and she was not wanting this time, as the applause of the audience proved. Gen. Bullard of Saratoga made practical remarks on Knowledge vs. Belief. Mr. Faxon described a late experience, and singing by the congregation closed the services.

In the evening Mrs. Banks gave one of the ablest lectures of her present engagement. "One Day Nearer Home" was the subject. Mrs. Banks has made many friends while in New York who will be pleased to welcome her back whenever she may choose to come. Mr. Walter Howell will occupy the platform next Sunday, and Miss Maggie Gaule of Baltimore will give tests.

New York Port Sunday.

The New York Psychical Society, its popular speakers, subjects and experiments, continue to inspire large audiences every Wednesday evening, at 114 West 14th street.

114 West 14th street.

Nov. 11th the exercises embraced preliminary singing, humorous imitations of men and other animals, by Mr. Martine (professional), an appropriate recitation by Miss May Mackenzie, the answering of profound questions, and the giving of personal tests through psychometry, clairvoyance and clairaudience by Mr. J. W. Pietcher.

Among those present were the psychic study, Mr. George Francis Train, the prominent speaker and courageous worker in the Liberal ranks, Mrs. Beckwith of Brooklyn, Dr. Collins, the Misses Shorr, and many others. Mr. Fletcher will speak and give public tests until further notice.

J. F. SNIPES.

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"J. G. LITT, Pastor Evangelical Church.
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Gentlemen:-The enclosed \$12 is for another box of Dr. H. James' remedies. I think your Cannabis Indica saved my life five years ago, when I lived at Hickory Plains, Ark. I still use a bottle occasionally and recommend it to others. Gratefully, Rev. B. H. MALONE, A. M. Decaturs ville, Decatur, Tenn.

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Will thee please send me four bottles of Cannabis Indica, Pills and Ointment for my cousin's husband, whom I fear is in a decline, and as thy medicines cured my only brother of a Hemorrhage of the Lungs about a year ago, I wish cousin to take them.

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Indica. Fifteen years ago it cured my daughter of the Asthma; she had it very bad for several years, but was perfectly cured. Please send me a \$9 box of vour medicine." JACOB TROUT,

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