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Original Essays.

SOME ASPECTS OF PROVIDENCE.

BY W. A. CRAM.

"Behold the fowls of the air, they sow not, nor reap, nor gather into barns, yet your Heavenly Father feed-

Looked at on one side, that of the facts of this world, this Bible text appears to be mainly sentimental nonsense; looked at on the other, that of the facts of an unseen world, the same words plainly embody a sublime truth. Is there any reconciliation of the two? Here is the great prophet and seer, declaring on heav enly authority that there is an infinite and kind Providence caring every moment for all creatures in the universe.

Over against this is the conviction of science, the quite plain facts of common sense, that natural law reigns everywhere, but under it probably not more than one in a thousand of the creatures born here get sufficient food and protection to grow to maturity; nine hundred and ninety-nine of every thousand are destroyed, or die of starvation in infancy.

Was the Christ-prophet blind or ignorant of the plain facts of this world? or is science ignorant, common sense blind to certain higher facts of the universe that the seer beholds? Let us consider this matter on both sides a little.

It is generally true that the fowls of the air

as to this world? They are fed simply by one class or species preying with bloody beak and claw upon another, or by destruction of some lower order of life without stint or mercy. The hawk devours a dozen sparrows daily that he may live. Grant the good Providence that feeds him, but where is the providential care of the twelve sparrows? The seer sings the exalted strain, "Not a single sparrow falls to the ground without the Father's notice." But where is the comfort, asks common sense, to the sparrows thus mangled and devoured? What kind of a Providence over the scores of little ones slowly starving and dying, waiting for the mothers that come not, because the Heavenly Father fed them to the hungry hawk? We look again. Here is a nest full of young robins; what care the mother has over them; how her anxious love will offer her own life to protect them. She leaves them in the Heavenly Father's care while she seeks food for their hungry mouths. Another fowl discovers the fattening nestfull; what a godsend. He pounces down, and gobbles up the whole family of robin children. In happy digestion he sits above the devastated nest, and thanks God, in his bird way, for the delicious feast so heavenly provided; while the loving, anxious mother returning finds only the empty nest. We hear such bird Rachels crying for their children all about us in the woods and fields. What kind of Providence must they needs think watches over them and their children, if they are able to think? We look in another direction at this providential feeding of creatures. Untold millions of the lower animals are hourly born into this world. Nine hundred and ninety-nine are born only to die of starvation, for every one that finds food sufficient to live. What kind ninety-nine devoured and starved? Where is of heavenly economy is this, producing a thou-

Is the Christ-seer blind to the tooth and claw that in savage destruction ravages the world of creatures?. Is the heavenly prophet side of the shadow where the soul sun shines deluded by the mirage of the skies when the ugly facts of life front him, and he beholds! them inverted in heaven's glory and peace. and counts his marvelous vision the reality, ignoring the fact that rests with all its pain and woe upon the earth? Has conmon sense discerned and science read the bottom facts, or the higher face of exister ce? Can we look the facts of this world and, life full in the face and still hold to the prophet's faith, in an infinite Providence of go od?

of them at the earthly table of life?

Just now the ore appears a clearer day dawn ing to soler ice that promises to make quite plain cert ain hitherto dark problems of pain and evi

Hov , does the Providence in the world and ove, the world caring for and feeding creat vital with the risen souls of earth's countless es appear through this new light of science? mean, and are doing on one line of life, we may rest assured that the same purpose and method | For in every breath we draw thousands of stand and work higher up, or lower down,

same through all the universe. If we can see organisms. Some take up their abode in our

and know how there is an unfailing Provi- | bodies, being born or reincarnated into celldence of love and good caring for the pebble form and life in our hands, lungs, brain, etc. and grasshopper, even in that which seems most evil and destructive to them of this world, may we not trust that the same Providence cares for the bird, man and angel even in what appears most evil and destructive of their lives, so insuring eternal good?

I am sitting on a great bowlder stone that the giant glacial forces tore from the mountain- are partakers in a measure of our higher lives, side and bore down here, maybe a hundred thus educated a little way into the hopes, thousand years ago. Nature's eternal life- thoughts, loves and nobler aspirations we powers have been flowing and working over cherish and inspire them with. In this way and through this stone in rain and frosts, sun- are they slowly developed toward human birth shine and electric waves. What a varied Is Providence unkind in this? Providence they have been; how differently they have affected the myriads of little crystalline bodies and lives that make up this stone. Some of these little crytalline beings this seen, souls climb yet ever higher through the forces of nature have played through and successive births and deaths, since birth and over, ever feeding and maintaining them in restful and beautiful crystalline life in their same great transformation that glorifies the rock-home - a kindly Providence to them. Others, millions on millions, nature has ter life is attained. To die is gain, since more gnawed and wrenched from their quiet, loving, crystal rest; flung them into the air, burying them in water and mud, as with remorseless, destroying hand, flinging them to death. What kind of heavenly care is here? Let us look a little further and higher. I take my microscope and mark how beautifully and peacefully the little crystalline atoms of life rest in their bowlder-bed, as they have rested thousands of years. Here is no pain, no ill, no loss to our eyes—only beauty and rest. I look for those torn away and flung to seeming destruction. Just here I find a marvelous revelation, for those little, apparently scorned, defiled and death-swallowed atoms appear again, "not dead but risen" into the rich, beautiful forms and life of grasses, trees, flowers and insects. The Providence that seemed to destroy was all the while only making more and better alive. To be cradled in the crystalline peace and beauty of the rock-rest was well. We see the good Providence there. To be rising into the nobler, richer forms and life of trees and flowers, is that ill? Rather is it not a better and kinder leading and providing for the crystal life, even though the way seem at times

I look again. The loathsome worm is devouring the beautiful leaf and flower. I look later, | tention," was the response. in a clearer light, into this mysterious providence of destruction, and I discover the beautiful leaf and flower through this same destruction are being transformed into the butterfly's wings-its organs of sense-thus enter-

destruction and loss.

ever we turn. We can't blink the plain facts. sponse was "Three." He sprang excitedly to Nature fights, plunders, starves and kills with- his feet, rudely exclaiming: "That is a falseout stint or mercy. If that is the end, why | hood! my mother had but two, and she ought then let us be quite brave and manly about it. not getting down on our knees to whine and I am such an idiot as to believe this is my beg for mercy and salvation, but in grand integrity of our soul's scorn of the meanness and unkindness of such a Providence, front the fact and die. In just this sublime fact of our have experienced it can know the shock given soul's truer life denying the idea of such a God in or over the universe-scorning a Nature whose purpose and outcome are evil and pain everywhere-is the grandest refutation of the idea of such.

How shall we maintain the soul's higher ideal, the faith that affirms that somehow and somewhere the destroyed and saved, the caredfor and the lost, the fed and the starved, are

allke saved and blessed. Slowly we are discovering that there are limitless unseen conditions in the universe, of higher care and feeding of insects, sparrows and men, that our senses report not in this world. The hawk devours the sparrows-that is the way of Providence. But what has the of Nature's purpose and working, transforming the sparrows into higher conditions of being. He has only helped set the bird souls free from the grosser body of this world and life, so that they may rise into more perfect forms and life-since to die is only to be born into new conditions. In the light of this higher science does it appear more a blessing to be the one sparrow or the one insect spared to this life, or the four or nine hundred and the kinder Providence? How can we help oft sand when there is place and food for only one mistaking the purpose and ways of the Over-Soul while we grope beneath the shadows of death, not discerning the larger, richer ways of Providence, feeding and caring on the upper more? Seeing that all the higher life born into this world comes from that same unseen, we are constrained to believe that life there is more than here, and that our four sparrows and nine hundred and ninety hine insects may in some ways have the best of it in a higher kind of feeding, rather than the worst, and while we bemoan their hard lot, they may be

the birds and insects, why not for man? Here appears to be another physiological and psychological truth-clearing, that makes plainer this very matter. All about us myrlads of humbler souls are rising, through what we call lecay and death into the anseen. The vast ethereal realm that infolds and overflows us is millions of dead and dying crystals, grasses, If we can discover what God and nature animal monads and inscots. What is that to us or them? Simply more and better life. these unseen souls and bodies, borne on the have followed the reasoning of the "investisince God and nature must be one and the ether waves, enter and circulate through our gators,"

thanking God for the transformation. If for

Thus we grow and live in part by assimilating bodies and souls of dying, and dead crystals. grasses, trees, flowers, insects, etc. 'T is a part of Nature's transformation. A good Providence for us, we say. Mark the import of this fact to those lesser creatures. Born from the un-seen into our bodies, there adding awhile, they

Up the endless spiral way whose coils turn now in this world, then wind through death into the unseen, again turning, higher up, into death are only the upper and under side of the universe. To live is, gain, since more and betand better life is attained. Shall we not recognize here the same Providence of eternal good for all, in all, through all, and over all? Just here the higher science and the higher faith join hands, speaking the same word of the Infinite.

A LESSON IN SPIRIT-COMMUNION.

BY HUDSON TUTTLE.

Once when sitting for table-movings, and recalling of the alphabet, the sitter asked the are now old enough to comprehend all that is intelligence to spell the name of his father, who purported to be communicating. The table readily moved twice for assent, and when the alphabet was repeated rapped "Jon," and for a middle initial gave "R.

"Ha! ha!" laughed the investigator, derisively, "my father has forgotten how to spell his name. He has grown too imbecile to insert his h's, and his initial was P, not 'R.' It is a clear case of fraud!"

"You cannot accuse me of fraud," I replied, for I quite well know how to spell John, and should not have dropped out the h.

"I do not care to investigate further. I am fully satisfied that the matter is beneath at-

This is one of many similar instances in my own experience, and paralleled in that of every medium.

I attended a large circle, and a sitter received a lengthy communication from the spirit of ing upon its more glorious life. Now it appears, his mother. He was affected even to tears. He do not sow, nor reap, nor gather into barns, if we look far and high enough, we discover asked questions, and the responses were satbut how does the Heavenly Father feed them how new and better life triumphs everywhere. sefactory. At length he said: "For a test, tell What we call evil and pain front us wher- me how many children you have." The reto know! You do not suppose for a moment mother? I am not so readily duped."

> The inharmony resulting of course prevented further communication, and they only who the medlum.

I was recently amused at the effect a single inaccuracy had on a young lady who had for a long time been receiving communications by means of the psychograph. Whenever she placed her hands on the instrument it would respond, and a spirit giving the name "Pauline" seemed always present and ready to counsel her. I cautioned her not to place too great reliance on the words of the guardian, for it was not designed that we forsake our reason for the guidance of any one, however exalted. She admitted the correctness of the advice, and attempted to follow it, but constantly re sorted to the spirit-intelligence, which manifested deep interest in her welfare, and conhawk done to or for the sparrows? The higher | stantly gave her wisest counsel. It is not descience assures us that he has only been a part | signed for spiritual beings to assume control of our earthly affairs. It is proper to consult them on the spiritual plane, and there may be sufficient reasons at times for them to interfere in the business of this life, but it would not be well for us to rely on them instead of ourselves in material affairs.

At length, when her confidence in "Pauline" was almost implicit, she inquired about a certain business transaction which deeply affected her, and was assured by "l'auline' that it would be arranged as she expected and desired. The next day brought a letter saying that this business scheme had been abandoned. The effect was singular, for the young lady lost confidence in her guide, and even Fefused to receive communications, declaring that they were ontirely untrustworthy.

The inacouracies and contradictions of the communications have been a subject of discus-Bioth from the beginning, and have been hastily referred to evil spirits, or accepted as evidence against their spiritual origin. For the old superstition that a spiritual being must be infallible lingered, and hence imperfection in communications was evidence that they were not of spiritual origin.

The difficulties which have to be overcome in communicating were not considered, or even understood, and to all mistakes and inaccuracies the ready explanation was evil spirits

This subject was forcibly brought to my mind by the reception of two telephone messages. The first read, "Can you attend a funeral here to morrow?" and was signed G. M. Richard. The name proved to be J. W. Reichard. The telegraphic dispatch had been changed in passing through the telephone. Louight know?" and said, "Does not Mr. Reichard

[Continued on seventh page.]

Witerary Beyariment.

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 VIII. Amy's Dilemma.

Mrs. Lester desired very much that Amy should become a good Christian girl. She feared greatly that her child's feet were not in the right path, thinking that if her little girl were to die she would be eternally lost in hell; and such being the burden of her thoughts, she felt it her duty to make strenuous efforts to guide her child's feet aright.

"Amy," she said one day, "it is now time that you commenced to read the Bible through in regular order. I wish you to begin with the first chapter, and read chapter after chapter until you have read every word in the book; ceiving messages by the responses given to the and I want you to read it understandingly. You written there; if you find anything which you do not understand come directly to me, and I will explain it to you; if you come to anything which I cannot explain, we will ask the minister, and he will tell us all we want to know.'

"Mamma," asked Amy, "who wrote the Bible? for you know, darling mother, you want me to understand all about it."

Amy was eager to please her mother, for the child's heart thirsted for love. Her mother had never treated her with a great deal of affection. Amy felt sure the road to her mother's heart was through the Bible, and getting religion, whatever that might mean, but the child could not yet understand it.

"God wrote the Bible," answered the mother. "Did he write it with a pencil, or pen and ink?" asked the child, for she was thinking

how she had written her composition. "No," replied her mother, "God did not

write the Bible in that way." "How did he write it, mamma?"

"He inspired men to write it."

"Oh! mamma, mamma!" cried the child 'Do you mean that he made men write it just as the beautiful lady made me write my composition?" "Oh! what can I do with such a child?'

cried the poor, distracted mother. "Amy," said she, "God inspired holy men to

write the Bible."

"But when I told Miss Lavelle that an angel lady made me write my composition, she said I was irreligious, and kept me an hour after school.'

"But you are not a holy man, and God did not inspire you to write that little paper."

"Perhaps if God inspired holy men, an angel lady might inspire a bad little girl. Oh! I am so glad you told me that God inspired men to write, for now I am sure I was not mistaken about the lady. Do you think, mamma, the holy men made any mistakes, or wrote anything that God did not inspire?'

"No," replied the mother; "no, not one." "But I wrote a great many words in my composition that the angel lady did not inspire, for I wrote a long time my own little thoughts after the lady was away-way off! She just started me going, like she wound me

You must not make such comparisons, said the mother. "It is wicked."

up, as papa does the clock."

"Mamma, how do you know that the men who wrote the Bible were holy? Perhaps some were bad just as I am, and wrote their own little thoughts just as I did, after God set them going.'

"Oh, dear! oh, dear!" sighed the mother. "Mamma," asked the child, "is the minister holy? for I heard him say that he was inspired by God to preach the gospel."

"Yes," replied Mrs. Lester, "I think the minister is a holy man."

"Mamma, what is holy? You know you said I must understand all about it."

'Well," said her mother, "it is to be so very, very good that one cannot make a mistake of any kind."

Is it to be like that I hear you and the minister talk about the Holy Ghost?"

'Yes," answered the mother. "Dear mamma, what is the Holy Ghost?" "God is not one, but three: Father, Son and

Holy Ghost.' "Then there are three Gods instead of one. Which is the best, mamma?" 'Well," replied the mother, thoughtfully,

I think it must be the Holy Ghost." "Then why did he not tell the father and his son not to make hell and the devil, like you said God did? But you told me at first there was only one God. Before he had that little boy, Jesus, there were two Gods, the Father

"Yes," said the mother, "two Gods in one, and now there are three in one. God is triune in his nature, yet he is all one God." Who said said so, mamma? How do you

and the Holy Ghost?"

"Why, the Bible says so, the minister says

so, and all good people say so."

ple know-the Bible tells them so; that is all the way they know-is it, mamma?

'I suppose it must be.'

"And the Bible was written by holy men whom God inspired: which God inspired them, mamma, the Father, the Son, or the Holy

"Why, I think it must have been all three," replied the mother.

"Did all three of the Gods think alike. mamma?' "Oh, yes."

"Which God shall I pray to when I say my prayers?'

You must pray to God to forgive you for his Son's sake.'

"Why, mamma, if the three are all one God,

then it must be for God's sake." No," said the mother, "he will forgive you

for Jesus' sake.' "Why will he forgive me for Jesus' sake"

"Because Jesus was his son, and God loved his son more than he did anything else; he

loved him so much that he will forgive all sinners who pray to him in Jesus' name." "Oh, mamma!" said the child in great perplexity, "if the three are only one God, then

he loves himself better than he does anything else, and I am afraid he won't forgive me. "Who said that the men who wrote the

Bible were holy? Mrs. Lester put her hand to her head. This

child would surely drive her mad; but she made one more effort. "Why, the men who wrote the Bible said they were holy, and inspired to write it by God."

Well, the minister says he is inspired by God; but, mamma, he is not holy; and the angellady inspired me, and I am only a bad, bad little girl who gets whipped and punished awfully; and Miss Lavelle punished me for saying that an angel-lady inspired composition; she says that I told a falsehood. Perhaps the minister tells a falsehood, manima, and perhaps the holy men who wrote the Bible told falsehoods."

"Now, Amy," said Mrs. Lester, "I will take you on your own ground. You say that an angel-lady came and placed her hand on your head and told you to get pencil and paper and write that which she bade you to write.'

"Yes," said Amy.

"Well, you say you did not tell a falsehood."

"No, mamma, I did not." "Well, perhaps the holy men and the minis

ter do not tell falsehoods when they say that God comes to them and inspires them to write and to preach." "But, mamma, the angel-lady did not write all

of my composition; she only laid her hand on my head, like as though she brightened up my mind, wound me up like a clock, and set me going, gave me a few ideas, then she went away, and I kept on writing, all about the reapers and papa's coming, the cows and the whip poor-wills and Johnny Gray, like I was asleep and could n't help it, you know. I am only a very wicked little girl who is likely to go to hell. Miss Lavelle punished me for irreligious reflections, and I am not holy at all. Mamma, do you think the men who wrote the Bible had irreligious reflections?"

"No; they were very, very holy men." "And the minister is holy, too?" questioned

the child. "Yes," answered the mother.

Amy Lester sighed. She could not find the way out of her dilemma.

"Now," said Mrs. Lester, thinking she had the best of the case, "you must commence in a teachable and prayerful spirit to read the Bible through—this holy book written by holy men who were inspired by God-and while you are reading it you must pray to God continually to open your eyes and give you understanding that you may thoroughly comprehend all his Holy Word."

So Amy commenced. She opened the Bible, praying that she might understand every word. On the title page she read "The Holy Bible."

"Mamma," she said, "I know what holy means, for you have just told me, and I remember. It means that a thing is so pure and good it can't make a mistake-that it knows everything, and that it is the direct word of God, who wrote it through holy men that he inspired."

The next page was the first book of Moses, called Genesis.

"Who was Moses, mamma?"

"He was a holy man, who lived a long time ago." "Did Moses say that he was holy, and that

God inspired him?" Held (84) 1,444,46 "But no one believes me when I say that an angel lady inspired me to write my composi-

"No," sighed Amy, and she commenced to "But how do the minister and all good peo-

on."
"Well, you are not Moses!" tion."

THE CHAPTER IX.

Amy Heads the First Chapter of Genesis. "In the beginning God created the heaven and the earth.

"God created heaven first, then, mamma?" so Moses says.

" Yes."

"Where did he live before he made heaven?" "Oh! I do not know," answered the mother, impatiently, "where he lived."

"Did he live in heaven all alone after he made it?'

"Why, no-no!" answered the mother, " think not. I believe there were angels in heav-

en with God." "And there were three Gods, too, were n't

there?" asked the child, "or only two Gods, the Father and Holy Ghost?" "Well," said the mother, "that is neither

here nor there! Go on with your reading." 'No. mamma, I must understand every word. You said so, mamma.

"When did God create the angels who lived with him in heaven before he created the

'Well, I don't know," said the mother, "when he created them.'

'Moses says, 'In the beginning God created heaven;' then, mamma, if the angels lived before he created heaven, it was not the beginning, was it? for God had created the angels before that. I guess Moses has made a mistake right in the very first word."

Well," said the mother, "it may be that God lived all alone in heaven. I don't know that I can say about that."

'Well," said Amy, "you said we would ask the minister about all the things that you could not explain. Here, mamma, is a pencil and paper, and we will write down all that we are going to ask the minister, that we may not forget anything. But do you think the minister can tell truly all about it?"

'I think he can," answered the mother.

"God created the earth," went on the child, "after he created heaven?"

"Yes, Moses says so."

"When did he create hell, mamma?"

"Oh! I don't know!" said Mrs. Lester. "Then we will ask the minister," said the child, jotting it down. "Now we have got two questions to ask the minister right in the first verse of Moses. Oh! I am afraid the min-

ister and Moses are making some mistakes.'

'And the earth was without form.' "Mamma, was not the earth round in the

beginning when God created it?' I do not know," answered the mother

"Moses says it was without form." "But, mother, a round thing is a form, is it

"Why, yes, a round thing is a form, of

course." "Well, then, if the earth had no form it could not have been round. Mamma, what

kind of form did it have?' "Oh! I don't know!" exclaimed the mother and she wished for a few moments that there

was not an Amy Lester. But she must do her duty by her child. 'Well, then, mamma, we will ask the min-

ister," and another question was jotted down. "'And void.' Mamma, what is void?" "Well," replied the mother, "it is to be

empty; not to have anything upon it; it was void of anything."

"Did n't it have a single thing upon it?" asked Amy.

"No; Moses says it did not."

"But it had all the water upon it?" " Yes."

"Well, water is something, is it not?"

"Yes; but Moses means it had only water nothing else but earth and water.' "Mamma, what is water?" "Why, it's water," replied the mother.

"Which did God create first, the water or the earth?

I suppose he created them both at the same time. Moses does not say which he created

first," said the child, "for if he had not the

waters would have fallen, and not found any place to rest upon. So the earth was not en tirely void, it had water. 'And darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.' 'Has God got a spirit?" asked the child.

"Why, yes," answered the mother; "God is a spirit.

But Moses says the Spirit of God; he does not say God. Mamma, what is the Spirit of

"Oh! dear!" exclaimed the mother. "We will ask the minister," said Amy, re-

signedly; and down went another question.

3. And God said, Let there be light: and there was light "Did God make light before he made the sun?" asked Amy.

"Moses says so," answered Mrs. Lester.
"What kind of light was it, mamma? We

don't have any light now but that of the sun. moon and stars.' "I do not know," answered the mother. Down went another question.

4. And God saw the light, that it was good: and God di vided the light from the darkness.

"Mamma, how did he divide the light?" "I do not know," replied the mother. Down

went another question.

5. And God called the light Day, and the darkness he called Night. "Did God talk just as we do, mamma? and

say day and night?"

"I suppose he meant day and night." "But Moses says he called it day and night.

'And the evening and the morning were the first day.

"Then in one day God created heaven and earth, water and light, and divided the light from the darkness; but, mamma, he did not divide the light from the darkness until the last thing. How could Moses tell that it was but one day, if he only told by the morning and the evening; for it was the divided light that made the morning and the evening, so he says, but now, mamma, it is the sun that makes the morning and the evening, and the earth turning over; because she just turns over every twenty-four hours, and darkness is only when a part of her surface is turned away from the sun; it is just because the sun can't shine through her, that is all; she is the cause of her own darkness. Perhaps Moses had not studied geography, and did not understand just what God meant when he was inspired."

6. And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.
"Mamma, what is a firmament?"

"Well," said Mrs. Lester, thoughtfully; "it

means the sky, I suppose.'

"Mamma, what is the sky?" 2 556 'Why," said the mother, "look out of the window now, and you see the sky, do you not?" "Yes," answered Amy. "I see something that is called the sky; but, mamma, it is only

the second of th

see it after all. I learned that at school, you know. Did Moses mean the air?

"I suppose he must have meant the air." "Then why didn't he say the atmosphere? My dictionary says that firmament means something that is firm, fixed, solid. I wish Moses had said atmosphere, and then little girls could understand it better. Mamma, were there any waters way above the firmament?"

Moses says so." "When did God create the waters above the firmament?'

"He must have created them when he created the earth."

"But, mamma, in my lesson at school it says that water always rises up from the earth in the form of vapor, that the vapor is condensed by the colder atmosphere above and falls back to the earth again in the form of snow and rain. It also says that vapor cannot rise very high-not nearly as far as the atmosphere extends. Then how could the firmament divide the waters from the waters? Perhaps Moses never went to school.'

Amy went on reading: 7. And God made the firmament, and divided the waters which were under the firmament from the waters which

"Yes, mamma, Moses must have meant a

firm, solid thing; for anything that can divide water must be a firm, solid thing; and, mamma, the air is not a firm, solid thing. I wish Moses had said air instead of firmament; then I should think he did not make so many mistakes." 8. And God called the firmament Heaven. And the even

ing and the morning were the second day. "Well," said Amy, "I don't quite make it out in my mind whether Moses meant the air or a firm, solid thing. If he meant the air, then the air is heaven, mamma; but if he meant a firm, solid thing, then he must have made a great mistake. Which do you think he meant?'

'Amy. I do not know.' "We will ask the minister."

9. And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear

"Mamma, was all the water on the earth gath-

ered unto one place?" " Moses says so."

"Then there were no rivers, lakes, oceans, seas, brooks-nothing but one great big sea?" "I suppose not." 10. And God called the dry land Earth, and the gathering

ogether of the waters called he Seas: and God saw that i "Why," said Amy, "Moses forgets himself.

In the other verse he said gathered together in one place, and now in this verse he says seas, which means more than one sea, mamma! He contradicts himself.

11. And God said, Let the earth bring forth grass, the berb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so. 12. And the earth brought forth grass, and herb yielding

seed after his kind, and the tree yielding fruit, whose seed as in itself, after his kind: and God saw that it was good. 13. And the evening and the morning were the third day. Amy read all this in a sort of breathless way, with eyes as round and staring as intense surprise could make them.

"Why, mamma!" she exclaimed. "Did God make the grass and trees all in one day?"

"Certainly," replied her mother, "God can do anything."

"I wish," said the child, "God would do that way now. Do you think he will if I ask him? for papa has to wait all summer for his corn and wheat to grow, and the grass is many weeks old before it is fit to cut, and papa says it is four or five years before fruit trees are large enough to bear fruit, and it took more than a hundred years for that big forest to grow over there. Mamma, what made God so different then from what he is now? The minister says that God is the same yesterday, today and forever."

I do not know," replied the mother. "We will ask the minister," said Amy.

14. And God said. Let there be lights in the firmament of the heaven to divide the day from the night; and let them oe for signs, and for seasons, and for days, and years: 15. And let them be for lights in the firmament of the

neaven to give light upon the earth: and it was so. "Why," said Amy, "I thought Moses said that God created light, and divided the light "I think he must have created the earth from the darkness on the first day-'and the evening and the morning were the first day,'

she repeated. 16. And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he nade the stars also.

17. And God set them in the firmament of the heaven to give light upon the earth.

18. And to rule over the day and over the night, and to divide the light from the darkness: and God saw that it

19. And the evening and the morning were the fourth

day. "Did God make the sun, moon and stars in one day?" asked the poor, distracted child. "Yes," answered Mrs. Lester, "so Moses

says." "But, mamma, my astronomy says that the sun is a great many times larger than the earth, and that some of the planets are a great many times larger than the earth, and that all the fixed stars which we can see are great blazing suns to other systems of worlds like this earth and the planets, and they are so many, many that they can never be counted; and that the milky-way is another great zone of systems of worlds, so far off that we cannot even distinguish the stars belonging to it, except through a great telescope; and my book also says that this earth is only a very small one, compared with thousands of others. Oh, mamma! why did it take God so long to make this earth when it only took him one day to make all the rest?"

"I do not know," answered the mother.

"We will ask the minister," said Amy. 20. And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven.

"Mamma," said Amy, "fowls fly in the air so Moses must mean that the air is heaven; and that is just the way the lovely angel-lady came to me-in the air."

"Go on!" commanded the mother. "I am getting very weary with your remarks." 21. And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good

22. And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth. 23. And the evening and the morning were the fifth day.

"Did God make all the fishes and birds in one day?" "Go on!" exclaimed the mother, impa-

tiently.

24. And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so. 25. And God made, the beast of the earth after his kind, and the cattle after their kind, and everything that creep-

oth upon the earth after his kind: and God saw that it was 26. And God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the sir, and over the cattle, and over all the earth, and over every creeping thing that

creepeth upon the earth. It is not story the string time of 27. So God created man in his own image, in the image of God created he him; male and female created he them.

23. And God blessed them; and God said unto them, Be the air, or atmosphere, and we really do not fruitful, and multiply, and replenish the earth, and subdue

Long tik ing nghapita na sahi man t

Little god block in same the in

it; and have dominion over the nahof the sea, and over the fewl of the air, and over every living thing that movoth upon the earth.

29. And God said, Behold, I have given you every herh bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed;

to you it shall be for meat.
30. And to every beast of the earth, and to every fewl of the air, and to everything that creepeth upon the earth, wherein there is life, I have given every green herb for

ment: and it was so, \$1. And God saw everything that he had made, and, behold, it was very good. And the evening and the morning were the sixth day.

"Thank heaven! you are through with the first chapter," sighed poor Mrs. Lester. "Amy, I think, hereafter, you had better read by yourself. I cannot spend so much time with you. You have been two mortal hours reading the first chapter of Genesis, and I did not think it would take you more than ten minutes at best. You have asked questions enough to set me crazy, and you have got enough jotted down on that paper to make Mr. Goodman go mad. Amy, I do not think you had better carry that paper to Mr. Goodman at

"Oh! mamma, you said all you could not explain the minister could, and that we would ask him."

"Well," said Mrs. Lester, "I will allow you to carry this paper to him, but that is all. I know he will not be pleased with this long

string of questions.' "But, manima, Mr. Goodman says that God called him to do this very work-to explain and expound his holy word-and that is his entire business; and you and papa belong to Mr. Goodman's church, and help to pay him a great many hundred dollars a year, and do n't you think he would be willing to explain the questions on just one chapter in the Holy

Bible?' 'Well," said Mrs. Lester, "I am invited to take tea at Mr. Goodman's house to morrow afternoon. I shall take little Louis, and you may go, too, and help take care of him. You can then show the paper to Mr. Goodman; at the same time, I doubt very much if he will answer the questions. I think he will call you a very impertinent child."

[To be continued.]

For the Banner of Light. TO OUR BABY. An Inspirational Poem.

BY MRS. KATE OSBORN. Oh! my darling pet, so soft and sweet, With your flossy head and tiny feet-

Snowy feet, both fringed with little toes,

All arranged with care in two short rows Like the sunbeams of the fragrant south Are the smiles that wreathe your rosy mouth And two little stars, from heaven caught, Are your sparkling eyes so full of thought.

When I fold you in my arms to sleep, Then the angels come their watch to keep; From the softest tint to brightest hue Is the rainbow wreath they bring to you.

All its shades are gems of countless price, For the bow was made in Paradise, Where the rosy tints with changing shade Ever blend with lights that never lade.

Little snowdrop feet shall never stray. For this tiny heart we closely twine With a rainbow wreath to ever shine. Through the shadows of the coming years,

Through the darkest clouds of grief and tears:

And I hear an angel gently say:

So on land or sea some spirit light Will forever guide her feet aright." Do you hear the angels, darling pet? What the angels say they ne'er forget. With your velvet cheek and pearly hand They all say you came from Summer-Land.

What Moved the Dog?

To the Editor of the Banner of Light:

St. Louis, Mo.

Some years ago there resided at Slatersville a family, one of whom, a boy, fourteen or fifteen years of age, was an incarnation of wickedness. He was in constant trouble through ils thefts and other misdemeanors, and when things became too hot for him would flee to Jewett City, a village a few miles north of Norwich, Conn., and stop with an aunt, a widow, who resided there.

She always gave him food and shelter, thinking that though he was a "hard customer," possibly the folks at home were more harsh than necessary. The last time he sought refuge at her house, she put him to bed in an upper chamber where was a gold watch which had been her husband's. In the course of the evening she thought of the watch, and also the temptation it might be to her nephew. She went to the chamber, and, on being admitted. found that the watch was gone. She charged the boy with its theft. He stoutly denied the charge, but she persisted, and in a few minutes the fellow gave up the watch. She then ordered him to leave the house, which he did reluctantly. As he went out, he turned at the door, and pointing his finger at her, said: "I'll

pay you for this."

Living alone she had some fears, and for several nights had a female friend in the neighborhood sleep with her. In the course of a fortnight the butcher of the village came along one morning, accompanied by a large bulldog. The lady purchased a piece of meat, and went into the house about her work. In the course of an hour or two she noticed this bulldog behind the stove, asleep. The door being onen. hind the stove, asleep. The door being open, she endeavored to drive him out, but he would

not move, showing his teeth and growling, indicating that he had come to stay.

She went about her work, thinking the dog She went about her work, thinking the dog might go out, or possibly a neighbor might come along to her relief. The dog staid, however; and she retired, leaving her unwelcome visitor behind the stove. About midnight she was awakened by the flerce, angry growls of the dog. Listening, she knew that there was a fight between the dog and some one attempting to burglarize the house. In a moment she heard a voice, which she recognized as that of her nephew, and then knew the rascal had attempted to execute his threat. Arising in the morning, the dog was quietly resting on the floor in the kitchen. When she opened the door he left, and at once went home.

floor in the kitchen. When she opened the door he left, and at once went home.

That bulldog was there for a purpose. He was a stranger to the lady and the house, nevertheless he entered, remained, resisting the efforts to drive him out, met the burglar at night, and drove him off, returning home in the morning after the purpose of protecting the house had been accomplished. It is not at all probable that the dog at his own instance and motion took the course he did. There was prescience, followed by a definite act exactly and motion took the course he did. There was prescience, followed by a definite act exactly fitted to meet the coming exigency, the dog, his mission accomplished, returning to his master on the first opportunity in the morning. He never was at the house previously, and has not been there since that eventful night. Whence this purpose, this line of action, so remarkable and so successful? Was it the dictate of dog knowledge and reason? I think not. I can see no solution of the phenomenal act only by the intervention of spirit-power. act only by the intervention of spirit-power. Spirits, who foresaw what was coming, moved the dog and made him a medial instrument to thwart the designs of the rascally nephew and protect the aunt. WILLIAM FOSTER, JR. Providence, R. J.

Reason? BEECHAM'S PILLS act like magic. este de paliferación dels bases Los más nacións dense ince

the stronger at he light place

(From The Independent Pulpit, Waco, Texas,) "Is Death the End?"

BY R. J. KENDALL.

In the September Pulpit, Mr. E. Hannum asks the above question, in an article with the above heading. For himself in particular, and for anybody interested in general, I write the my own. following to answer his query, by replying that most assuredly death is not the end.

How do I know this? and how can I speak so confidently? is a fair query.

when I say that I have had twenty years of journalistic experience, my readers may have reason to conclude that I am no mere sentimentalistic softy, or "sucker" (to put it in the idiom of the day), to have the wool pulled over in a few weeks I would send you a list for publication of donors and articles received to date. Your pardon, sir, if I have encroached too persons who could be impostors. Spiritualistic experiences are unique in this, that if ninety nine "demonstrations" are proved to be fraud, while but one in the one hundred is proved to be genuine, the one genuine case proves the whole case. Yet I admit proof to myself is not proof to anybody else. I am not seeking to make my certainty proof to anybody else. All I am endeavoring to do is to give a reasonable assurance that another person may reasonably believe that "death" is not the end

reasonably believe that "death" is not the end of the individuality.

I can assure Mr. Hannum that he will meet his friends after he has shed his overcoat of flesh, and passed into the "spirit-land"—and I trust I love truth and my fellow-man enough not to give such an assurance, unless I am myself assured it is true, and have good reliable
reason for saying so. And I will add—and the
readers of The Pulpit may judge of the attitude
of mind in which I approached the subject, and
went on with my investigations from it—that
no man can be really convinced to be sure by no man can be really convinced, to be sure, by any experience of any other person; each must have the experience for himself or herself. If any person who does not have such experience chooses to say he does not believe, notwithstanding others assurances, he has a perfect right to say so, and no one can find any fault with him for so doing; but for myself to say so would be absurd. If I were to say I do not believe in a future life I would only lie if I did, and I have had fifteen years' experience in the materialistic camp.

materialistic camp.

I used, when living in London, to attend the I used, when living in London, to attend the Hall of Science, Old Street City Road, as regularly as "a good Christian" goes to church. I have "sat under" Charles Bradlaugh, Mrs. Besant, Charles Watt, George Jacob Holyoake, Mrs. Lord, David Symes, etc., etc., time and time again. I have read the literature for years, I am conversant with the arguments. I only say this as some evidence that when Lord. only say this as some evidence that when I pro ceeded to investigate the evidence for "a life beyond the grave" I did so thoroughly wide awake and conversant of the objections. And when I write as above I ask readers to believe that I do so in no paltry "Sir Oracle" or egotistic spirit. My only object in writing is to try and give some assurance of a life after the dissolution of the body to those who would like to have somebody else's assurance of this, and have reason to think that somebody's assurance is no mere idle fancy. So much for that.

Now I would ask each reader to do one of

two things, to do one of which would seem to be absolutely and surely possible. Let the reader try and conceive of space being bound-ed; and then let him try and conceive of its being unbounded. Honestly attempted it will be an exercise that may produce thought. I think the reader will probably arrive at the conclusion that he cannot think of space as

being either bounded or unbounded.

But how is a person to assure himself of a future life? He can only do so by personal investigation and experience. I believe such assurance is obtainable by all, or nearly all. If a man does not care to take the trouble, that is purely a personal matter, and there is no compulsion. But if he does not he ought not to deny that others have had such assurance, or puision. But if he does not he ought not to deny that others have had such assurance, or to laugh them to scorn when they assert they have. In the words of Mr. J. M. Brown (in the October Pulpit) "Logic is logic," but it is not always with the materialist. Just as there are frauds and impostors here, so there are frauds and impostors in the "spirit-land." Dying does not change the individual's character. Why in the name of common sense should it do so? The mere belief in a spirit existence, or spirit existence itself, does not involve the acceptance of, or truth of, the pictures of such a life as parsons and priests have taught. Materialists too often think that it does, and that if they believe there is a future life they must believe all the fables of it. The spirit life is an evolution. It is one step, but not the last, further on—a liar here is a liar (to those still in the flesh especially) there. An impostor here would probably, for the mere love of impostore, still continue to be one to any he could fool. Because a spirit at a circle says he is John Brown, does that prove he is John Brown, John Brown, does that prove he is John Brown? Assuredly not. Would it do so here? If not, why should it there? I assert there is a If not, why should it there? I assert there is a life outside the physical envelopes. I cannot prove this to anybody else. Each must do so for himself. If a person declines to believe it till it is demonstrated to him, I find no fault with his so declining. There is a medium course between the skeptical and the credulous, and it is in the line of this medium that truth is to be supply—and found. truth is to be sought—and found.

The science of existence is as big as any other science, and the man who desires to know

other science, and the man who desires to know of it will have to work for it. Each must find "the path" for himself. That path lies not in mere negation, but along the lines of intuition. The western world excels in knowledge of the physical sciences—the Orient excels in the spiritual sciences. To this day the British government is at a loss to know how it was that during the Indian mutiny, with all the resources of science at the disposal of Her Majesty's government, news of distant events was common gossip in the bazaars days and hours before the British could get the news. Thought-transference may be something more Thought transference may be something more than a matter for jest after all. The clairvoyant faculty may be more than food for ridicule. The reality for either involves something that surely does not come under the definition of matter—to be measured and weighed. Perhaps it may be more indicative of wisdom Perhaps it may be more indicative of wisdom to be a little modest in dogmatic materialism than to be so dead sure that matter is all. It may be more reasonable to believe that intelligence caused matter than that matter created something (intelligence) to know itself by its it more likely, in all reason, that matter created something to know its own existence by or that something by which matter is conscious it exists (intelligence), or that this intelligence

was primary?

Intelligence and matter exist; one describes something generally understood to be different from the other—which is it likely was primary?

To say they are one and the same thing is to beg the question and evade a line of thought that can have, so it seems to me, but one end. The late Prof. (Difford, a member of the prevailing or fashionable school, shortly before his death, declared it necessary, in order to account for the facts of existence, to credit mat-

ter with "a little feeling," This admission, carried to its legitimate issue, really yields up the Materialist's position. That this position is not tenable is my firm belief—I think I could add knowledge; if I thought it was not, I should not now be an anti-Materialist.

However, I do not expect everybody to be of my way of thinking, and I respect every man for his honest opinions, as I desire respect for my own.

(From the Medium and Daybreak, London, Eng.) Boston Spiritualist Museum.

Dear Mr. Burns-I shall be in this country

so confidently? is a fair query.

I know it because I have demonstrated it for myself; and I have so demonstrated it that I am as certain of it as any one can be who has not died. I can do so no more certainly in the fiesh.

Mr. Shaw will vouch for the fact that I would not deliberately lie—and the only other alternative is, have I been mistaken? To answer this query, I would have to write a long string of experiences that would more than fill The Pulpit. And without doing this the difficulty is, how can I convey to the readers of this journal a reasonable assurance, or belief, that what I say is true? People who know me personally avoid never accuse me of bigotry or obstinacy—and yet I believe I can honestly say that no evidence, or I can conceive of none that could be offered, would convince me I am wrong. And I say this because I honestly believe such evidence could not be brought.

My experience has been carefully checked, weighed, examined, etc., in every way possible, and in such fashion that imposture, deception, etc., have been out of the question. I have not trusted in public mediums, or paid séances. I have experimented at home—partly with my self and partly in my wife's presence. If I have been deceived then my senses and my reason are of little use.

When I say that I have had twenty years of journalistic experience, my readers may have reason to conclude that I am no mere sentiappreciate their work insist on getting their pictures and autographs, and send them on thus helping the excellent work. As stated above, my time is now very limited in this country, and I would take the liberty of asking you, sir, if you would kindly accept of my commission, and in my behalf receive such articles as may be sent to you for the above purpose, and in a few weeks I would send you a list for publication of donors and articles received to date.

[Since, as seen above, earnest efforts are being made in England to make the Museum of the Veteran Spiritualists' Union in this city a success, the Spiritualists of this country will, we

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

trust, contribute to the full extent of their

ability to the same end.-En. B. or L.1

November Magazines. THE COMING DAY .- The opening article given un. der the heading, "Reyond the Veil," treats upon an address given by Prof. Lodge, President of the Mathematical and Physical Section of the British Association, in which, referring to telepathy and cognate sub-

jects, he said: "It is no use theorizing; it is unwise to decline to examine phenomena because we feel too sure of their impossibility. We ought to know the universe very thoroughly and completely before we take up that attitude."

The Editor gives Part VII. of "A Scientific Basis of

Belief in a Future Life," his special topic this month being "Spirit-Existence Now, and in an Unseen Universe." Other matters dealt with in this issue are Theatrical Grief," "Our Heathenish Oratorios," 'Spiritualism and Death," etc. London: Williams & Norgate. THE INDEPENDENT PULPIT .-- C. L. Abbott continues his "Rational Studies in the Old Testament." R. J. Kendall, who has had fifteen years' experience in

support of the truths of Spiritualism. Other subjects discussed are "Woman as a Factor in Our Future Civilization," "God as a Personality," "Progress," etc. Waco, Tex.: J. D. Shaw. THE MAYFLOWER .- Those who have transferred their floral pets to indoor shelter will find valuable hints for success in retaining them, and descriptions and engravings of new plants, in this monthly. Floral

the materialistic camp, contributes an able article in

Park, N. Y .: J. L. Child. THE VACCINATION INQUIRER publishes a copy of an "Appeal to Opponents of Compulsory Vaccina-tion," issued by the London Society, calling for facts and means for awakening the entire public of England to the importance of placing them before the Roya Commission. A large proportion of means thus far subscribed has been wisely employed, resulting in establishing the fact that eighty-seven per cent. of the householders declare themselves opposed to compulsory vaccination. The General Election takes place next year, and. The Inquirer is of the opinion that if vigorous efforts are made a repeal of the present laws concerning vaccination will be ensured. The Inquirer comments forcibly upon the fact that last September Leeds. "a well vaccinated city." had an epi-

demic of small-pox. London: E. W. Allen.

New Publications. Mostly Marjorie Day. By Virginia F. Townsend. 12mo, cloth, pp. 383. Boston: Lee & Shepard.

This, like all of Miss Townsend's books, is one that an be placed in the hands of young and old with the assurance that it will be read with pleasure and profit. The character that gives it its title being thrown upon her own resources on account of the death of her father, takes up the task of caring for an invalid, and in the busy hours of doing so forgets in a great measure her own great sorrow. All the situations and incidents are natural and interesting. The story is an excellent one for young girls, being both refining and

"SEED THOUGHTS FROM ROBERT BROWNING, Selected by Mary E. Burt," and published by C. H. Kerr & Co., Chicago, in a dainty, attractive pamphlet issue of forty pages, has reached its fourth thousand. The same publishers issue in similar style W. C. Gannett's admirable discourse, "Blessed Be Drudgery," the popular demand for which has thus far called for fifty-four thousand copies.

stimulating.

NEW MUSIC. - We have received the following from White, Smith & Co., 62 and 64 Stanhope street, Boston: Vocal-"The Beacon," written by Knight Summers and composed by Michael Watson; "My Sou, My Only Son," written, E. W. Rogers, composed, George Le Brun; "The Fickle Maid," ballad, com-George Le Brun; "The Fickle Maid," ballad, composed, John Charles Ervini; "My Heart will Hear," words, G. Hubi Newcombe, music, John Charles Ervini; "On the Cross," sacred song, Loren Bragdon; "Pardoned," sacred song, soprano or tenor in G. Lindsay Lennox and M. Piccolomini; "Maya," words, F. E. Weatherly, music, Joseph L. Roeckel; "The Working Man," song of the strike, written, G. A. Story, music, O. C. Aspinali; "The Gilt," words, F. E. Weatherly, music, A. H. Behrend; "They Discharged Him Because He was Old," Felix McGlennon; "Oh Bing Unto the Lord," Anthem for Thanksgiving, C. T. Steele; "Jubilate," in B flat for Chorus, C. Walter Gaylord. Instrumental—"La Bouquetiere," polka de salon, Gustav Lange; "Whippoorwill," romance, Blind Boone; "Fleurs Printanieres," F. Devrient; "Confidence," Waldtoufel; "Quaintness and Minuet." Theodore Moelling; "Spanish Peasant Dance," F. W. Holland; "Every Day Life;" Charles Chaplin; "La Chatelaine," Minuet, Gustav Lange.
"From Louis H. Ross & Co. Boston: "Your Voices From Louis H. Ross & Co., Boston: "Your Voices Raise" and "The Star of Bethlehem" Christmas Anthems, John Wiegand; "Awake My Soul to Joy full Lays," G. Solo and Quartette, John Wiegand (Nos. 8, 9, 10 of Fischer's Octaye Edition).

Prom F. L. Hodddon & Co., Everett Square, Hyde Park, Mass.: "So Early in de Morning," soprano or tenor, words! M. J. Barnett, music, F. M. Paine; "Sleep on, My Love," Serenade, "also for alto, bartone or bass, words, Mr. Barnett, music, Mr. Paine, For Ptano—"Twilight Reverle," F. M. Paine.

add no agund gadhed fan, sense sessen o oett aradis gloppi de gin 'enn it, story bûn bûnts Toe de werdt ganland e foar fiere seven eeste bit oan ûne od soun waarin ban oett oorte soon at aboute state que obre against anort a fire elle aprecia de Verezes dan att la demontración

Bunner Correspondence.

Maine.

KNOX CENTRE .- M. J. Wentworth writes Watchman, tell us of the night, What the signs of promise are,

seems a fitting expression of the questioning of the times in regard to Spiritualism. tioning of the times in regard to Spiritualism. Not only are materialists, agnostics and sectarians challenging the advanced guards of Liberalists and Spiritualists, but earnest advocates and believers are wanting to know how goes the battle, what victories won? What invincible facts fortify the grand old fortress of Truth? What advance along the line of mental and spiritual evolution?

In recognition of this spirit of investigation and inquiry that instinctively turns to the BANNER OF LIGHT, as one of Maine's Spiritualists I report that so far as my observation and judgment enable me to decide, the signs of promise have never been so encouraging as

and judgment enable me to decide, the signs of promise have never been so encouraging as at present. There has never been a time when Spiritualists were demanding so high an inspiration; never a time when they were so eager to know more of the science and philosophy of life, and of the subtle forces of the spirit.

And never more truly has been verified the assurance, 'Ask, and ye shall receive,' than at our camp-meeting at Temple Heights this year. All of our public teachers, as speakers on the platform, gave thought that met the need of the earnest questioning audience.

The discourses from first to last took on a serial form, and those not present at the first week's meetings fell into line unconsciously—marshaled by an unseen power.

week's meetings fell into line unconsciously— marshaled by an unseen power.

The interest manifested at the camp-meet-ing did not cease with the meetings, but has prompted the Spiritualists to have lectures since. Mr. Baxter gave two in Belfast, which were very excellent, and made a marked im-pression upon his audiences. The Belfast As-sociation has commenced its parlor meetings, and report plassant and profitable sessions sociation has commenced its parlor meetings, and report pleasant and profitable sessions. The Spiritualists of Morrill have had two Sundays in Grange Hall, the writer of this the speaker, and the earnestness of those who listen to hear more from spirit-friends gives promise of growth. Mr. Tisdale, the blind medium, well known as a fine speaker, spoke in Belfast Oct. 3ist, and the following Sunday. Miss Ann Parsons is still at Mr. Grant's in Fort Fairfield, Aroostook County. She writes that in response to a plea for help that you kindly published in The Banner, Spiritualists sent her funds to last till this month. May

sent her funds to last till this month. May some good angel touch some pitying heart to send money to keep the destitute and deserving invalid from the poor-house."

AUGUSTA. - Mrs. Bigelow writes: "Sunday, Nov. 15th, Mrs Kate R. Stiles spoke afternoon and evening in G. A. R. Hall. There was a good attendance in the afternoon, and in the evening the hall was full. Mrs. Stiles held her large and attentive audience an hour and a half while she graphically related something of her experience as a medium. The stamp of honor and integrity which this lady bears inspires not only believers but skeptics with confidence. We hope at no distant day to have another visit from her, for she has awakened a deep interest among us in this heautiful ened a deep interest among us in this beautiful common-sense philosophy, and left with all who were privileged to come into her presence an elevating and helpful influence."

Illinois.

ELGIN .- G. H. Brooks writes: "I have been unable to do much public work the past summer, owing to my wife's poor health. Not having been idle hardly a Sunday since I entered the work of the spiritual platform, for ten years, an entire cessation was at first very strange; but I soon found I needed the rest it gave, as my trip to the West was very wearing. During the fall we deemed it best to make a change from Madison, Wis., so selected Eigin, Ill., as our home, for a while at least. We chose Eigin hoping to make it our permanent home; whether that will be remains to be seen. I served the friends in White Water, Wis., for one month. Our Cause is represented there by Mr. Morris Pratt, who has a fine hall which he has used entirely for that purpose. I had a very successful engagement; while there my audiences increased from first to last. I could not be with the friends as I should have liked during the week, as I was in the midst of packmer, owing to my wife's poor health. Not have

during the week, as I was in the midst of pack-ing. After getting settled here I went out to find our spiritual friends, and found some as true as can be found anywhere. They insisted on my starting meetings, so I consented to do so. There has been no public spiritual work done here outside of what Prof. Lockwood and wife did last summer for many years, hence our meetings in a sense were a venture. The audiences from the first have been larger than I expected, and have steadily increased, until I trust we shall be able to organize a strong spiritual society which will hold regular meetings the year round. Elgin should support such a society, and I know of no place that needs one more. I have lectured two Monday evenings at Wheaton, Ill., a seat of orthodoxy of the Simon-pure stamp, but there are a few stanch souls who will hold meetings as often as possible. I had good audiences both nights. I then went to Glen Ellyn, formerly Prospect Park, and lectured one night with good results. I found in both places, as well as here, a spirit of inquiry among people who have lately become interested in our philosophy. I know some are drawn to the meetings by the psychometric readings which I always give at the close of my evening lecture, yet I also know that through that science many are reached that cannot be in any other way, and go I am glad they come. know that through that science many are reached that cannot be in any other way, and so I am glad they come. I learn that one way to reach people is to reach them through a personal appeal. I am situated at 38 Lawrence street. I trust there will soon be in this lovely thriving city as fine a spiritual society as can be found."

Massachusetts.

NEW BEDFORD.-The Secretary of the First Spiritual Society writes: "Mr. Edgar W. Emerson was the speaker for the First Spiritemerson was the speaker for the First Spiritual Society Sunday, Nov. 15th. Quite a lengthy address was given in the afternoon on The Utility of Spiritualism, which was considered by the large audience present to be the masterpiece of Mr. Emerson's work here in this line. It was followed by one of his characteristic test scances, many of the tests given being truly wonderful.

The largest audience of the season convenced.

truly wonderful.

The largest audience of the season convened at the evening session, every seat being taken. The control took subjects from the audience, treating each one in a clear, concise and logical manner, one of the subjects being, 'What is the Worst Thing in the World?' The answer given was, 'The Human Tongue,' very interesting remarks being made upon this subject. Following, the continuity of life was again demonstrated by positive tests, and, singularly, the recipients were comparative strangers, who had seldom, if ever before, attended spiritual meetings.

strated by positive tests, and, singularly, the recipients were comparative strangers, who had seldom, if ever before, attended spiritual meetings.

Next Sunday Mr. Emerson will again occupy our platform, followed Nov. 29th by Mrs. H. S. Lake."

Wisconsin.

MILWAUKEE. — Prof. A. B. Severance writes: "As I see much in the papers in regard to the question 'Was Abraham Lincoln a Spiritualist?' and as Mrs. Maynard has published her book giving her experience with the President in the time of the war, I feel that I ought to add my testimony in the case.

Some time after Mr. Lincoln was shot a lady came to my roomaclosely-veiled, and expressed a wish to have a sitting with 'me. I gave her one, and during the sitting I said 'I see Abraham Lincoln standing by you with his hand on your shoulder.' She replied, 'What does he want of me?' I said, 'He is very much interested in you, and says you are his wife, 'which the proved to be. She had kept her veil down over her face so that I could not see her. After I had given her all I could in relation to herself and husband and little Tad, for he came too, I asked her if, about the time of the war, the President consulted mediums. She then took open seen by animals—cats, dogs, and have been seen by animals—cats, dogs, slowed the seen on the person in the house; a moment later by a third person at the rear of the house, it as a man who walked into and through and beyond the house would have been seen by those three persons, who were so stone to move about. For instance, one particular "phantom" was seen by another person in the house; a moment later by a third person at the rear of the house, it as a man who walked into and through and beyond the house would have been seen by those three persons, who were so stone have been seen by animals—cats, dogs, the second of the search of the war. The particular in the face of the war. I feel that I could in relation to the profession of the search of the

having sent forth its edict that the laws in reference to the Sabbath must be enforced, and the community learned on the following Christian Sabbath some of the absurdities and tyrannical regulations that a bigoted legisla-

Christian Sabbath some of the absurdities and tyrannical regulations that a bigoted legislature had enacted.

Public sentiment had generally ignored them; but ministerial unions were restless, and exerted such pressure that an effort to quiet them had to be made, in order to protect the spiritual welfare of the community. Therefore, the grand jury raked over the ashes of the past, and, discovering these blue-laws, gave them out to their heart's content. To show the measurable similarity of the grand jury's doings to those of the past, I quote the following law of our good Christian forefathers, but which is now abolished:

'An Act to Punish Blasphemers, Swearers, Drunkards and Sabbath-Breakers, etc. Any person who shall blaspheme or curse God or deny our Savior Jesus Christ to be the Son of God, or deny the Holy Trinity-Father, Son and Holy Ghost—or the Godhead of any of the three persons, or the unity of the Godhead, shall be punished for the first offense by being bored through the tongue and by fire; for the second offense, he shall suffer death without the benefit of the clergy.'

The absurd laws and customs of the dark and middle ages belong to the great past; the necessities of to day are different from those of yesterday. A crime committed on Sunday is equally criminal or unholy on any other day.

yesterday. A crime committed on Sunday is equally criminal or unholy on any other day, and if the much extolled Christian love and sympathy were extended to those whose day of recreation is Sunday only, and our galleries of art, our temples of science and our magnifi-cent libraries were opened as wide as are the church doors, a grand work would be done to ward making a purer, better and more liberal humanity than we now possess."

Minnesota.

ST. PAUL.-"Vindex" writes: "Frank T. Ripley is filling a five months' engagement with the Spiritualist Alliance Society, and its hall is at every meeting crowded with a deeply interested audience. The Pioneer Press, hitherto not very favorable to Spiritualism and its advocates, has given favorable reports of Mr. R.'s lectures and tests. On the evening of Nov. 11th he held a test scance at the residence of Dr. Haskell, of which The Press said:

'About a dozen articles were laid on a centre table before the medium entered the room, and these were picked up one by one and "readings" given from each. Taking a lady's watch from the table, the medium declared that its owner was strongly magnetic, and that she would be able to secure written answers on a slate, even if she was not before aware of her powers. The watch was found to be the property of a lady who has long been known among her friends as a trance medium.

Mr. Ripley returns to Boston in March. Societies desiring his services en route can address him at 419 Iglehart street, St. Paul, Minn."

New Jersey.

TRENTON .- "Justice" writes: "An intimate friend of mine, whose experience, reading and observation of the results of vaccination have combined to make him an uncompromising opponent of its practice even when endorsed ing opponent of its practice even when endorsed by physicians and enforced by law, writes to the Sunday Advertiser of this city suggesting that the Society for the Prevention of Cruelty to Children may easily find a field for operation in our public shools, where compulsory vaccination seems about to be commenced by order of the President of the School Board. While it is still an open question whether vaccination does more good or harm, would it not be well, he asks, for those in authority to move slowly in compelling little children, who cannot protect themselves from dangerous experiments, to submit to infusion of poison into periments, to submit to infusion of poison into health and happiness?"

Free Thought.

"Have We a Religion of Demonstration ?"

To the Editor of the Banner of Light:

Rev. D. L. R. Libby, pastor of the Putnam Universalist church, and one of the most able and liberal preachers in Eastern Connecticut has commenced a series of sermons on the sub ject: "Have We a Religion of Demonstration?" delivering the first of the series Sunday even ing, Nov. 15th. To an inquiry as to what were his views relative to spiritual phenomena, as advanced in his discourse, he makes the follow ing reply, which will be read with interest by readers of THE BANNER, among whom Mr Libby is well known, having the past summer spoken from the platform at Cassadaga.

Yours for the truth, DELoss Wood. Danielsonville, Ct., Box 199.

PUTNAM, CT., Nov. 18th, 1891.

My Drar Mr. Wood: In reply to your favor of yesterday, will say that the lecture given last Sunday evening in my church was on "Have we a Religion of Demonstration?" It involved the discussion of the claims of Spirit ualism necessarily. This lecture was only the first of a series on this great problem, and hence did not cover only a section of the field. A sort of a clearing of the way to a more thorough study of the questions and phenomena involved.

In the commencement I discussed the pres-

In the commencement I discussed the present phases of religious thought. I said that this was an age of intense research, a day of new versions, revision of creeds and "Higher Criticism." We are seeking the sources of religion, searching into the mighty past after the springs of inspiration. As never before reason is being applied to the testing of these great questions.

great questions.

But there is a large class of scholarly minds who are not concerned over these questions.

(now Mrs. Maynard); that John Pierpont took them to see her first, and that they afterward lad her at their house. This I had from Mrs. Lincoln's own lips.

At that time I did not know that she was in our part of the country; in fact, she came to me as soon as she arrived in our city, and several times after. She further stated that Mr. Lincoln received valuable information through this medium in regard to the policy that should be pursued in the war movements.

I feel that this testimony of mine is due Mrs. Maynard, as corroborative evidence of the statements in her book."

Maryland.

BALTIMORE.—Chas. A. Zipp writes: "Baltimore has possibly been well advertised by the press of the country, as I note The Banner has an item concerning the grand jury having sent forth its edict that the laws in forth; its edict that the laws in our part of the country in fact, she was in prise, fear, recognition that they would show in the presence of real objects or people. **Fourthly.* These "phantoms," in countless instances, have produced effects on material objects, opening and shutting doors, moving furniture, lifting and carrying people, &c.

Fifthy. These "apparitions" have been photographed.

We have here a mass of facts and phenomena which, if these were presented on any other any claim in philosophy or science. Is it projudice or cowardice which keeps the students of science and religion from freely and fully investigating these important phenomena?

The attitude of the so-called Evangelical churches toward Spiritualism has been one of uncompromising antagonism. Orthodox Christianity has always insisted on physical and material proofs of the divine origin of Christianity. The miracles have been regarded as the signs of Christ's divine origin and commission; his

The miracles have been regarded as the signs of Christ's divine origin and commission; his bodily resurrection a certain proof of an immortal life.

The attitude of the Liberal churches has been

The attitude of the Liberal churches has been a divided one, either condemnatory or coy. But Spiritualism has marched boldly into the field and leveled its guns on the citadel of materialism. It has said: "See! here are facts; examine them. We challenge you to controvert them!" But scientists, following the example of the churches, has said: "You people are all

The time has passed when the dogmatic denunciations of theologians or the pompous denials and contempt of scientists will be of much avail.

The alleged "communications" from "spirits" constitute both the strength and weak-

ness of Spiritualism.

Its strength, because there are certainly and undeniably facts here which demand investigation. No amount of ridioule or crying fraud will suffice to meet these facts. Only the most thorough study and careful examination of all the photography will rest the summation of all the phenomena will meet the requirements to-

I have said that these "communications" are the weakness of Spiritualism also. Because very much, if not all of the communications, are not above the mediumistic ability of the person said to be under control. And oftentimes the communications said to come from Shak speare, Milton, Byron, Washington or Lincoln unmistakably show that these eminent persons have sadly degenerated in both mental and moral power since they were on earth. On the theory of spirit control I feel sure that the "communications" are rather a damage than

a help to Spiritualism.

But on the theory of "action-of-presence," whereby the person is in a mediumistic mood and comes in partial consciousness of the spirit and character of the "phantom," I can explain

much of these phenomena.

Just as an individual of average ability might try to tell about the paintings of Angelo, or Raphael, or describe the grandeur and glory of Mt. Blanc or Niagara.

I should know that the individual was conscious of these things, and was to the limits of his ability representing them to my mind. So

the medium is conscious of the "spirit," and gives only what he can himself apprehend.

If Spiritualism be true, then this life takes on an infinitely greater value. Our faith gives way to demonstration, and materialism is shattered into atoms.

tered into atoms.

I rejoice in the freedom of this pulpit, where honest thought can find a full and fearless

utterance.
Let telepathy, clairvoyance, phantoms, psychometry and all the phenomena be most rigidly studied, and the results made known to Yours, etc.,

REV. D. L. R. LIBBY.

The Future Triumphs of Medicine!

MRS. BUNTING—"Don't you think the baby is old enough to be vaccinated, Ben?"

BUNTING—"Yes, certainly, and I suppose it ought to be done."

MRS. BUNTING—"Then I'll take her to Dr. Keneen's this afternoon, if it does n't rain."

BUNTING—"While you are going there, why not take Ethel to be inoculated for tuberculosis? It is true that there has never been any consumption in either of our families, but acconsumption in either of our families, but according to late medical research, it is a communicable disease, and we had better be on

the safe side."

Mus. Bunting—"That is very true; and that And it is very true; and that reminds me that Tommy has never been injected for scarlet fever. There's so much of it about, too. I think it ought to be done at once, do n't you?"

BUNTING—"It would be just as well. Has Freddy been inoculated with whooping-cough virus?"

virus?"
MRS. BUNTING—"Ohl yes; that was attended to at the same time that Dr. Keneen pumped Laura full of measles microbe killer. Don't

Laura full of measles microbe killer. Don't you remember?"

BUNTING—"Oh! yes; now that you remind me of it, I do. I'm troubled with the headache a great deal now, and I'm afraid the kopfweh bacilla have recovered from the last inoculation. If you think of it, ask the doctor to telephone me when he has some unexceptional headache ptomaines, and I'll go around for a fresh inoculation."

MRS. BUNTING—"Yes, dear. Is there anything else you can think of?"

BUNTING—"No, I don't think there is, unless you need some treatment yourself."

MRS. BUNTING—"Well, I've been troubled with dyspepsia a little for the last two or

with dyspepsia a little for the last two or three days."

BUNTING—"Then by all means have some dyspepsia germicide administered hypodermically—and, yes, you were complaining of an attack of rheumatism yesterday."
Mrs. BUNTING—"Yes, but it did n't amount

to much.

to much."

BUNTING—"Well, whether it amounted to much or little, it should be looked after when such easy specifics are provided. An inoculation of rheunatism ptomaines will give you immunity from it. Will you have the doctor attend to that?"

Mrs. BUNTING—"Yes, dear, I will."

BUSTING—"Yes, dear, I will."

BUSTING—"It's time

BUNTING (consulting his watch)—"It's time istarted for the store, dear. Good bye!"

MRS. BUNTING—"Good-bye!"—N. Y. Sun.



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

The Inevitable in Preaching.

Here is the venerable Bishop Foster, now, of the Methodist Episcopal Church, preaching Geology against Genesis, in the matter of creation, and coming to the very brink of the endorsement of evolution. He likewise preaches Pantheism-God in the material as well as in the higher world-and Unitarianism-the necessity of good works. And while his discourse is filled with references to the "straight and narrow way," he comes very near preaching Universalism. It was at Newport, Kentucky, on the first Sunday in October, that the Bishop delivered this somewhat notable discourse on the theme, "Man is Spirit." The Cincinnati Times-Star prefaces its full report of his sermon by remarking that when he sumptuous business. That is the way for the alluded to the abandonment of some of his early and crude conceptions of the way God offensive presumption of the regular physiformed this universe, and then gave in his adherence to the evolutionary view, and paid tribute to the work of the scientists which made it possible for him to rise to the present grander and truer conception of creation and genesis, his words were received with many marks of approval by the congregation.

Invisible things, said the Bishop, are those which cannot be seen by the eye, not those which cannot be apprehended by the mind. These invisible things can be understood. They come to us by indirection. I have heard a good brother say, said he, that his faith was so strong that he was never afflicted with any sieging the legislatures to make the practice of doubts. He feared that such a man never does healing a monopoly, and making it actionable any thinking. As soon as such a one begins to heat the sick without a license obtained into use his reason, he will begin to find that the directly from themselves. Such men do not path is not so clear that he can travel without

flow do we know God? he inquired. And he answered, only by seeing what he does, by seeing him in things about us. He shows himself in many ways. We belong to the same invisible world that God does. Man does not have a soul, he is a soul. Man is a spiritual being, and must not be confounded with the body, which is of the earth, earthy. God made in this house of clay a system of instrumentalities which man may use. We are apt to think that the man and the house are one, but the real man is as truly invisible as God himself is. We find that we are, just as we find that God is, which is the artist's self. We must teach people to feel that they are living, growing souls, and that they must cultivate themselves to reach the highest level of development.

To-day the two worlds touch: to-morrow we will slough off the material covering. The body will return to dust, but the soul lives on: the spiritual world survives. He that studies nature studies the world in its building; and he will come the nearest to right thinking of God as he is if he is a faithful student. The Bishop said that when he was a boy he thought this work of creation was done in six days; but he admitted he was wrong; he had to be corrected; and he gave all praise to the scientists who have led us up to the hill-top where we may get a grander view.

The above remarks verge on Spiritualism, as indeed all modern preaching and teaching must that touch spirit as the essence and regard the material and physical as the shadow only. The spirit contained in what has been quoted from this discourse runs through the body of it. It shows only too plainly that all modern teaching tends directly to the spiritual as the central and final, the only real and lasting. Men and women as we commonly see them are not real men and women, only the houses in which men and women live. We are each and all of us spiritual beings, not mere embodiments to be estimated externally.

It is inevitable that this sort of utterance will come from the pulpit more and more, from the fact that spirit power is impressing itself upon receptive souls as it never was known to do before. The world of humanity may be thought to be continually becoming more material in its life, but it is that very materialism that, by becoming infused with spirit, is to lift the race to more spiritual conceptions and

A yaluable lesson to investigators is conveyed in Hudson Tuttle's article on our first page.

W. A. Cram has an essay on our first page which all should read.

Creating Crimes by Legislation.

A witter in the Twentieth Century boldly Colby & Rich, Publishers and Booksellers, Server of Province Street, Hoston, Mass. Reep for sale a complete assortment of Spiritual, Propressive, Hostony and Miscellaneous Books, Tryms Cash.—Orders for Blooks, to be sent by Express, must be paid Co. D. Orders for Books, to be sent by Mail, must invariably be accompanied by all or at least his! cash, when the sace must be paid Co. D. Orders for Books, to be sent by Mail, must invariably be accompanied by cash to the amount of each order. We would remind our patrons that they can remit us the fractional part of a dollar in postage stamps—ones and twos preferred. All business operations looking to the sale of Books on commission respectfully declined. Any Book published in England or America (not out of print) will be sent by mail or express.

Subscriptions to the Banner or Linux and orders for our publications may be sent through the Purchasing Department of the American Express Co. at any place where that Company has an agency. Agents will give a money order receipt for the amount sent, and will forward us the money order, attached to an order to have the paper sent for any stated time, free of charge, except the usual fee for issuing the order, which is 5 cents for any sum under \$5.00.

Legislature to mind other people's business Another class of created crimes are those to protect the business of one set of persons at the public expense. The politicians throw a sop to the pharmacists by an act of legislation to protect the latter by a certificate of qualification, without which it is a misdemeanor to compound and sell drugs. They likewise prohibit cremation by compelling those engaged in it to obtain a permit from a health department, based on a certificate of the last attending physician. Cremation may perhaps diminish burial receipts. Legislatures create crimes in order that the poor people may stumble into pits prepared for them and become criminals, no matter whether the act done is moral or immoral, harmless or harmful.

The doctors, with such allies as they can secure, are to day besieging the legislatures of several States to pass laws making it criminal for a person to practice the art of healing without a certificate or diploma testifying that he or she is a graduate of one of their colleges of medicine. To heal without such a license they would make a crime. By what right do they presume to do this? Why may not one person practice the healing art as well as another, provided only he can heal? How can one set of men grant authority to heal, and another set, and a much larger one, be forbidden to do the same thing, or even to practice healing for themselves? This doing things by legislative manipulation that cannot be done without such aid is a stretch of power closely akin to monopoly, and is becoming unendura-

The Connecticut Eclectic Medical Associaion, at its recent semi-annual meeting in Middletown, adopted a series of resolutions, declaring that the physician or school of medical practice that needs legislation for its protection does not deserve it; requesting the legislature to pass no bill placing the profession of medicine under the control of any board with arbitrary power to use it as partisans of any school of practice; and, best and completest of all, asking the legislature to pass an amendment to the Constitution, and place it before the people for ratification or rejection, making the right of medical practice in that State forever free from all restriction.

This last is a long step in advance of any hitherto taken in the same direction. It strikes a final and fatal blow at the root of this meddlesome, arbitrary, and wholly presupporters of a free-healing act to meet this clans in all the States. Let them work with all their might for a constitutional amendment like the one described above, which ends this struggle for monopoly and absolute power at once. Not that there are not, by any means, able, unprejudiced, and wholly honorable men to be found among the "regulars." They are not all exposed to the criticism which the rest of them invite. There are men among them whose liberality of conduct in this and all other matters is equalled only by their undeniable skill and practical success in the art of healing. It is not such as these who are beobject to any one's healing who can. They are overworked by their practice, and have no time, as they also have no need, to meddle with legislatures in a hope to circumscribe the people's right of choice. It is the "small calibre" Allopath whose bark swells the chorus for legal protection, and for the passage of laws which shall make honest competition a crime!

The Supreme Vice.

Commenting on what it terms the enormous increase of dishonesty, the Baltimore Sun, among other journals of the day, remarks that it is not at all strange that poorer or less fortunate ones should fall; when men of great wealth and reputation are willing to run the risk of disgracing themselves for the sake of increasing their already large fortunes. It rightly charges that the greed of gain and the lust of gold is the supreme vice of the age, and the real source and cause of the moral taint that more or less affects all classes and elements of society. Honesty and old-fashioned notions of integrity are too generally speered at. The increase of dishonesty, says The Sun, among what are called the respectable classes, is a startling and alarming outgrowth of nineteenth century life, and must be rooted up if the foundations of social and national existence are to be preserved unimpaired.

Happily there is salt enough left in the world to savor it, and keep sweet the promises and prophecies of the better times that are in store. Otherwise there would be occasion for us all to despair of the future. It is much to say that corruption and dishonesty cannot always work in concealment, but are forced to the surface and the light. And the very fact that they are finally disclosed only to be condemned is proof presumptive of the controlling activity of a public conscience that refuses more and more to let them go unpunished. Corruption broods and festers everywhere unquestionably. It is to be taken for a part of the inevitable evil whose laborious overthrow furnishes the larger part of the discipline, the purification, and the exaltation of human character. Not that it is to be justified in the remotest degree, but it is here as an element of obstruction to our moral growth, without whose complete conquest after, unceasing effort no character can be certain of having found the right road to perfection and final

When we look around us and see with increasing alarm the apparent increase of the evils we deplore, it would be well, because it s simply reasonable and just, to remember that for the comparatively dishonest few, there spondence" department this week are of speare innumerably more trusty and true men, | cial interest.

who are entrusted all their lives with grave responsibilities of every kind, who die with hands unstained by the least misuse of the enormous trust funds that have passed through them, and who leave to their families little more than an honest name and a character stamped with integrity. Such men are to be counted by tens of thousands, else how could the world's work and business thrive? When this class fails, it will be time to lament the real decay of society and the approach of anarchy in private and public morality. If all men were rascals, the commerce of the world, it has been well said, could not subsist for a day. So long, too, as there is only prompt condemnation for rascality when it is discovered, the signs are wholly favorable for its ultimate vanquishment by that sentiment which lives in us only for a universal regeneration.

Souls and Hopes.

A great soul, impressively said Rev. John W Chadwick in a recent discourse, triumphs over the misery and terror of the immediate present. In spite of seeming failure, the future, if his work suited he might be hired for two or large and glorious, looms upon its sight. It is the great soul that makes the great hope, makes anxious to stay, and was satisfied that he it so great that it dwarfs the huge, dark failure of the present into an insignificance so absolute that it is as if it did not exist. All life is of a piece, and the most dramatic episodes of he had marked off a large tract. His employhistory are but the toils and sacrifices, the er came over from another part of the field, battles and the victories, of the humblest peo- looked at what had been done, leaned on his ple on God's earth writ in some larger character.

The greater the soul, the greater is the hone. If the great soul makes the great hope, the great hope makes the great soul, at least the greater soul. We are saved by hope. Let a man hope for any great and noble thing, and the strength and greatness of that hope will pass into his soul. The great hope greatens every soul that entertains it with sincerity and truth. But there are hopes that are great or small according as they are greatly or meanly held. The hope of an immortal life is the most striking illustration. Though it is commonly spoken of as a great hope it is not necessarily and invariably this. It is only great as it is greatly held; and it has not been greatly held by all or most of those who have held it within Christian bounds, to say nothing of the millions outside of those bounds.

Considering how meanly and basely this hope has been held, it is not strange that many have conceived the idea that it is essentially a selfish, miserable and demoralizing hope. It is to hold it greatly, to hold it as a hope of everwidening knowledge, ever nobler service, and ever-holier love; as a pledge that countless millions, who, in this present life, are beaten down and marred so that the glory of their manhood and womanhood is utterly obscured, will yet attain to all that they have lost or missed. But such hopes as these are not for little souls, but for souls great with intelligence and love and sympathy with the misery and loss of others. And they enlarge every soul that holds them patiently.

Insanity and poverty and crime-all those who have brought great souls to the battle with these things have had great hopes about them. The men who have no confidence in our political future are the dainty do-nothings, while the men who have hope for that future are earnestly seeking to make the existing evils less. It is faithfulness that makes faith. Where there has been constant faithfulness, there the great hope of a renewed and glorified affection springs into life, and grows and flourishes like tropic verdure drenched with mighty rains and daily flooded by the sun's exhaust-

Thank heaven it is not as if the greatness of men's souls were a matter wholly of their intellectual volition and momentum. The great souls are not few. They wear no badge by which to distinguish them on the street. Sometimes their clothes are of the cheapest kind and sadly overworn. But the possibility, if not the actuality, of infinite patience and heroic love is there. There is no lack of oportunity for spiritual greatness little things in a great way. Emerson says that when we are braiding mats we may be out of our housekeeping and school keeping, out of our buying and selling, out of our making and mending. It is not because an activity is humble, but because it is illegitimate, that it does not furpish opportunity for spiritual growth. The genius of the true sculptor is manifested first in clay.

Men often speak of the business life of modern times as fatal to their larger life. It needs no proof that business life is often miserably selfish and depraved; but to be so just and generous in the management of one's business as to do something to convince others of the folly and falsehood of socialism and anarchism, this is an opportunity that may well pique the courage of our bravest men, and in its seizure and improvement magnify their souls to the proportions of the greatest of our own or any time.

The last great means of greatening our souls is to find the elements of greatness in the humblest tasks, to compel the opportunity for greatness from the cares and troubles and perniexities which make up the warp and woof of every fleeting day. There are no greater souls than those who know this secret of the world, and who have shaped their lives according to its law. And as their souls, so also are their hopes-for all who struggle and aspire, for all whom grievous burdens crush and maim, for all whose fond imagination pictures for them a better country, even a heavenly, wherein they shall again behold the faces that once brightened all their ways. But better than the greatest hope is the great soul.

Paralysis can be cured permanently without medicine by the laying on of hands of some magnetic individual. This we proved twenty years ago. But in order to make a successful cure, the patient must at once receive the treatment as above described. This is what we did, and no recurrence of the dread malady has since affected us. Be sure to try the remedy as soon as possible after the stroke has become apparent. This is a fact every one can demonstrate who wishes - and it is no 'miracle," either, but a common-sense application of the nervous forces of the healthy person who is called upon to do the work.

For Our thanks are returned to Mr. and Mrs. I. W. Osborn, Danbury, Ct., and Mrs. M. B. Thorpe, Abington, Mass., for donations of choice flowers for our Free Circle-Room table.

The contents of the "Banner Corre-

433.50

The Signs of a Kind Heart.

To be ready with an excuse for others before thinking of one's self-that is a good sign, and one that deserves to be ranked at the front of thom. The grace of ready excusing is a gift that cannot be too ardently coveted. An ominent clergyman tells of himself that when a boy, with a strong theological bent, being a very poor boy, he studied hard during the winters and worked harder during the summers to prepare himself for college. Being entirely out of money one spring, he had to leave school and go to work. Not finding any employment in the small college town where he had been studying, he went out among the farmers to see if he could get work from them.

He found one man who was very much hurried with his spring work, and greatly impatient to get the furrows plowed in a large field for planting potatoes. The farmer's boys were to be home from school next day, which was Saturday, to do the dropping and covering. So he told the youth he might mark out the field with the plow for the planting, and three months. The farmer saw that he was possessed a good disposition.

The young lad went to work with tremendons vigor. He did not pause in his work until hoe, and laughed till he shook. The field so far marked out was scalloped with irregular little ditches, made deep by the lad's ambitious vehemence. The furrows were of all depths, and at all distances apart. Regularity and evenness were something that did not enter into his head as he hurried the horse, and maintained his hold on the plow-handles. The lad laughed with the farmer, wiping the sweat from his brow, and illy concealing his anxiety as to the outcome. "I rather guess you do n't want any more of my work, sir," he finally said to the farmer. "Oh! yes, yes I do," answered the latter, "but 'taint your fault that the furrows are crooked. Ye see, the sun's pretty hot to-day, and I reckon the heat warped 'em!'

It was a lesson, sugar-coafed as it was with kindly humor, that the recipient never forgot after becoming a man himself. How could it ever be erased from his memory? Here was the most disappointed party charitably inventing an explanation which was to serve as an excuse for the other's sheer incompetency.

As things generally go, however, it is very different from this. The prevailing fault-finding disposition makes enemies where there might be and ought to be only friends, and sets conflicts raging which no floods of ice-water coolness afterward can extinguish. It does really appear at times as if many people were looking only for an opportunity to criticise and censure, to carp and condemn. They seem never so happy as when uttering bitter words and expectorating venomous phrases. What a different state of things we all should have if the exact reverse of this were true-if everybody baptized his neighbor in the warming sunshine of his own good-will and charitable feeling. Not from any feeling like that of sufferance, much less of patronage, but out of the irrepressible and immeasurable love of one's heart. Instead of this, think of the envy and malice, the greedy selfishness and consuming jealousy that spoil everything.

"Daniel's Kingdom" Coming!

In his two-column article in the Boston Trav eller on the second advent of Christ, Dr. Kinnear instances the conflict of nations as a posi tive confirmation of his previous forecast, and quotes a leader in a New York paper showing that instead of peace and safety there is "an angry multitude and a world in arms." He asserts that a large number of prophetic writers hold to-day that out of the next great European war will arise the ten kingdoms of Daniel and the ten kings of Revelation.

The reasons given are, because all nations e in a conditi declare themselves most frequently by doing tion for war, in a time when "Knowledge is increased and men are running to and fro on the earth;" because the "falling away" of braiding galaxies. We are doing better than Thessalonians is now taking place in religious, that, we are braiding character-braiding it political, social and financial life, as demonstrated by infidelity, anarchy, the higher criticism of the Bible, Spiritualism, Theosophy, and Esoteric Buddhism-likewise by the corruntness of political life, the social aspect, and the abnormal rule of business success.

Finally, because all profound observers, a well as prophetic scholars, pronounce the termination of this century to be the crisis of the world's history; and the students of Bible chronology are unanimous in their belief that the beginning of the twentieth century is the "time of the end," and the entrance to the millennium. At a prophetic conference held in London this year, consisting of a large number of bishops and clergy, it was promulgated as their unanimous conviction that the "second coming of the Lord" would probably take place in the year 1899. This writer acknowledges his belief that Lieut. Totten's chronology [to whose "blue-light" views and calculations THE BANNER has several times of late paid its compliments] is the true one for a number of reasons.

The "Biddy" has recently been brought into prominence by the court at Plymouth, Mass., where the first "Yankees" landed whose descendants have peopled the United States, which the said States stole from the original proprietor, the red man, who was a descendant of the "lost" tribe of Israel! Well, since then, as Time is ever "on the wing," members of the "Celestial" Empire, China, have planted their pig-tails in this land of liberty. But their sort of liberty is the disobeyal of the laws of the United States, and as they don't know anything about "Jesus," the latest law-giver, when they are hauled up for crime, they swear by the "chicken," which is produced in court, as it was recently at Plymouth, Mass., to swear Chinese witnesses upon! Seriously: are we not living in queer times?

THANKSGIVING PROCLAMATION .- THE BAN-NER thanks its patrons and correspondents for all their kindnesses the past year. It also thanks its good spirit-friends for all they have done to promote its interests; and we give thanks that we have lived so long, and have been protected so well by spirit-power in the great work we were selected to perform many years ago. And we also give thanks that the 'God's Poor Fund," inaugurated by our spiritfriends, has accomplished so much in feeding the hungry and clothing the destitute, and that we were enabled to do so by the aid of philanthropic Spiritualists, for which we cordially thank them. Let the good work go on. विकेश मिर्हा (१५६**स** १८५५) १५९८ अग्रियांचा, (ज्ञानकार

Physical Phenomena.

THE BANNER publishes the following statements on the authority of the gentleman whose name is attached, who called upon us, stating

that "every word is correct":

ments on the authority of the gentleman whose name is attached, who called upon us, stating that "every word is correct":

I wish to call your altention, Mr. Editor, and that of the readers of The Banneh, to a medium who has been sitting with a few friends for the manifestation of the physical phenomena, and for materialization through spirit power, and who has now been requested by her guides to give public scances. Her name is Mrs. S. S. Martin of this city.

I have attended several of these scances. The following are some of the phenomena I have witnessed. I will state first, however, that what is used as a cabinet is a corner of the room (which room is also used as a scance room—only one room being used.) separated from the rest of the apartment by a curtain about five feet long. There is no door or aperture from this corner, the double curtain serving as the only separation from the portion of the room occupied by the sitters; the cabinet, and everything pertaining to the exhibition, occupies less than ten square feet. The light has been sufficiently bright to reveal any movement of any one in the room, or inside the cabinet, when the curtains were open. Repeatedly, with the medium standing in the middle holding the curtains of the cabinet apart, a human form has been seen by her side, distinctly separate from her. While she has been sitting in a chair at the same place, holding aside the curtains, astral forms have appeared—first faintly, then increasing in density, and then gradually disappearing. They are sometimes separate, at other times seeming to almost blend with the medium. With the curtain closed, and the medium inside, forms have appeared at the curtain, and some outside, apparently as solid as ordinary mortals; one of them, at one time, showing her face distinctly—a face unlike the medium's. At another time the form, by a sign, identified herself as a friend and acquaintance of the writer in spirit life. There has been also on several occasions a music-box set playing, both the box and the medi

W. ALLEN. 175 Tremont street, Boston, Nov. 17th, 1891.

Socialism and the Church,

The monthly meeting of the Newton (Mass.) Congregational Club was held in the Second Congregational Church, West Newton, on the evening of Nov. 17th, a very large audience greeting Rt. Rev. Frederick D. Huntington, D. D., LL. D., Bishop of Central New York, who delivered an address upon "Socialism and the The Bishop said in the course of his address that there was a great deal of agitation among the laboring classes, and that unless certain rights were conceded to them, we should continue to see these signs of dissatisfaction. Under these circumstances, said the speaker, the church ought to preach the doctrine of liberty for the down trodden and struggling poor. The average annual wages of operatives, said he, in ninety manufacturing establishments in New England is \$441; average earnings of proprietors of these industries, \$4,983. In this country 250,000 families control seventy-five per cent. of the wealth, and pay one fourth of the taxes, and, therefore, it is high time that the church should recognize that the heavenly order of society is not to be postponed to a future world, but set up here on earth. This is just what THE BANNER thinks and has said many times. The speaker uttered a great truth when he averred that "the country to day is really not in so much danger from its tramps as it is from the cautious, astute men who are worth a million or more, who never break a lock and who never steal less than \$50,000 at a time. What we want is fairer and better executed laws. There is room for man and all

How Shall We Better Comprehend Spiritual Laws?

We start with this affirmation, we are all spirits, and thus we must comprehend ourselves and the laws that govern us. But while we acknowledge our spiritual origin, and recognize our oneness with all spiritual forces, we feel most keenly our hold upon material forces, and those forces are so powerful they seem to rule us instead of the higher spiritual ones.

Our bodies will assert themselves as quite independent of spiritual power. They will hunger and thirst, and feel chill and heat. Mother Earth claims their labor, and they know fatigue. Crude forms of disease attack them, and they know pain.

Thus, if we study spiritual laws in ourselves, we are forced to enter the realm of the material in order to ascend to the spiritual. We must comprehend how the body takes up its nourishment, converts it into force, and keeps the machine in good running order.

Must we not know how blood goes to make nerve-force, and nerve-force becomes feeling, and feeling thought? In fact we must understand the first movement of life or soul or spirit in organizing our bodies. To do this we are compelled to seek in science the solution of the first problem-how does matter become force?

Spiritual laws are to the mind what natural laws are to the body. Their comprehension depends upon exact science, or the revelation of causes.

Vaccination.

The use of this vile "antidote" against the disease known as smallpox is still persisted in by the "regular" medical faculty. A recent case is in point: A passenger on the recent trip of the ocean steamer Catalonia refused to be vaccinated, and in consequence he was quarantined on Galloupe's Island, in Boston harbor. He is captain of a fire brigade of Milnrow, Lancashire. He is now a prisoner in this boasted land of liberty.

"The Magnetic Woman from Georgia," as the English press has it, who is showing her great strength in London, is the all-absorbing topic just now in that great metropolis. Alleged solutions of her mysterious powers are being discussed from day to day. The fact is, as we have before said, she is a spirit medium, and through her magnetic powers this strength comes, she being aided by a powerful band of invisible spirit Indians. Prof. Wallace, if called upon, could undoubtedly explain the "mystery." There is no other hypothesis than that of combined spiritual forces which operate through the physical organism of the lady in question.

A brief line from J. Frank Baxter informs us, among other points, of the recent decease of Mr. Thomas G, Howland, an old and prominent Spiritualst of Providence, R. I.

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The Fox-Kane Donation Fund.

To the Linenal Minded :- Funds are wanted in aid of the unfortunate medium, Mas. MARGARET FOX-KANE of New York City. All moneys, more or less, sent to our care will be acknowledged each week under the above heading:

Colby & Rich, Boston	.85.00
Mrs. Carrie Grimes Forster	5.0
A Friend, Boston	. 1.0
F. J.Lippitt	. 1.00
Geo. A. Shultz	. 1.00
I. W. Russell	. 2.00
C. F. Whittaker	. 1.00
Mrs. A. E. Crane	1.00
Maranacook	. 1.00
Columbus Wells	. 1.00
Mrs. H. D. Cook	2.00
A Friend, Clevelaud, Ohio	. 5.00
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A. H. Nicholas	. 1.00
Eben Owen	1.2
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A. Farnsworth	1.00
Samuel Robinson	. 50
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Mrs. E. Barrows	2.50
Beni. Cross	1.00
R. C. Hartranft	. 2.00
Geo. A. Bacon	. 1.00
A Friend	1.00
Dr. Hale, Boston	1.00
	

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?

Religion and Revenge.

Joseph Maille, the president of the Anglo-American Company of New Orleans, forwards us an article taken from the editorial columns of The Holy Family, a paper published in that city, which assumes to explain the causes of the startling increase of crime in this country. It quotes from the New Orleans Times-Democrat's comments on the discussion of the subject at the recent session of the National Prison Congress, to show that one of these causes is the increasingly humane and charitable treatment of prisoners themselves, which it unqualifiedly condemns.

But it regards "infidels in their warfare against religion" as one of the strongest agencies in the work, charging them openly with being "the ones who are doing most in the direct line of increasing the numbers of the criminal class," by "making of the unrepentant wrong-doers an object, not of proper detestation, but of tenderest solicitude and of actual encouragement." Thus it comes about that so-called religion advocates revengefulness in the punishment of criminals, and cares nothing for their reform.

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.

We see that the Progressive Thinker of Chicago has repudiated the idea of forming a National Organization, such as has been planned by The Better Way of Cincinnati. The Progressive Thinker takes strong ground against such a scheme. It says: "While we are not by any means opposed to organization, we have seen so many first-class failures made in the attempts to bring Spiritualists together with a code of belief, that we are content to wait for highest order of law. the time to come when there will be a spontaneous rising on their part to band together for some specific object." Now we await patiently by Physicians of all schools for the brain, nerves to learn what The American Spiritualist Alli- and stomach. ance, which has its headquarters in the City of New York, has to say upon the subject. The Allliance, at the time of its inauguration in January, 1881, ten years ago, set forth its aim and purpose in the following language, namely, 'To promote the development and diffusion of spiritual science and true spiritual religion, as shown by enlightened reason and the highest teachings of the spirit-world." Now, then, why cannot our Western friends, instead of attempting to start a similar enterprise, join with the already established Alliance, that it may become a more useful institution for the promulgation of our glorious Cause?

Dr. Geo. Dutton's late work, "Consumption and Rheumatism," throws a flood of light upon these maladies. Sent by mail for \$1.25. It leads the profession. Address Cynosure Pub. Co., 81 Warren Avenue, Boston, Mass.

"A Beligion of Demonstration."

Rev. D. L. R. Libby, a Universalist clergyman of Putnam, Ct., delivered a discourse Sunday evening. Nov. 15th, in which he essayed to reply to the inquiry: 'Have we a Religion of Demonstration?" in the course of which he remarked upon the claims of Spiritualism. In compliance with the request of a correspondent, we give on page three of this issue of THE BANNER a summary of his remarks thereon, made by himself. Of course, it is not to be expected that we agree with him in all his premises and conclusions; we have placed his words in the department of "Free Thought," to indicate a willingness on our part to give all sides a hearing, independent of our

We differ from Mr. Libby when he says " very many if not all the communications are not above the mediumistic ability of the person said to be under control." If he had said above the ability of the person under control, which evidently he meant to say, we could readily show that he is mistaken, by citing instances from an innumerable number of lectures, communications, etc., on philosophical, historical, religious and other subjects, given not only in the native tongue of the mediums, but in many foreign languages, the mediums being wholly ignorant of the subject and the language. Are not such "communications" above

the ability of the medium? If Mr. Libby really means what he says, and refers to the "mediumistic ability of the person said to be under control," we would ask by what rule he

gauges that ability? It is quite certain, as we view the matter, that our clerical friend is in need of more information upon the subject, before he undertakes to enlighten others upon Spiritualism, and we trust he may get it. He is on the right path, that of investigation, and if he will discard all preconceived views, and take the facts and truths of the only "religion of demonstration" that today exists among mankind, in their purity and simplicity, he will be the gainer, and so will his hearers.

F. A. Wiggin is engaged to lecture Sundays, Jan. 3d. March 27th, April 3d and 10th upon afternoons and evenings for societies near Boston. Any society in Boston desiring his services for the forenoons of : these dates may address him at Salem, Mass.

The Prof. Briggs Case.

They were forced to drop the persecution in this ense, remarked Rev. Thomas Dixon at Association Hall in New York City, because of the inherent weakness and indefensible character of the Westminster Confession, their standard of trial as judged by the Christian conscience of this century. When this agitation began, the great body of the Presbyterian Church did not know what this Confession was. They had not even read it. As the rank and file become acquainted with this much talked of instrument, they repudiate

with this much talked-of instrument, they repudiate it with indignation.

He gave the following example of his meaning:
A lady member of Dr. Birch's church recently asked him for a copy of this Confession. She wanted to read it. Dr. Birch, you remember, is the chief inquisitor in this fight against Briggs, Dr. Birch laukingly told this good member of his church that she did not need to read it, and would not be benefited by it. She insisted, and Dr. Birch declined to give her the book. Then she went to the pastor's wife, and they searched his library. But they could not find that Confession among the possessions of this great defender of the faith.

Then the lady got the book elsewhere and read it.

fender of the faith.

Then the lady got the book elsewhere and read it.
To her amazement and horror she found in it the implied dogma of infant damnation. She left Dr. Birch's church at once, and with her family went to a church of another denomination. These facts were given me by one of the church Trustees.

And he appends the warning that the men and women of this age can no longer be treated as chil dren, and that the time has gone by when men who dare to think can be hissed down! Which is true to the very letter.

W. J. Colville in Boston.

Mr. Colville will lecture in Horticultural Hall, Sundays, Dec. 6th, 13th, 20th and 27th, and will give a course of lessons in Spiritual Science at the rooms of Mrs. F. J. Miller, Suite 3, The Copley, 18 Huntington Avenue, Boston, every Tuesday, Thursday and Saturday during the month, commencing Tuesday, Dec. 8th, and on Saturday, Jan. 2d, will give a recapitulation, comprising a general review, and advice concerning lemonstration. Each session will commence at 2:30 P. M. Lectures to be followed by answers to questions on the topic of the day.

The Veteran Shaker Speaks.

The Springfield Republican contains from Elder Frederick W. Evans a protest against closing the World's Fair on Sunday; "As tax-payers," he says, "we Shakers protest against one dollar of the public noney being granted to the World's Fair, except upon condition of the Fair being kept open on the seven Sabbath days. As Americans, we protest against all religious legislation."

DR. PARMENAS DYER, so dispatches state, passed to spirit-life from his home, Farmington, Me., on the morning of Nov. 20th, of pneumonia, aged sixty-nine years. He had for thirty years been a prominent physician, and also a political leader. He was a member of the United States Pension Examining Board under President Cleveland. Dr. Dyer was an earnest and well-grounded Spiritualist-accounts of his investigations and experiences in presence of various prominent mediums in Boston and elsewhere having frequently in the past appeared over his own signature in the columns of THE BANNER.

John Stevenson, of Philadelphia, has just celerated the centennial of his birth. He was born in Maine in 4791—of Quaker descent. He is still in comparatively good health. He has most of his natural teeth, and claims that it is because he has smoked and chewed tobacco since he was nine years old. His mind is clear, and he can recall many incidents of his boyhood. He says he voted for Thomas Jefferson and also for Andrew Jackson. At the last election he went to the polls unassisted, and cast a straight democratic ballot.

Mr. Frank T. Ripley of this city has been very uccessful thus far in his five months' engagement with the Spiritualists' Society at St. Paul, Minn., as will be seen by reference to a letter in our Correspondence column. The Pioneer-Press of that city has given favorable mention of his lectures, and in de scribing a number of tests given by Mr. R. at a meeting one of its reporters attended, says that "to put it mildly they mystified most of his hearers."

Astronomy is the science that treats of the ovements of the heavenly bodies, describing their nature, the laws that govern them, their history, age and origin, and foretells to a mathematical accuracy their periodical appearance. And this science, says an exchange, perhaps more than any other, imparts to our minds, in a clearer and broader light, the grand and magnificent character of nature working in her

Horsford's Acid Phosphate recommended

Card.

Card.

To the Readers of the Banner: A beautiful silk quilt has been presented to the Children's Lyceum Fair, which is to be held in Mason & Hamlin Hall, Boston, Thanksgiving week. It is the wish of the management to have the same awarded to "Lote-La's" medium, Mrs. M. T. Shelhamer-Longley, and we take this way to reach the friends, asking each to send ten cents or more for one or more votes that she may have it; the Lyceum work will also be financially helped along by the voting.

All money for said votes can be sent to Mrs. Wm. S. Butler, No. 98 Tremont street, or to Dr. J. A. Shelhamer, care of Banner of Light. The total result will be duly acknowledged.

Mrs. Wm. S. Butler, Treas. | Children's Dr. J. A. Shelhamer, Cashamer, Children's Dr. J. A. Shelhamer, Pres. | Progressive Lyceum.

One of the most agreeable of dentrifices, it is said in a few drops of tincture of myrrh in half a glass of water. It not only cleanses the mouth, making it fresh and sweet, but it is an excellent tonic for the gums, and arrests decay. It is also very inexpensive, as ten cents will buy enough to last a year.

To overcome the marks of age, all who have gray beards should use Buckingham's Dye for the Whiskers, the best and cleanest dye made for coloring

brown or black. "THE DISCOVERED COUNTRY."-" The Discovered Country" is the title of a book by one who writes under the name of Ernst Von Himmel [CARLYLE PE

under the name of Ernst Von Himmel [CARLYLE PE-TERSILEA], in which he describes the world after death. The state of things set forth is a very inter-esting and agreeable one, and whether or not things in heaven are as the writer describes them, it would be very pleasant if they were. The book is published by the Ernst Von Himmel Publishing Co., Hotel Boylston, Boston.
"Oceanides."—The theory of counterparts, that is to say, that every man and woman has in the other sex a mate, whom in some world if not this he is destined to meet and blend with, which is an important idea in "The Discovered Country," forms the chief theme of another volume by the same author entitled "Ocean-ides." The latter differs from "The Discovered Country" in that its action is represented as entirely on earth. It is published by the same firm.—The New Nation.

Arouse the faculties, stimulate the circulation, puri-

fy the blood, with Aver's Sarsaparilla.

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Nerve Restorer. No Fits after first day's use. Marvelous cures. Treatise and \$2.00 trial bottle free to
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the world.

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

P. A. Wiggin, test medium and lecturer, speaks in Albany, N. Y., the Bundays of December. In Ogdens-burg Dec. 15th, 16th, 17th and 18th. Societies desiring his services for week-evenings in the vicinity of Albany during December should address him at that city, care of Mr. J. D. Chism.

care of Mr. J. D. Chism.

R. J. Bowtell—whose recent conversion from Materialism to Spiritualism we chronicled at the time—has an essay on our seventh page to which attention is called. Mr. Bowtell will accept calls to lecture for Spiritualist Societies, for which purpose he can for the present be addressed at Greenfield, Mass. See that he is kept busy, friends.

Walter S. Eldridge, M. D., addressed the Spiritualist Society at Quiacy, Mass., Nov. 15th; will speak there again Nov. 20th; at Malden Nov. 22d; will be at Fall River Dec. 13th and 27th. Address 33 Shawmut Avenue, Boston, Mass.

Avenue, Boston, Mass.

Dr. Juliet H. Severance has closed a successful series of lectures for "The People's Society of Spiritualists" of Chicago. Spoke last Sunday evening for the Secular Union. Is engaged until after the holidays. Would be glad to hear from societies wishing her services. Address her at No. 2 Warreu Avenue, Chicago, III.

W. F. Peck has been speaking to large and enthusiastic audiences at Washington, D. C., during November. He will lecture at Saratoga Springs, N. Y., during December; at Worcester, Mass., the last two Sundays of January; and at the First Spiritual Temple, Boston, during February. The first three Sundays of January and part of the spring dates still open. Address during December, 70 White street, Saratoga Springs, N. Y.

Mrs. Ada Foye is engaged the Sundays of December and January at "Conservatory Hall," Brooklyn, N. Y. Societies desiring her services for week evenings in that vicinity will please address her at 190 Madison street, Brooklyn, N. Y. (She speaks in Norwich, Ct., en route to New York, on the evenings of Dec. 1st and 2d.)

Dec. 18t and 2d.)
Mr. J. Frank Baxter will lecture, sing and delineate in Lynn, Mass., again Sunday, Nov. 29th. He will occupy the platform in Grand Rapids, Mich., Sundays, Dec. 6th, 13th and 20th, and on Sunday, Dec. 27th, returns to Brockton, Mass. The first two Sundays of January he will lecture in Berkeley Hall, Boston; Sunday, Jan. 17th, in Brockton; Sunday, Jan. 24th, Providence, R. I.; and Sunday, Jan. 31st, in Unity Hall, Hartford, Ct.

Mrs. Julia E. Davis, inspirational speaker, platform test medium and psychometric reader, would like en-gagements for Dec. 6th and 20th. Would like to cor-respond with secretaries of spiritual societies in Maine. Address her 232 Windsor street, Cambridge,

R. H. Kneeshaw of Montreal and Mrs. Elmer Ellsworth have of late officiated for the First Society of Spiritualists of Saratoga Springs, N. Y.—the gentleman delivering cogent addresses, the lady giving recognized tests. ognized tests.

Mrs. E. Cutler of Philadelphia, Pa., trance medium and psychometric reader, has been speaking at St. George's Hall, Paterson, N. J., the month of November; in December she goes to Williamsport, Pa., to organize a Spiritual Society. Those wishing her services can address 405 High street, Williamsport, Pa.

CONNECTICUT.

Willima ntic .- Last Sunday we had for our speaker Mr. F. A. Wiggin of Salem, Mass. Good audiences were out-that of the evening being the largest of the season. Both his lectures held the closest attention of his hearers, and his tests at the close of each ad dress were very convincing. Mr. Wiggin is to be with us again next Sunday.

W. D. CLARK, Sec'y.

Hartford .- Our meetings are prospering. For two Sundays we had Bishop A. Beals, who talked to the satisfaction of the people, and Mrs. Nora Dowd. who now resides in this place, gave psychometric readings and very fine tests. Nov. 22d we listened to two fine discourses from Mrs. Clara Banks of Hayden ville, delivered in her usual eloquet manner to good audiences.

J. W. STORRS.

VERMONT.

Bridgewater Corners. - Mrs. M. S. T. Wood vrites: "Mr. Wood and myself are with my mother and sister in the valley home among the mountains of our native State, with the expectation of spending most of the winter—having left Mrs. W. S. Russell and husband in our home, 30 Chestnut street. Stoneham, Mass.; she will attend to patients, who can usually find her there."

To Correspondents.

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

I. M. F., PROVIDENCE, R. L.- We know nothing personally of the merits of the so-called cancer cure, therefore unable

SPIRITUALIST MEETINGS.

Chicago, III.—The First Society of Spiritualists meets at Washington Hall, Washington Boulevard, corner Ogden Avenue, every Sunday at 103 a. m. and 74 P. M. Speaker, Mrs. Cora L. V. Richmond.—The First South Side Spiritual Society meets at 77 Thirty first street every Sunday at 3 P. M. Speaker, Mrs. Emma Sickerson-Warne.

3 P. M. Speaker, Mrs. Emma Sickerson Warne.

Buffnlo, N. Y. - First Spiritualist Society meets Sundays in A. O. U. W. Hall, cornet Court and Main streets, at 2½ and 7½ P. M. Wm. F. Pitetter, President; H. Eaton (253 Franklin street), Secretary.

Indianapolis, 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 seance or circle every Wednesday evening. For engagements, address Secretary Mansur Hall Association of Spiritualists, 194 E. Washington street.

Colorado City, Col. - Meetings are held in Woodman Colorado City, Col.-Meetings are held in Woodman Hall, Sundays, at 2 o'clock.

Hall, 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%
A.M. and 1% P.M. Seats free. Fublic invited. Wm. E. E.
Kates, 129 West 4th street, Secretary.

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

MEETINGS IN BROOKLYN.

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

Samuel Bogert, President.

Spiritual Union, Fraternity Rooms, corner Bedford Avenue and South Second street. Meetings Sunday evening at 1% o'clock. Good speakers and mediums 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.—Sundays 10% A. M. and 7% P. M. W.J. Rand, Secretary.

The People's Spiritual Conference; held every Monday evening at 8 o'clock in the Parlors isl Lexington Avenue, three doors above Franklin Avenue L Station. Interesting speakers, good music, questions answered, tests given. Admission free; all are cordially invited. Also meet ing every Friday at 2 F. M. Mrs. Mary C. Morrell, Conductor.

Spiritual Meetings are held in Mrs. Dr. Blake's parlors, 294 Franklin Avenue, near Lafayette Avenue, every Sunday evening at 8 o'clock. Samuel Bogert, Conductor.

The Woman's Spiritual Conference meets at parlors No. 311 St. James Place, corner Futton street, syery Wednesday, svening at 8 o'clock. Seats free; all invited. B. A. McQuicheon, President.

MEETINGS IN PHILADELPHIA. Keystone Spiritual Conference every Sundayat 2% P. M., southeast corner loth and Spring Gardenstreets. Wil-liam Rowbottom, Chairman.

SPECIAL NOTICES.

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

A. J. Davis, in his office, 63 Warren Avenue, Boston, every Tuesday, Thursday, Saturday. Treatment of new cases by mail discontinued. April 25. 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 BANNER OF LIGHT is \$3.00 per year, or \$1.50 per six months, to any foreign country embraced in the Universal Postal Union. To countries outside of the Union the price will be \$3.50 per year, or \$1.75 for six months. For sale by COLBY & RICH. Send for our Free Catalogue of

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box. By being reduced to this available form, I can sell my
Pneumonia Specific at 25 cents per box, posinge free.
Also enough ingredients will be sent by mail to make five
or six bottles, sufficient for one month's treatment, on receipt of 2.00 per package, for the following diseases: Dyspepila, Liver and Kidney Trouble, Diabetes, Liver Complaint, Stone and Gravel, and all Nervous and Lung Troublee.
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Mrs. William H. Allen, 464 Washington Street, Providence, R. I.,

WILL hold Scances for Spirit Materialization, at the so-licitation of many friends, Sunday evenings, commen-ing Nov. 1st, and Tuesday and Friday evenings at 7% o'clock, also on the afternoons of the third Thursday in each month, at 2 o'clock.

4w* Nov. 28.

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TRANCE MEDIUM, will give advice by letter, from lock of hair, on all business, domestic and social matters. Price gl and stamp. Address 264 East Main st., Piqua, Ohio. Nov. 28.

Dr. and Mrs. W. A. Towne, MAGNETIC, Mind and Massage Treatments, also remedies furnished. Now located at Hotel Aldrich, 98 Berkeley street, Boston. Hours 10 to 7. ls May 9.

Dr. M. Lucy Nelson, MAGNETIC, Massage and Steam Baths. 31 Hoylston Street, Suite 6, Boston. 4w* Nov. 28. TO LET-Temple Hall, 1139 Washington Street, Sundays and Sunday evenings. Electric light and steam hoat. Terms reasonable. Apply to H. M. TEMPLE, 1145 Washington street, Boston. lw Nov. 28. MISS DAISY WILDER, Readings, Business and Test Medium. Hours 10 to 5 daily, except Sunday. W. Anderson evenings. 145 Shurtleff st., Chelsea, Mass. Nov. 28.

"Glad Tidings of Immortality." TINELY executed lithographs bearing the above title have been received by us. The size is 224/234. The principal figure is a female, evidently designed to represent a materialized aprint, crowned with a wreath of flowers, and bearing a long band of them in her left hand, while in her right is a scroll inscribed with the words "Message of Love." Over her head are three stars. The drapery on each side appears to be the curtains of a cabinet, between which she stands in an exceedingly graceful position, suggestive of the line, "A thing of beauty is a joy forever." From above array of light radiates over the entire form. Vignette likenesses of Mrs. Brittan, Mrs. Richmond, Mrs. Lillie and Mrs. Britten, and Messrs. Howell and Colville, are given, and excellent ones they are. The artist is Mr. Shobe, who, we are informed, has executed many beautiful drawings illustrative of the Spiritual Philosophy.

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Price 50 cents.
For sale by COLBY & RICH. WAS ABRAHAM LINCOLN SPIRITUALIST?

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

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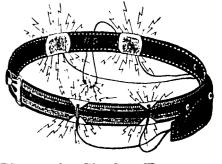
In doing so she claims to have confined herself to recording facts, leaving the deductions to be drawn from them wholly to her readers. It is a very convincing work to hand to skeptice, and should be widely circulated.

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

NER.
At these Scances the spiritual guides of MRS. M. T. LONG-LEY 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 banded to the Chairman, will be presented to the presiding spirit for con-

sideration.
MRS. LONGLEY, under the influence of her guides, also gives excarnated individuals anxious to send messages to their relatives and friends in the earth-life an opportunity

to do so.

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

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

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

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

Report of Public Séance held Oct. 13th, 1891. Spirit Invocation.

Report of Public Séance held Oct. 13th, 1891.

Spirit Invocation.

Oh! Holy Presence, thou Beneficent Spirit whose principles are justice and truth, whose law is love, whose works are performed through wisdom and with consummate skill, we recognize thy power, we acknowledge thy supremacy hall things. We draw near unto thee in the fullness of our aspirations, seeking light and understanding, and asking for knowledge of thine eternal truths. May our souls become expanded to accept and know thy ways, that we may lean upon thee in the hour of trouble and realize that thy spirit is everywhere, that man can in no way stray outside of thine embrace, that under all conditions and under all circumstances he is thy child, and that a part of thee dwelleth in his being as he forevermore shall dwell in thee.

We at this time desire to learn more of our spiritual natures, to have our understanding of life and its purposes quickened within us that we may grasp not only the things of this world that are of importance to bumanity, but also grasp a comprehension of the things of the eternal life, which also affect the soul and its welfare.

We strotch out our hands toward the angel-world, asking that they may find a clasp from angel hands in return that shall give us strength and guidance and purpose to overcome the difficulties of life, and to reap the results of the future by and by. We ask that we may sonas the presence of our dear ones, that they may mingle with our atmospheres and give unto our live-something of helpfulness and good cheer. We would not be selfish in this desire, seeking all things for ourselves and giving nothing in return, but we wish to be fitted to send out influences of peace and good will unto these kindly ministering spirits, that they, too, may be blessed in their coming, and receive from us that which shall be for our good.

We ask thy benediction to rest upon us all now and forevermore.

Questions and Answers.

CONTROLLING SPIRIT.—You may now present your queries, Mr. Chairman.

Ques. -[By "X.," Albuquerque, N. M.] Is it probable that human life passes through the various stages of the animal and vegetable kingdoms in the course of evolution?

ANS .- We do not think it is claimed by evolutionists that human life, as you understand it, passes through the various stages of being known as the vegetable and animal kingdoms. We believe in the law of development, and that life (confining our remarks to a consideration of existence upon this planet) passes through the various kingdoms of being, receiving experience, and reaching ever outward and upward to that which is the crown or height of all development.

As far as we know anything of existence in connection with this earth, man is the apex of

the result of those various forms of animal life which antedate it. But the spirit possessing man, that soul-life or flame of intelligence belonging especially to the human family, we be-lieve has not exercised its power directly through any form of animal life. It was necessary for an organic physical structure to be evoluted upon this earth which was suitable for the habitation of the human spirit; and while the physical form of man may have been the direct result of the law of evolution, yet it was not until that form was evolved that the spirit, the entity, the human intelligence, could spirit, the entity, the human intelligence, could make its presence and power felt. Earth having afforded to it, through the natural law of selection and development, a structure at last suitable for its possession and occupancy, the spirit then gained power to take control of the objective form, and to mold and utilize it according to its will.

These control forms belowing to the physical statement of t

according to its will.

These outward forms belonging to the physical planet must contain all the elements and various forces belonging especially to the material universe. That these elements and forces have been utilized in ages past through other forms, there can be no doubt to the thinking mind. Nature is a true economist. She can conserve her forces, and use them again and again in different forms; and so the physical structure of man may have been the direct development of organic life through other structures which have preceded it, all the time, no doubt, being guarded and attended by wise intelligences and by the Supreme Spirit in order that its perfect work might be accomplished by and by, and it be able to afford to the oncoming spirit-intelligence that degree of usefulness for which that intelligence sought.

lectual, advanced in thought and in a knowledge of human nature and the affairs of the world. Shakspeare was a man of impulse, we understand, one who could not always pen those productions which the world has admired, but who had to be in a peculiar condition to be able to receive that which he gave forth in his name. We know, too, that he was an ignorant man, to a large extent uncultivated, sometimes boorish in manner, and given also to dissipation; and we have been informed that at times, when in a dissipated state, some of the finest thoughts and sentiments have been given by that strange man to the world. the world.

We also have reason to believe, on the other hand, that Francis Bacon had a sort of supervision over a number of these productions of Shakspeare, and that he amended and polished them to suit himself in certain lines and direc-tions before they were presented to the public tions before they were presented to the public eye. Therefore we can see a mixture of individualities in these works, and we can understand how it is that certain lines, sentiments and beautiful passages therein flame forth with wonderful brilliancy. Hence, we no longer ask ourselves how it was possible for a man of his standing and education to evolve these thoughts, when we realize that he was a sensitive, susceptible to unseen influences and capable of passing into a receptive state, at which time he might receive from the unseen world that which it had to give; and when we also realize that perhaps one of Lord Bacon's high learning and intellectual power had taken in hand some of these works and added to them the stamp of his own intellect.

Q.—[By "Chelat."] Does the possession of knowledge concerning Theosophy and a belief in reincarnation assist the spirit practically on entering the other life?

entering the other life?

A.—Not necessarily. A spirit may be very learned in all the occult sciences, philosophies, theories and even principles, and yet it may not have been grandly unfolded in spirituality because of this knowledge.

An individual on earth may be so conditioned and organized that he can acquire great learning upon various subjects in the world. He may be highly polished, and understand the classics and physical and occult sciences so as to be able to discuss them ably with others of like learning, and yet such an individual may not be of a highly moral nature; he may not be grandly spirituelle, sending out sweet influences from his own life and attracting to himself characters of an exalted order from the other life. On the contrary, attracting to himself characters of an exalted order from the other life. On the contrary, such an individual may possibly dispense around him a magnetic aura which is not elevating, either to himself or to those whom he may reach. His tendencies may be downward and outward, rather than upward and on ward; and therefore his standing in the spirit-world may not be greatly affected—for any good, at least—by the knowledge which he had gained upon these sciences, philosophies, or theories, or whatever you may be pleased to call them. It depends altogether upon the spiritual capability for growth of an individual what his happiness will be in the other world. If one is aspirational, desires to grow good, to learn and to understand the true laws of life, even

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good to foo to nature that you of the development of the sighle the sold th sage from the mortal frame, nor can they com-prehend the fact of the return of the spirit into contact with mortality in order to express an intelligent thought through some medium-istic form. Therefore I will pardon my dear ones and my friends at large if they do not be-lieve that I have returned to your public of-fice, and I will be content to wait for the light to stream in upon their minds concerning this great truth until they are fully present to great truth, until they are fully prepared to receive and to comprehend it. But there are those who I feel will believe that I have re-

Not to speak of or for myself, I thank my ex-Not to speak of or for myself, I thank my excellent friends who have, in private and through the press, spoken such good words of my life and its work. I disclaim all honor in connection with that which I was privileged to undertake. I only attended to my duty, and labored in love for the cause of the help less, who appealed to me, and I found my joy, my reward and my blessing in my work.

I know there are those who believe in the return of spirits who will see my words. Some of them will accept this as coming from me; and as they are in circumstances whereby they may accede to my wish and accomplish much

may accede to my wish and accomplish much good for their own souls' happiness, as well as for the happiness and welfare of others who are in need, I am encouraged to make an ap-

you must not think, friends, that those who You must not think, friends, that those who are interested in any reform, or in the pursuance of any benefaction for the weak and suffering, lay aside their interest and turn away from their work when they slough off the physical form. If possible, their zeal increases when they can behold the result of their labors from the spirit-side, and know that that which engaged their attention was of God and had his blessing, because sanctioned through all until the end.

My interest now as ever is in those who are

accomplished by-and-by, and it be able to defined to the oncoming spirit-intelligence that degree of usefulness for which that intelligence sought.

Q.—[By "Student."] Will the Controlling Intelligence please give his views as to whether Francis Bacon really wrote the plays of William Shakspeare, as some claim he did?

A.—One would suppose that it is an easy matter for an intelligent spirit to determine precisely the true state of this affair, whether the grand productions attributed to William Shakspeare were really produced by that indispenses.

My interest now as ever is in those who are deprived of a sight of the beauty and glory of this world, those who sit in physical darkness, the world, those who sit in physical darkness, the world, those who sit in physical darkness, to be hold the light of day and to read the mysteries of the heavens in the glowing stars at night, or to behold the wonder of God's blind especially that I speak to day, for the blind especially that I speak to day and to read the mysteries of the heavens in the gentlement of the works traced upon sea and shore. It is for the blind espe My interest now as ever is in those who are

precisely the true state of this stair, whether the grand productions attributed to William Shakspeare were really produced by that individual or whether they were produced by some more intellectual mind, and, for private purposes, attributed publicly to the man whose name has been appended to them; and yet we are only able to voice our opinion upon this matter as far as we understand it from the spiritual side of life.

We have no doubt on the one hand that William Shakspeare produced much, of that William Shakspeare produced much, of that William Shakspeare produced much, of the condition in which they can derive all the believe he served in that capacity, he of himself being as ignorant, as some of our own and cultivated thought and study are considered and cultivated thought and stud

cerned. We know in the present day that it is possible for a medium to be taken from the lowly ranks of life who has not had the advantages of a liberal education, who is illiterate and ignorant, who perhaps may not be of high character, of strong moral ability to withstand temptation; and yet, being sensitive, or so negative as to be susceptible to unseen influences, this individual may be acted upon by intelligences of a high, chassleal or intellectual order, so as to be able to voice or in some way to give forth to the world matter which as tounds the public, it is so polished, so clear and concise, so full of beauty in its diction, and so sound in sense.

We look upon 'Shakspeare as having been a medium acted upon by invisible spirits who are themselves highly educated and intellectual, advanced in thought and in a knowledge of human nature and the affairs of the world. Shakspeare was a man of impulse, we understand, one who could not always pen those productions which the world has a mired, but who had to be in a peculiar condition to be able to receive that which he gave forth in his name. We know, too, that he was an ignorant man, to a large extent uncultivated, sometimes boorish in manner, and given also to dissipation; and we have been informed that at times, when in a dissipated state, some of the finest thoughts and sentiments have been given by that strange man to

Emily Chace.

How beautiful are the flowers! It is so sweet

How beautiful are the flowers! It is so sweet of our friends to place them here for the enjoyment of returning spirits. How we appreciate them, and the kindly thoughts that surround the blossoms like an atmosphere, which we can read in gentle lines, and know whence they come. The beautiful thoughts and kindly good will that come with the flowers placed on this table I can see to day just as plainly as I see the pansy which I love so well.

I am glad to meet you all here. This is beautiful to me, this experience which I wish to gain for myself, and which is given me this afternoon. I feel that I am one with you, that my place is here, so that my love unites with that of yours in this good spiritual work, and goes out to the world as the best that I can give from the other side of life.

I have been listening to Dr. Howe. I knew him when here in the body. Years ago, before I came to this work, I was engaged in the line of teaching at the Blind Asylum, and I knew of Dr. Howe and his work so well. No name is venerated by those who cannot see the light of day, and who have been in that institution, as is his; and since I passed to the spirit world, I have been privileged to meet him, to learn of his great and good work there, and to know of the beautiful influence which he sends out to humanity in behalf alway of the weak, the suffering and oppressed. So it seems fitting that I should stand by his side, and follow him here to speak for myself, for he has made the way clear to me.

1 come to day, doctor, to bring my love to all clear to me.

clear to me.

1 come to day, doctor, to bring my love to all my friends, and to tell them I am so happy in the spirit-world. It is beautiful to me, even as I believed, and even more than I can express in the language which we have at our command. I have met very many of my friends, and they unite with me in harmonious thought. We are happy together in our work, and my work now I find to be the cultivation of those artistic tastes which I felt on earth, and which I sought to bring to expression; but the ex-

artistic tastes which I felt on earth, and which I sought to bring to expression; but the expression never satisfied me, it seemed so crude. I would like to speak of all the dear friends whom I knew, but I shall not be able to do this through our medium; yet I must send my love to Aunt Ruth. Tell her I have seen Mr. Baker, and he is happy in his spirit home. He wishes me to say that he is taking an interest in the political affairs of the State, and is looking forward to a grand Republican victory this coming fall. I smile over it, because he is so earnest, as if he had not parted with the body, and was still concerned in earthly things. So he is, and he feels rejoiced that the cumbersome form has been removed. form has been removed.

I wish, too, to send my love to "Mamma Cates." Tell her, please, Doctor, that I have many things to say to her when the opportunity is afforded.

I have tried to visit my friend, Sarah Ladd,

and to bring influences to her from the spirit-world. I think I have succeeded to an extent, but not as I have wished. Therefore, I ask her, if she can, to realize that I live in the spirit-world, that all her spirit-friends live also, and that they have a tender thought for her and hers at all times.

There are so many more I would like to mention, but I am unable to do so. I would like my friends to take it for granted that I think of all with love and sympathy, and look forward to the time when I shall meet them

again.

Dr. Hatch comes with me to-day to our circle, and wishes me to give his kindly regards and love to those who care to receive them.

I am glad to be with you all. Emily Chace.

Nathaniel Ellsworth.

Nathaniel Ellsworth.

[To the Chairman:] I have not a great deal to say, but I would like to make myself known. It is three or four years since I went out of the body. For a time I lingered around these earthly scenes, and followed up my friend Emery pretty closely, because I wanted to see what was being done with the material matters; but I have got out of that now, satisfied to let that which belonged to the past go with the past. I have been turning to the spirit-side, getting what information I could from that line of life, and now I come back to report to my friends that I still live, that I have not found myself blotted out by this time, and have not reason to believe that I shall be in the future. the future

I lived over in Chelsea, and I have friends across there that I would like to communicate with. If they will give me the opportunity, I shall be quite ready to do what I can in bringing a truth from the spirit world. I have friends in Portland that I would like to send a few words to when the right time comes friends in Portland that I would like to send a few words to when the right time comes around; but if they hear I have come to this place, I want them to know I have had a thought of them, and am very glad to feel that I can send a word back to those whom I have known in the past.

I am Nathaniel Ellsworth.

D. Trowbridge Smith.

A feeling of suffocation comes over me as I try to take up the threads of life where I dropped them on this side and turn to the past with its experiences and memories—a feeling such as I had in passing from the body. Strange experience it was, but I know it is done with, and that I cannot really pass. and that I cannot really pass through the like

and that I cannot really pass through the like again.

We are not given our choice of how we shall pass from the scenes temporal to those immortal, but if we were I would have chosen a different way of going out than that which came to me. Yet perhaps it is well that I had no more time for preparation; perhaps it is well that I should have the discipline that was mine. mine.

mine.

I come now to send my greeting to my friends, to my family, and to all those who have been connected with me in the years gone by, and who still linger on this earthly side. I want to tell them that I find life different on the spirit-shore from what I expected. Some ideas that I held of the future have been taken from me and others more worthy of life taken from me, and others more worthy of life and its progressive qualities have been re-

ceived.

I have been attending school since I went over. I was along in life when here, yet despite my three score years I did not feel my self to be an old man; but I am like a little child in the spirit-world, getting my first lessons of life and trying to understand them. Sometimes I have to ask others to explain them to me, just as the little boy here has to ask his elders about those lessons which seem so incomprehensible to him. But I shall get along and gain knowledge after a while, and what I have will be mine that no one can take from me.

on I was at Athol, where I found pleasant associations, and in different parts of the State. I think there are those who will be in terested to know that I have come back from a foreign shore to say a word to them, and to let them know that I continue to live. Tell them that Trowbridge Smith is not afraid to speak a word for the truth. I do not think I was ever one to shirk a duty or to hide that which came to me as a truth, and I have not become any the less outspoken in the spiritworld. Put me down as D. T. Smith, if you please.

Benjamin Lakey.

[To the Chairman:] Have you room for an old soldier? [You are welcome.]
Well, I stood just as close to that gentleman as I knew how, and the minute he went out I popped in. I have been here before, and tried to speak, and I 've seen how they work things. Sometimes I 've noticed a number of women standing up pretty close here, thinking they were the next to speak, and all of a sudden they would get shifted around, and somebody else would slip in. I was up to that, and I didn't mean to be taken that way, so I got in.

I have n't much to say, only I was an old soldier, and I suppose I did as the rest of the boys did in the time of trial; but I'm not going to say anything about it.

anything about it.

I want to say a word to my friends. I've got somedown in Fall River. I want them to know I've come here, and that I haven't come to do any fighting or anything of that sort, but that I've come in a peaceable spirit. I want to say how glad I am that something was allowed at last, and that Uncle Sam did n't forget his boy in blue or those dependent upon him.

in blue or those dependent upon him.
[To the Chairman:] Just say I'm in good condition on the other side, that I've got strong, and don't want to come back here to live, but like to come and look around a little. Benjamin Lakey.

Maria Sleeper.

I used to live in Baltimore. It has been some years since I passed from the body and went to the spirit-world, but I have friends in the Monumental City, and I want them to know that they have friends in the spirit-world, friends who can watch over and love them, and sometimes help them with a quiet influence to

sometimes help them with a quiet influence to bear the burdens of life. Tillie wishes me to send her love with my own, and say how well she is, having none of the weaknesses that were hers here, and hav-

the weaknesses that were here here, and having strength and opportunity to cultivate those talents which she had, but which she could not in any way make known because of those limitations which hedged her round about.

[To the Chairman:] My name, sir, is Maria Sleeper, and I have some friends by the name of Sleeper and some by the name of Collins that I hope to reach, as well as others. If they can know that the friends who pass through death dwell in pleasant homes in a tangible world, and can sometimes return to make a visit to and can sometimes return to make a visit to those they love on earth, I think it will do us all a great deal of good; it will help them, and it will make us happy to draw from their eyes the scales that blind them to the true light.

the scales that blind them to the true light. My friends and relatives are not Spiritualists, I think. They do not understand much, if anything, of your philosophy, and they sometimes shrink very much from the thought of death, knowing it must come, yet dreading its approach. If they can realize that it is life, continued life, activity and progress after death, I am sure the fear will be taken from them; they will only look upon it as a natural change which comes to take them to other conditions and to give them other opportunities for advancement and growth.

Sunlight, to Her Medium.

Sunlight, to Her Medium.

Now I want to say a word. I am Sunlight, and I come to my medie because I said I would come, oh! so many times. I said I would try and come to your council to give good cheer to Paleface to make her feel good in her heart, and to know her spirit friends watch over and try to bring her warmth and sunlight.

I tried before, but I got in to day. I've been to Lotela, and she said she'd help me to get hold of her medie so I could send my word straight to Paleface. Tell her that Sunlight comes with so much blessing from the angelband in the hunting-grounds, so much peace for her, and the way is to be made all open. Fannie says the way will be open by-and by for the medie to get the good, clear strength she needs, and that she has asked for. The change will come to bring her into brighter conditions. The work not done yet, the hard work, the mental work, and the outward work still to be done for others, but soon it will be finished and then Paleface will find some. still to be done for others, but soon it will be finished, and then Paleface will find some-thing more congenial, more pleasant to her

Fannie sends love. All the good band send so much love. Old medicine man send strong, good magnetic forces to Paleface so she feel

good magnetic forces to Paleface so she feel better. When the new moon comes she feel more strong and better in her good work.

Sunlight brings flowers, bright, sweet, full of beauty, for Paleface, place them all around in the wigwam, and make her sense them, then she know that the good spirits are close by to help her in her work.

[To the Chairman:] You, brave, please send Sunlight's scratch to Margaret Jane Layery

Sunlight's scratch to Margaret Jane Lavery,

Sunlight's scratch to Margaret Jane Lavery, Northampton.

Sunlight wants to thank the good squaws for the kindness they have given to Paleface, wants to thank Watson Smith squaw. Sunlight will help her make the way beautiful and clear to feel the good spirits for the sympathy she has given, and other good squaws, too.

INDIVIDUAL SPIRIT MESSAGES TO BE PUBLISHED NEXT WEEK.

Oct. 16.—Moses F. Chandler; Mrs. Elizabeth Perkins; Wil-liam Lang; Nicholas Longworth; Georgiana Hall; Albert Hamm.

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

Nov. 13.—Col. George S. Mann; W. W. Kingsley; George
G. Williams; L. L. Lolb; Joseph Douglass; Mattle Goodwin.

Nov. 17.—Martha Washington Ames; Barney Gallagher;
Joseph W. Van Gilder; S. K. Leland; Lizzle Bradley; Henry

To the Liberal-Minded.

As the "BANNER OF LIGHT Establishment" is not an incorporated institution, and as we could not therefore legally hold bequests made to us in that name, we give below the form in which such a bequest should be worded in order to stand the test of law:

"I give, devise and bequeath unto Luther Colby and Isaac B. Rich, of Boston, Massachu-setts, Publishers, [here insert the description of the property to be willed] strictly upon trust, that they shall appropriate and expend the same in such way and manner as they shall deem ex-pedient and proper for the promulgation of the doctrine of the immortality of the soul and its eternal progression."

'In the Name of God and the Puritan Church!"

In Boston in 1660, Mary Dyar was hung on the old elm on Boston Common by the Puritans on the following charges:

She said magistrates had no right over the consciences of men; that God made revelations consciences of men; that God made revelations now as much as ever—was just as near to George Fox as to Moses and Paul, and just as near to her as to Jesus Christ; that Priests had no right to bind and loose; that we should call no man "Master" on earth; that sprinkling water on a baby's face did it no good, and guve no pleasure to God. BESIDES, SHE SAID THAT WOMAN HAD JUST AS MUCH RIGHT AS MAN. And when we bade her hold her peace, she impudently declared that she had as good a right to publish her opinions as we had to publish ours.

So we hanged her by the neck in the name of God and the Puritan Church of New England. It is an act of religion. Glory to God and the vine he has planted in the wilderness.—Rev. John Newton

Four vessels are now building for the United States Government which are to be made unsinkable by having between the outer shell of iron and the inner shell of wood a lining of cellulose five feet wide. This cellu-

Hypnotising from the Unseen.

If The Coming Day were for invalids or children, it would avoid this subject; but it appeals to those who have trained eyes to see, or steady nerves to confront and weigh; and, for such, there is nothing for it but to look the

subject in the face. . What is proved respecting hypnotism? This:

subject in the face.

What is proved respecting hypnotism? This: that one person can so influence another, by more suggestion, that thoughts shall be transferred, plans suggested, desires excited, and actions done at the operator's will; and this sometimes so easily that the operating cause shall only be a moment's willing. Not priests, not divines, not mystics, not Spiritualists, have proved this, but case hardened hospital doctors, and the like.

What follows? This: that materialism is absolutely played out; that behind the world of matter, with its strings and pulleys and muddy vestures of decay, there is a subtile world of something we may as well call spirit as anything else—a world suggesting boundless possibilities altogether apart from the dust and ashes that make up the body and the dusty world with which it is en rapport. If Spiritualists were as knowing as they are patient and resolute, they would see that this discovery, made, luckly, in the opposite camp, has supplied them with precisely the suggestion they required, inasmuch as it practically proves fhe existence of an occult world or sphere, and strongly suggests the possibility of human life, individuality and thought apart from the dusty senses. They have long had tobear the sneers of the unbelieving in relation, for instance, to trance-speaking and involuntary writing; but hypnotism vividly suggests the possibility of suggestion on the part of spirits who have "shuffled off this mortal coll." Why not? If a mind or spirit, still associated with a fleshy body, can will that another mind or spirit shall think and plan and act? Nay! but one might reasonably say that it would be more easily done by one who is only spirit, and is not hampered by the "muddy vesture of decay."...

Is it uncanny and unpleasant? Possibly; but we are not looking for the commonplace and the pleasant; we are looking for the truth; and the truth about the future life seems to be this: that what we call death is only separation from the flesh and the fleshy plane; that it in

rants we contribute to the unseen. It may be a gruesome outlook; but when we have to take a journey, we want an honest map, not a fancy sketch.—The Coming Day, (Rev. John Page Hopps, Unitarian, Ed.,) London, Eng.

Verifications of Spirit Messages.

NETTIE W. KEEP. The message from NETTIE W. KEEP, published in THE BANNER of Oct. 24th, was correct. She was a young friend of mine, and I am pleased to know she has been able to communicate from spirit-life. H. M. Lyon.

Bridgewater, Mass., Nov. 9th, 1891.

THOMAS DRUMMOND. There appears in the message department of THE BANNER of Nov. 7th, 1891, a communication from Spirit Thomas Drummond, of Illiunited States. Chicago was his district. He was an honorable, upright, distinguished jurist for thirty-five consecutive years. I have been familiar with his genial, commanding figure for more than thirty years. The communication has many of the distinguishing characteristics he bore while in mortal form.

Boston, Nov. 7th, 1891. Geo. Mosrow.

MAY FLOWER. Permit me to thank the medium, and the kind attendant spirits, for assisting dear MAY FLOWER to give me such a grand message as appeared in The Banner of Aug. 29th. 1t was not only pleasing and consoling, but gave conclusive tests. It is a valuable message to me. Your Message Department is doing a great work. ANNIE LORD CHAMBERLAIN.

Boston, Nov. 3d, 1891.

FRANCIS W. GODDARD.

I recognize the correctness of the message. from FRANCIS W. GODDARD, and printed in THE BANNER of Nov. 7th. Mr. Goddard lived on George street, Providence, and was part owner of a cotton mill. W. T. Wood. Providence, R. I.

G. E. COLE.

In the BANNER OF LIGHT of Oct. 24th I found a communication from Spirit G. E. COLE of Faribault, Minn. I was well acquainted or Faribauit, Minn. 1 was well acquainted with him and all his family, seeing him nearly every day for eight years. The message is like him in every way; he was a very talented lawyer, doing business all over the United States; went to England on account of bad health, and died there. His remains were brought to this country by his daughter and buried in Faribault.

MRS. D. B. WHIGAM.

Pinestone Minn. Oct. 27th 1891. Pipestone, Minn., Oct. 27th, 1891.

Passed to Spirit-Life,

From her residence in Pawtucket, R. I., 159 East Avenue,

From her residence in Pawtucket, R. I., 159 East Avenue, Mrs. Laura B. Thomas, in her 68th year.

She was convinced of Spiritualism through the mediumship of J. Frank Baxter in 1877 in Williamatic, Conn., she then living in Ashford of that State. She left three sons and three daughters, her husband having preceded her to spirit-life some six years before. All are Spiritualists, and at their request Mr. Baxter officiated on Monday, Nov. 16th, at the funeral. She had been feeble some time, but was confined to her bed but three weeks. She closed her earth-life Friday night, Nov. 13th, amid indications of open spiritual vision, surrounded by her children. From North Adams, Mass., Mary A. Evans, aged 69 years.

She was a firm believer in the philosophy of Spiritualism, and thoroughly enjoyed its teachings. Bhe was a great sufferer with heart failure, and impatiently waited to meet the loved ones gone before.

L. M. W.

[Obituary Notices not exceeding twenty lines, published gra-tuitously. When they exceed that number, twenty cents for each additional line will be charged. The words on average make a line. No poetry admitted under this heading.]

Cleveland's is the **Baking Powder** used in the U.S. Army.

Supplies to this work of the second of the se

earst under a well of the jet of the

[Continued from first page.] know how to spell his own name? If he does not, is it not unimpendiable evidence that he does not exist?" I answered the message, but when I came to the house of Mr. G. M. Richard I found that he did not exist. There was Mr. Reichard in his stead. A day or two thereafter I received this message, dated at Cleveland: "Can you attend funeral here on Friday next? (Signed) J. M. Colt."

I replied, but soon received answer that no such person as J. M. Colt could be found, and after several hours the message came that J. M. Tolt was the man's name, and the reply had been delivered. As no street or number had been given, I said to myself, whoever this stranger may be, he is so well known that he thinks it unnecessary to mention his street. On arriving in Cleveland I was unable to find even the name of "Tolt" in the directory, and after nearly two hours' inquiry, found that J. M. Tolt was I. W. Pope, the conductor of the Lyceum, a zealous Spiritualist, an enterprising manufacturer and an intimate friend!

Did I at once go into a rage and accuse him of lying to me, or of being an imbecile, and not knowing how to spell his own name! Rather, we had a hearty laugh over the blunder, and congratulated ourselves that it had all come out well. Nor did we say there is no such thing as a telephone or telegraph, or that these instruments were frauds.

We saw how the mistake could have been made when the weather was unfavorable. The dispatch was telephoned to the union office, then telegraphed a part of the distance. and finally sent to me by telephone. "Conditions" had been unfavorable at some point, and hence the result.

If "investigators" would hold in mind that the conditions and essentials for correct communication are far more delicate than those for the transmission of an electric current, and far less understood, they would not rashly jump at conclusions which a moment's thought would show them to be unwarrantable.

DO ADVANCED SPIRITS VISIT THE EARTH?

BY E. J. BOWTELL.

We often hear it said that the spirits who influence us are earth-bound spirits who have not long passed away, and are still in a very undeveloped condition. It is natural that after a time-especially after those with whom we have had personal acquaintance in earthlife have joined us in spirit land-our earthly motives for returning to this world should be greatly diminished, if they have not altogether ceased. But it is certain that spirits from the higher spheres do often influence human beings. It is probable that these influences are ordinarily conveyed through the channels of intermediate spirits; but that, as is sometimes said, they are "too far away" to return to us does not appear to me to be the fact. It seems to be rather a remnant of the Orthodox idea that the soul in heaven is so absorbed in the contemplation of God that it takes no more interest in its fellow-beings-than spiritual truth. This, at least, is my impression, and it corresponds with such information as I have received from spirit-friends.

The lowest condition of the spirit is that of mere animal selfishness. As it develops it expands sufficiently to embrace in its interests those with whom it feels sympathy in earthlife. As it reaches a higher plane, as by the help of more advanced spirits it gradually overcomes the ego, the number thus embraced becomes greater. Some few on earth develop sufficiently to practically realize the idea of the brotherhood of man. In the first state man strives to secure only his own comfort and advancement; in the last he is willing, even desirous, impelled by the purest and loftiest motives, to leave his own home, to go out perhaps on a wintry night to face the blizzard. in order that he may carry assistance and consolation to the sick and suffering, in abodes perhaps of misery and amidst loathsome surroundings. From this he derives happiness which he could not experience in his own dwelling, though it were a palace of luxury. It is natural that in spirit-life, freed from the imperfections of the flesh, this condition should be still further developed; and the highest spirits be most willing to carry to other and less-illumined spheres the brightness which is

When we say that such a spirit is in such a sphere, we mean that that is his natural home. to which he is attracted by the condition of his development; he is not shut up there within high walls; he can and does visit lower spheres to instruct those whose knowledge is less than his. We have all a natural longing for liberty, and the higher we ascend in spirituality, the more perfectly we realize its possession. If the highest spirits were confined to the highest sphere, that sphere, however lovely and attractive, would be a prison. John wrote truly, "God is love!" The only God we recognize is the Great Spirit of Universal Love. That spirit is within us all, always drawing us to himself, filling us with himself. As we grow in spirit, we become capable of containing more of this divine essence.

The highest spirits are those whose loving sympathies embrace all the occupants of all the spheres, through which in succession they have passed. Those who, quitting this earth in the best conditions, have since had the longest period of time to develop still better conditions, are those who love us most, not least, and are most ready and able by their influences to guide us in the path by which we shall soonest attain a position in spirit-life equal to their

Greenfield, Mass.

IN THE NIGHT.

Sometimes in the night when I sit and write, Sometimes in the night when I set and write,
I hear the strangest things.
As my brain grows hot with a burning thought
That struggles for form and wings.
I can hear the beat of my swift blood's feet
As it speeds with a rush and whire,
From heart to brain and back again,
Like a race horse under spur.

With my soul's fine ear I listen and hear
The tender ellence speak.
As it leans on the breast of night to rest,
And presses his dusky cheek.
And the darkness turns in its sleep and yearns
For something that is kin—
And I hear the hiss of a scorching klas.
As it folds and fondles sin.

As it folds and roudies out.

In its hurrying race through leagues of space
I can hear the earth catch breath.

As it heaves and means, and shudders and groans,
And longs for the rest of death.

And high and far from a distant star,
Whose name is unknown to me.

Whose name is unknown to me,
I hear a voice that says, "Rejoice!
For I keep ward over thee."

Oh! sweet and strange are the sounds that range
Through the chambers of the night;
And the watcher who waits by the dim, dark gates
May hear, if he lists aright.

Rild Wheeler Wilcox.

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In modern pharmacy is, undoubtedly, Ayer's Cathartic Pills. Except in extreme cases, physicians have abandoned the use of drastic purgatives, and recommend a milder, but no less effective medicine. The favomedicinal virtues of which have been certified to under the official seals of state chemists, as well as by hosts of eminent doctors and pharmacists. No other pill so well public for a safe, certain, and agreeable family medicine.

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18w

Sept. 26.

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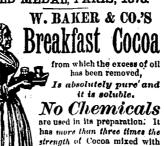
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Care Treatise, Textinonials and Remedy
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Richwood, Indiana. (W) Nov. 7.

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rite is Ayer's Pills, the superior supplies the demand of the general

"Ayer's Pills are the best medicine I ever used; and in my judgment no better general remedy was

J. K. D. Conant,

Osgood F. Stiles,

DEVELOPING, Business and Test Medium. Sittings ship a specialty. Test Circles Sundays and Wednesdays, 8 P. M., and Tuesday afternoon at 3. No. 8 Dwight street, Boston. Will be in Lynn every Friday at 19 Tudor street. Nov. 28.

Miss A. Peabody,

53 East Concord Street, Boston, SUNDAY, Thursday and Saturday, 2.30 p. m.; Wednesday 8 p. m. Newton Stansbury, Manager. Nov. 21.

MEDICAL and Test Medium. Vapor Baths and Magnetic Treatments. 34 Hanson street, Boston, Mass. Nov. 21. 4w

CLAIRVOYANT Physician and Business Medium, 180A Tremont street, Boston, Room 4½, 10 A.M. to 3 P.M. 216 Cross street, Malden, Mass., 4 to 8 P.M. Nov. 21.

BUSINESS and Test Medium. Hours 10 A. N. to 9 P. M. Circles Thursday and Sunday evenings, 8 o'clock. 41 Winter street, Room 6, Boston. Nov. 21.

TEST and Business Medium. Magnetic Treatments, 83; Bosworth street, Room 4, Boston. Hours 9 to 5.

Mrs. E. E. Welch. MAGNETIC Massageist, is located at 14 East Springfield street, Boston, Mass. Patients visited at their homes. 4w*

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

IVI Business Medium. Six questions answered by mail, \$1.00. Examination by lock of hair, \$1.00. Circles Wednesdays at 2:30, Mondays at 7:30. 7 Walker street, Charlestown. Sept. 28.

MAGNETIC Physician. Vapor Baths. No. 178 Tremon Nov. 14.

Cessful experience. Gives free Clairvoyant Examination Thursdays to ladies. 15 Warren Avenue, Boston. Sept. 26.

PSYCHOMETRIC and Business Reading, or 6 questions answered, 50c. and 2 stamps. MARGUERITE BURTON, 1472 Washington street, Boston. Sittings 10 to 4. Nov. 21.

Louis F. Jones,

GOLD MEDAL, PARIS, 1878. Breakfast Cocoa

nomical, costing less than one centa cup. It is delicious, nour-ishing, strengthening, EASILY Dickstro, and admirably adapted for invalida as well as for persons in health.

OPIUM Morphine Habit Qured in 10 to 20 days. No pay till cured. The DR.J.STRPHENS, Lebanon, Ohio June 6. The Company of the Co

DLEASANT Furnished Rooms may now be obtained in the spacious residence lately occupied by PROF, BU-OHAMAN, NOIS James street, Franklin Square, near East Brookline street, Boston.

SEX. 1 Stamps, lock of hair, name in thill, age and Sex, and I will give you a CLAIRVOYART DIAGNOSIS OF YOUR ALLMANTS. Address J. C. BATDORF; M. IV.; Prince 18 Brookline street, Boston.

Banner of Bight.

BOSTON, SATURDAY, NOVEMBER 98, 1891.

NEWSY NOTES AND PITHY POINTS.

NUBS. "Jo Cose" is dead! His race is run; No more we'll get From him his fun.

Charity is sweet, as old Paul said; But devilish Cunning puts it to bed.

When politicians favor greed.

Their time is short-they 'll " go to seed."

The Spanish ministry has resigned.

How all the tendency of the times in religion is toward greater liberality. Here are the staid old Pres-byterians revising and re-revising their creed until little remains of its former stern Calvinism. At a meeting of the Committee on Revision of the Presbythat the section relating to divorce be radically revised; that the doctrine of preterition, or the foreirdination of the damned, be toned down, and more fully explained, and that a chapter be inserted setting forth the love of God for all mankind."—Ex.

Modern Spiritualism has brought these stiff-necked ercedists to their senses.

The revolt in Persia, headed by the high priest, has been put down.

[SEMPER PARATUS.]—A disreputable man died at Emporia. A clergyman said he could say nothing about the deceased, as he had n't known him when alive, but would be glad to hear from any one in the congregation. There was no respone, until finally one old fellow who occupied a back seat arose and said: "If no one has anything to say about the corpse, I would like to make a few remarks on the sub-treasury."—Hispatha World. -Hiawatha World.

Nearly four million pounds of fruit were recently shipped from California to the East in one week.

If all the world were unside down,
Our lilies would be stars so gay,
Our brooks would make the milky way,
And roses of the richest dye
Would be the pretty sunset sky;
Instead of blue, the sky be brown—
If all the world were upside down.

If all the world were upside down,
The moon would take the oc-an's place, The moon would take the oc an's place,
The stars the fields and gardens grace.
The ground, of course, would be sky-blue;
Another change would be quite new—
We'd wear our shoes upon our crown,
If all the world were upside down.

We want more rain. "Hail Columbia!"

Now that the World's Convention of Temperance Women in Boston is a thing of the past, some of our professedly astute journalists are picking up and publishing flaws against the members, telling how uncouth they were, etc.

Chili means to keep in harmony with " Uncle Sam.' All jaw is like an old sheep's head. Certain antiharmonial philosophers (?) will please take notice.

Speaking of the total depravity of human nature, says an exchange, have you ever noticed that nothing makes a doctor so happy as to discover a new dis

Tact can afford to smile while genius and talent are quarreling.

After one of the most expeditious trials for murder in New England, the culprit-G. H. Abbott, alias Frank C. Almy-has been sentenced to be hung. Although we are opposed to capital punishment, yet if any one on earth deserves the gallows it is Abbott.

The genial gentleman and excellent actor, William J. Florence, passed quietly away at the Continental Hotel, Philadelphia, on the evening of Nov. 19th, surrounded by relatives and friends, after an experience of over forty years on the American stage.

Turkeys and plum puddings are the order of the

[CONNECT IT WITH YOUR POCKET.]—Don't try to carry all your religion in your head.—Ram's Horn.

YOU Are requested to subscribe for THE BANNER OF LIGHT. Show it to your friends and Ask them to subscribe.

KEEP while helping us you will be spreading the light of liberty and aiding the cause of humanity.

St. Peter—"Ah! Mr. Enpec, your wife was inquiring about you to day. Come in." Enpec—"Thanks, can't stop. How do trains run to the other place?"—New York Herald.

The Brazilian revolution still continues; and now a counter movement, it is alleged, is in preparation: The Brazilians at Paris who advocate imperial restoration have advised Dom Pedro to go on board a foreign man-of-war and sail for Brazil, with the chance of being favorably received by the people.

If a sane man never attempts suicide or takes his own life, what sense is there in the New York law that makes such an attempt a misdemeanor, and punishable by imprisonment? A legislature can do strange things, and this appears to be one of the proofs of it.—

The Eider [missing Atlantic steamer] is safe in port at last. The elements—says a pun-seeking contemporary-" could not send that Eider down."

Smartun—"So the Regal Semicircle of the Mystical Planet has gone up, has it? How did you come out of it?" Way Innitte—"Oh! first rate. I got my \$100, just as they promised I should." "How much did it cost you?" "Only \$162."

Mrs. Kawler-"So your son is a doctor! Has he been in the business long?" Mrs. Backlotte-"Oh! yes, he must have been, for he wrote me that he is a veterinary at it."

DISASTER IN THE SOUTH SEAS.—A Sydney (N. S. W.) dispatch avers that information has been received of a disaster at the Gilbert Islands, in the South Pacific. A tidal wave has caused great loss of life and damage to property throughout the group. Eighty people were drowned upon one of the islands.

Yellow fever is rampant in Buenos Ayres.

Russia, loaded down with debt, famine and internecine disturbances, seems to be plotting, nevertheless, to give Austria a military blow "for luck." Time will tell.

Anent the great French strike, it is reported that that government has appointed an arbitration commission, consisting of three councillors of state and two mining engineers, and it is hoped that through their mediation a settlement of the difficulties existdng between the colliery companies and their dissatis fied employes will soon be effected.

The eleventh census when completed will fill twenty ave quarto volumes of one thousand pages each.

NOT A COUNTRY BOX.—A farmer in an adjoining town received the other day a consignment of imported eattle by railroad, which were billed in Boston as three cows and one bull-cow. Evidently this clerk was not a country boy.—The Newburyport (Mass.) Evening Herald.

Somebody who don't like annotations wants to know, in a popular magazine: What child who reads Cowper's pretty remonstrance to his spaniel, and the spaniel's neat reply, wants to be told in a succession of dismal notes that "allures" means "tempts," that 'remedy" means "cure," that "killing time" means "westing time," that "destined "means "meant for," and that "behest" means "command"?

The winding sheet of summer is weaving in the rearing loom of the storm clouds. The trees are being stripped of their garments; naked they came into the season, and naked they must go out of it.—O. W.

MEETINGS IN BOSTON.

Calcitual Meetings are held at the Banner of Light Hall, 5 Hosworth street, every Tucaday and Yriday after-noon, Mrs. M. T. Longies occupying the platform; J. A. Shelhamer, Chairman. These interesting meetings are free

to the public.

First Spiritual Temple, corner Newbury and
Exater Streets.—Spiritual Traternity Society: Lecture
every Sunday at 24, 7 x. 1, School at 11 a. M. Wednesday
evening Social at 74, Other public meetings announced
from platform. Dr. H. B. Storer, speaker. T. H. Dunham,
Jr., Secretary, 177 State street, Boston.

Jr., Secretary, 177 State street, Hoston.

The Hoston Spiritual Temple, Berkeley Hall,
4 Berkeley Street,—Hervices 10½ A.M. and 1½ P.M.
Seats free. Public cordially invited. William Boyce, President; L. U. Clapp, Secretary.

The Boston Spiritual Temple, Horticultural Hall, 100 Tremont Street.—Public meetings every Sunday at 10½ A.M. and 7½ P.M. Lecturer for Nov. 20th, Luther R. Marsh. Choice musical selections by Mrs. Mary Yronch. Richard Holmes, President; Hiram C. Young, Treasurer; Oscar L. Rockwood, Secretary.

The Echo Spiritualist Meetings, America Hall, 724 Washington Street.—Services every Sunday at 10½ A.M., 2½ and 7½ P.M., and every Thursday afternoon at 3 o'clock; also the 24 and 4th Thursday evening of every month services will be held of a religious and social nature.

Wm. A. Hale, M. D., Chairman.

Esgic Hall, 616 Washington Street.—Sundays at

Eagle Hall, 616 Washington Street.—Sundays at 10% A.M., 2% and 1% P.M.; also Wednesdays at 3 P.M. F. W. Mathews, Conductor.

W. Mathews, Conductor.

College Hall, 34 Essex Street.—Sundays, at 10½
A.M., 3½ and 7½ P. M. Eben Cobb, Conductor.

Alpha Hall, 18 Essex Street.—Services every Sunday at 10½ A.M., 2½ and 7½ P.M.; also Thursday, 2½ P.M.

Dr. Ella A. Higginson, 7 Dwight street, Conductor.

Children's Spiritual Lyceum meets every Sunday at 10½ A.M. in Red Men's Hall, 34 Tremont street, opposite Berkeley. J. A. Shelhamer, President; Wm. F. Falls, Conductor.

ductor.

First Spiritualist Ladies' Aid Society.—Parlors 1031 Washington street. Organized 1857; incorporated 1822. Business meetings Fridays at 4 P. M. Public social meetings at 7½ P. M. Mrs. A. E. Barnes, President; Mrs. A. L. Woodbury, Secretary.

Sunday Meetings are held at this place each week. Developing Circle at 11 A. M.; speaking and tests 2½ and 7½ P. M. J. E. and Mrs. Loomis Hall, Conductors.

Commercial Hall, 694 Washington Street, corner of Kucciand.—Spiritual meetings every Sunday at 10½ A. M., 2½ and 7½ P. M. Thursday in Rathbone Hall, at 2½ P. M. N. P. Smith, Chairman.

Templar Hall, 724 Washington Street.—Every Tuesday, at 2½ P. M., meetings for tests, speaking and psy-chometric readings. Mrs. M. A. Wilkinson, Conductor. Dwight Hall Meetings, Tremont street, corner of Dwight. Services every Sunday at 11 A.M., 2½ and 7½ P.M. Mrs. M. Adeline Wilkinson, Conductor. A rlington Hall, 1125 Washington Street.—The Independent Spiritualist Club meets Wednesday afternoons and evenings. Suppor at 6. Meetings at 8 P. M. I. G. Weilington, President.

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

Chelsen, Mass.—The Spiritual Ladies' Aid Society holds meetings in 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 Hali, 548 Main street. H. D. Simons, Secretary.

First Spiritual Temple.-Last Sunday afternoon in the absence of our regular speaker, Mrs. H. S. Lake, Dr. H. B. Storer delivered an instructive lecture of an hour's length. Neither his great labors of the last season nor his age, at which it is usual for most laborers to retire from the public platform, has dimmed the attractive manner with which he presents the facts and philosophy of Spiritualism. The following brief synopsis of his lecture will be of interest to The Ban-

and philosophy of Spiritualism. The following brief synopsis of his lecture will be of interest to The Banner readers.

"The Trinity of Progress," he said, "may be classified as Agnosticism, Liberality and Spiritualism, for those mental states which characterize the individual. It is well understood that our states of consciousness are not entirely at our own command. Agnosticism neither affirms nor denies; it admits to receiving knowledge that sometimes is the product of pure thought. Agnosticism is not aggressive, it is necessarily passive. Our first thought is, as nature introduces us into a world of which we know nothing, we can see why that spirit of agnosticism ought to be respected wherever it exists. Would it not be better for all if instead of being compelled to a form of belief it were left for nature to make her own impressions? It is the custom of the Church to take the children and indoctrinate them very early in life, and compel them to think in accordance with the dogmas that have been taught for generations, regardless of their truth or falsity. When one says, 'I know nothing about the spiritual world, and no one else does,' he goes one step too far. Some say they will believe nothing outside the laws of nature, assuming that they know all the laws of nature.

The second state of consciousness must be one of

the laws of nature, assuming that they know all the laws of nature.

The second state of consciousness must be one of liberality. What do we think of a man who will study only one book, and that one said to be written by the finger of God? You are aware it is not so very long ago when the children of God were all Christians, and those who were not were all heathen. The popular faith is popular credulity, better to be absolutely ignorant of God than to be filled with a false conception of God.

God.

Concerning Spiritualism, it is the product of that induction in which all mankind have shared. The term Spiritualism is often confined to phenomena, when there must be equal freedom in which to investigate. Each individual stands alone to be helped, not compelled. Each must grow into the prestige of knowledge and personal experience."

Dr. Storer lectures for us again next Sunday at 2:45 P. M. School in the morning at 11 o'clock. The Psychical Research Society meets in the Library-Room Tuesday evening at 7:30. Sociable in the lower hall Wednesday evening at 8 o'clock.

Reporter.

The Boston Spiritual Temple, Berkeley an intelligent audience in this hall on subjects given her by the people-weaving these themes into a grand and interesting discourse.

At 2:30 P. M. Mrs. Foye occupied the rostrum for a

At 2:30 P. M. Mrs. Foye occupied the rostrum for a short time, answering questions propounded by the audience, after which that stanch old test medium. Joseph D. Stiles, gave one of his famous séances, presenting a number of characteristic delineations, as well as many names and messages, all of which were recognized. Mr. Stiles will be with this Society again on the afternoon of Dec. 20th.

So large was the audience in the evening that the doors were thrown open, and the rear hall utilized to accommodate the throng; and many times was the question asked: "Where can you put all the people?" Mrs. Foye opened the meeting with a short address, at the conclusion of which she stated to the audience her method of giving a séance, "But," she said, "the spirits are crowding upon me so rapidly I feel I must speak for some of them before calling for the ballots." If there was any one test more convincing than ner method of giving a seance, "Bill," she said, "the spirits are crowing upon me so rapidly I fee! I must speak for some of them before calling for the ballots." If there was any one test more convincing than another, it was one received by a gentleman—a Norweglan—who was a perfect stranger to the medium, and who talked to the spirit in the Norweglan language, receiving correct and satisfactory answers.

Miss Grace Smith and Mr. Willie Boyce contributed the musical selections during the entire day, in a very pleasing manner; the fine cornet playing of Willie Boyce is a marked feature at all of the meetings.

Next Sunday, Nov. 29th, Mrs. C. Fannie Allyn will speak at 10:30 A. M.; at 2:30 Mrs. Ada Foye and Mrs. Carrie E. S. Twing will occupy the platform; and at 7:30 P. M. Mrs. Foye will speak and give tests for the last time in Boston at present. A word to the wise is sufficient. Come early.

The Helping Hand Society will have a "Butterfly Tea" at 3 Boylston Place. Wednesday, Dec. 2d, at 6 P. M., after which there will be an interesting programme for the evening. Mr. and Mrs. Lillie will probably be present. We hope to see a large number of friends at supper on that evening. PINK.

A Benefit Entertainment was given by Mrs. Ada Foye to the Boston Spiritual Temple (Berkeley Hall) on Wednesday evening, Nov. 18th, at the hall of the Helping Hand Society. 3 Boylston Place.

The programme included vocal selections by Miss Florence Taliman, Mr., Walter Heath; whistling solos by Miss Alice Capen; readings by Miss Maggie Vaughn of Malden; remarks by Mrs. M. T. Longley and others.

The concluding feature of the evening was the giving of very satisfactory tests by Mrs. Foye. A generous sum was, I understand, realized for the object of the entertainment.



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

The Boiles Spiritual Temple, Hortleniturni Hall. - Good audiences both morning and evening listened attentively to the highly instructive

ovening listened attentively to the nighty instructive and interesting lectures—the subject of the morning being "The Power of Spirit over Matter." Evening, "The Plagues of Egypt." Both subjects were treated with a masterly skill by Luther R. Marsh, Esq., whose powers of oratory are unsurpassed.

The last opportunity to listen to him from a Boston platform during the present lecture season will be in Hortcultural Hall on Sunday. Nov. 20th, when he will speak in the morning on "The Miracles," and in the evening on "Egotism."

The Ladies' Industrial Society.-The "Rainbow" Supper, given by the ladies at their rooms, corner Washington and Dover streets, Thursday evening, Nov. 10th, proved a decided success. Upon the wall opposite the entrance to the supper-room was a large rainbow made of tissue paper. The tables were fancifully decorated with all the colors of the rainbow. Instead of a bean supper a hot boiled dinner was served, it being cooked at the restaurant of one of the members of the society, and brought to the hall at 5:30. It was planned for one hundred, but one hundred and twenty five persons partook of it, and all were well satisfied.

At 8 o'clock the meeting was called to order by the President, Mrs. Whitlock; who, after reading the notices and offering a few remarks, called upon Miss Lillie Fay for a plano solo, which she rendered very finely. ner Washington and Dover streets, Thursday evening.

Lillie Fay for a plane sole, which she rendered very fnely.

The Vice-President, Mrs. Kate R. Stiles, in a few remarks, spoke of the spirit power manifested by so many persons, and of the great and growing work of Spiritualism. Mrs. Ada Foye, who always has some good thoughts to express, favored the company with a short address. Mrs. May French rendered one of her fine vocal selections, which was thoroughly ap preciated. Mr. Wiggin was next introduced, and under control, delighted the audience for about thirty five minutes, with tests, most of them being fully recognized.

Mr. Luther R. Marsh, who for the remaining Sundays of the month speaks at Horticultural Hall, made a few remarks which pleased the company very much. Miss Jessie Judkins sang in a pathetic manner. The Picture that is Turned to the Wall," and Master Carl Hadfield delighted the company with recitations. Mrs. Stiles then moved a vote of thanks to Mrs. Lambert, the instigator of the Rainbow Supper, Mrs. Flint and Mrs. Brackett.

the instigator of the manney carry,
Mrs. Brackett.
Nov. 26th, Thanksgiving, there will be no meeting;
the next will be Dec. 3d, when there will be a sale of
fancy and useful articles. We invite all who feel disposed to contribute for this sale.

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

America Hall .- The Echo Spiritualists' meetings were held at this hall Sunday, Nov. 22d, Dr. W. A. Hale Chairman. The constantly increasing audience

were held at this hall Sunday, Nov. 22d, Dr. W. A. Hale Chairman. The constantly increasing audience speaks for itself of the nature of the services, as the instruction and messages from the spirit world through the best medial talent are evidences.

The morning service opened with an invocation by Dr. Hale; a short address upon "Tests and Conditions" was given, followed by a test séance by Mrs. S. E. Rich, Dr. Hale and others, which proved very satisfactory indeed.

Afternoon.—Services were opened by an invocation by the guides through the Chairman, followed by a short but an excellent address upon "The Efficacy of Thought." "Starlight," through her medium, Mrs. Chandler-Balley, gave a very large number of recognized tests, and remarkable psychometric readings. Mrs. A. Wilkins gave a number of tests in detail, which were recognized in full. Mrs. J. K. D. Conant gave several readings and tests, which were at once understood by those for whom they were intended. Mrs. M. E. Pierce gave an address of much merit. Dr. B. F. Barker made some very fine remarks. Mrs. M. A. Brown's remarks were also instructive.

Eventng.—After singing Dr. Hale (under influence) delivered an address; Mrs. Dr. C. E. Bell gave tests and readings; Mrs. C. Balley also gave readings; Mrs. M. A. Brown offered remarks and gave tests; and Dr. B. F. Barker offered remarks of much interest. In closing, Dr. Hale gave one of his most remarkable test-seances, giving a large number of tests in detail—names, dates, ages, etc.—which were correct in every instance. Excellent music closed the services.

VIDEAUX.

Dwight Hall .- The three meetings conducted Sunday, Nov. 22d, by Mrs. M. Adeline Wilkinson were all well attended, and a growing interest manifested. The circle in the morning was harmonious and spiritually profitable.

The Conference in the afternoon is indeed a very interesting meeting, for it is really a school for education in the philosophy of spirit manifestation. The subject of psychometry was under discussion, and the views expressed by the following persons were exceedingly interesting and instructive: Miss Bennett, Mr. Marsh, Mr. Whitlock, Mrs. Whitlock (who also gave some fine demonstrations of her powers as to psychometry): Miss Knox also gave a few readings.

The evening meeting was very interesting indeed: every seat in the hall was occupied. The first fifteen minutes was given to song and praise, then Mrs. Shirley. Mrs. Jennie Wilson, Arthur McKenna, Osgood Stiles, and Mrs. Calahan each gave fine readings.

Mrs. Etta B. Roberts was the medium through whom independent slate-writing came. This part of the meeting was full of interest. A committee was chosen from the audience, two of whom held her hands while the writing was going on, and it could be distinctly heard by the committee and others standing about. Two slates were filled with messages; one was quite lengthy, and it was recognized by a lady in the audience as from her mother. Mrs. Roberts will be present next Sunday evening, and continue the demonstrations.

Tuesday Meetings in Templar Hall, 724 Washington street are growing in interest and power. Each The Conference in the afternoon is indeed a very in-

Tuesday Meetings in Templar Hall, 724 Washington street, are growing in interest and power. Each month, at the full of the moon, the Tuesday meeting

VICTOR. is given up to an Indian council. The First Spiritualist Ludies' Aid Society .-A large and representative audience gathered at our parlor on Friday evening last to participate in the exercises of the Annual Benefit tendered this Society by Mrs. Carrie E. S. Twing. She has a host of friends in Boston who always are ready to give "Ikabod" and his medium a good reception. Mrs. Twing has endeared herself to mediums, and wherever she goes has their earnest coöperation and assistance. All members of the Ladies' Aid congratulate Mrs. Twing on her great success upon the platform, and always cheerfully recommend her as one of the shining lights of the New Dispensation.

Mrs. Twing was ably assisted by Mrs. Ada Foye, Miss Lyman, daughter of the well known Father Lyman, and Mrs. Kate R. Stiles. The audience was entertained, amused, instructed, and only words of praise could be heard of the large-hearted woman who annually devotes an evening to further the interests of the Ladies' Aid.

Miss Annana Balley and Miss Burnett furnished acceptable music for the occasion.

Friday, Nov. 27th, business meeting at 2:30 r. M., sharp. Monthly circle at 3 o'clock, to be followed by other interesting exercises. parlor on Friday evening last to participate in the

The Children's Progressive Lyceum opened its session Nov. 22d with singing, and reading from the lesson book as usual. Mrs. Longley, who talks to

the lesson book as usual. Mrs. Longley, who talks to our scholars every Sunday upon the lesson, was unavoidably absent—having been called away to a distant part of the State—so Mr. Falls (our Conductor) kindly offered to talk to the school, and give his ideas, which were much appreciated.

The exercises of the morning then continued by recitations from Gretchen Strippe, Ethel Smith, Zola Pratt, Ida Stevens, Florence Enslow and Flossie Butler. Mrs. Hadfield then kindly volunteered to give one of her fine selections, as did also Miss Ida Burnham, for which we gratefully offer our thanks. Miss Maude Bourne rendered "The Song that Reached My Heart" in a very joughing manner. Mrs. Butler then spoke in regard to our FAIR, and urged all to be present. The session glyssed with singing and benediction,

Eagle Hall. - Wednesday, Nov. 18th. - Opening remarks by Mrs. Smith.: Song by J. Edward Bartlett; after which addresses by Mrs. Wilson and Mrs. Bailey.

after which addresses by Mrs. Wilson and Mrs. Bailey.
Reading by Mrs. Stratton.
Last Sunday the developing and healing circle at
11 A. M. was well attended.
Afternoon.—Song by Neille Carleton. Remarks by
Mrs. Wilson. Tests by Mrs. Warren. Remarks and
delineations by David Brown. Readings by Mrs.
Smith, Mrs. Chandler-Bailey, and Dr. Toothaker.
Closing remarks and tests. Mrs. Dr. Reil.
Eventing.—Vocal duet by Neille Carleton and J. Edward-Bartlett. Remarks by Dr. Blackden. Readings
by Mrs. Smith, Tests by J. Edward Bartlett, Mrs.
Chandler-Bailey, and Dr. Amorige of Lynn. Tests by
Mrs. Davis.

Onadue: Bailey, and Emily Wednesday at 3 P. M.; Mrs. Davis, Meetings in this hall every Wednesday at 3 P. M.; every Sunday at 11 A. M., 2:30 and 7:30 P. M. F. W. MATHEWS, Conductor.

Ludies' Aid Parlor. - The Developing Circle was largely attended, many being influenced for the

Afternoon.—Singing by Miss L. A. Bean. Remarks by the chairman. Tests by Mrs. Loomis-Hall, Miss L. E. Smith and Mrs. M. W. Leslie.

Evening.—Singing by Miss L. A. Bean. Remarks by the chairman and Mrs. M. W. Leslie. Tests by Mrs. A. Wilkins, Miss L. E. Smith, Mrs. Frank Wheeler and Mrs. Buck.

J. E. HALL, Con.

Rathbone Hall .- At 10:30 A. M. Mr. David Tay for made an earnest plea in favor of Spiritualism

Beautiful Beyond": Mrs. J. B. Pearse, formerly of the celebrated Gibson Family, rendered a musical se-lection of "Sweet Spirit, Hear my Prayer." Dr. F. K. Brown and Dr. U. K. Mayo participated interestingly in the exercises. At 2:30 P. M. Mrs. Lizzle Kelley, Miss Josephine Webster, Mr. C. D. Fuller and the Chairman took against Materialism. Mrs. Agnes Sterling sang "The

part in the services. At 7:30 Mr. Keland gave fine selections (banjo); Miss Anna Hanson, Mr. U. D. Fuller and Miss Josephine Webster participated, islied the exercises of the evening with Mrs. Agues Sterling, musician.

N. P. SMITH, Chairman.

First Spiritual Temple Fracernity School .-Last Sunday's session was spent in a highly instructive way. We had our usual singing and reading, also

ive way. We had our usual singing and reading, also responses we select to be read as a part of the exer cless. Our subject was "Conscience," which was interestingly and thoughtfully considered.

We have adopted a system of explaining our lesson sentence by sentence, and in so doing we teach and are also learning ourselves the value of living.

On the evening of the second Wednesday in December the children of this school will give a recital consisting of vocal and instrumental music, readings and recitations in the lower audience-room of the Temple. The subject to be spoken upon next Sunday will be "Why are Spiritual Phenomena Necessary?" and our usual study from Spirit Newton's book.

1 Fountain Square, Boston Highlands.

Alpha Hall .- Dr. Ella A. Higginson, Conductor. Last Sunday the time from 10:30 to 12 was given to treatments, diagnoses and consultations by Dr. Higginson. Services at 2:30 and 7:30 P. M., comprised in-strumental and vocal music by N. H. Ingalis and Mrs. Annie E. Blaisdell. Bible reading, invocation and re-marks on health and the removal of disease by Dr. Higginson. Remarks by Mrs. Sawtell and Mr. Quint. Readings by Dr. Higginson. E. A. H.

MEETINGS IN MASSACHUSETTS.

New Bedford.-Edgar W. Emerson closed his present engagement with the First Spiritual Society last Sunday, giving a very interesting address in the afternoon, cloncluding the services with a most con-

atternoon, clone though the services with a most convincing séance.

At the evening session the control answered questions given by the audience in a pleasing and satis factory manner. The tests following were positive and accurate.—Next Sunday Mrs. H. S. Lake will be with well as the satisfactory of the service of the be with us.

Lynn.-Cadet Hall on Sunday, Nov. 22d, contained wo very large convocations—that of the evening taxing to the utmost the capacity of the spacious audence room. J. Frank Baxter was the attraction, serving the society using this hall as lecturer, singer and medium. Everybody attending was delighted, and certainly two grand lectures were delivered—the evening effort being considered one of the finest lectures ever delivered in Lynn on the subject of Spiritualism; the test séance was "also highly appreciated. He is well known among Lynn people, and the mere mention of his coming is an assurance that large and good-qualitited audiences will be in attendance. The occasion proved a successful one in every respect—spiritually, socially and financially.

On Thanksgiving night it is announced by circulars a benefit entertainment is to be given by fine talent, including members of the original "Barker family" of singers, Misses Annie V. Chase and Mabel Colcord, and Messrs. Baxter, Churchill and Chase. A grand attendance is guaranteed, as tickets at present writing are selling rapidly.

On Sunday next, 29th, Mr. Baxter lectures again on True Heroism at 2:30 and the Value of Phenomena at 7. Following him will come on Sundays in order Edgar W. Emerson and Mrs. R. S. Lillie. SAGAMOR E. ing to the utmost the capacity of the spacious audi-

Newburyport. - Sunday, Nov. 22d, Mrs. Carrie F. Loring of East Braintree gave a lecture in the after-noon on the "Higher Life." At the close of the lecture she gave a vision which she saw wherein our as-cended Brother Russell was present in spirit, and urged us to continue our work. In the evening the subject of the lecture was "Life's

In the evening the subject of the rectal.

Great Blessings."

After each lecture Mrs. Loring gave tests, some of which were very wonderful, and all proved correct.

Next Sunday we have Mrs. Marguerite St. Omer, test medium, from Fitchburg; on Sunday, Dec. 6th, Miss Josephine Lord with her father, Thos. Lord of Lowell. Mr. Lord will lecture and Miss Lord will give tests.

F. H. F.

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

MEETINGS IN NEW YORK.

The First Society of Spiritualists has moved from Adelphi Hall, and will hold its meetings the coming year in a new and spacious hall in the Carnegle Music Hall Building, between 5 th and 57th streets, on Seventh Avenue; en trance 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.

Arcanum Hall, 57 West 25th Street, N. E. cor-ner 6th Avenue.—The Progressive Spiritualists hold ser-vices every Sunday at 3 and 8 F. M. Mediums, Spiritualists and investigators made welcome. G. G. W. Van Horn, Con-Adelphi Hall, West 52d Street, East of Broad-way.—Meetings will be held here regularly on Sundays, J. Wm Fletcher (268 West 43d street) being the settled speaker.

The Psychical Society meets every Wednesday even ing, at Spencer Hall, 114 West 14th street. Good speakers and mediums always present. Public cordially welcomed. J. F. Snipes, President, 28 Broadway.

Adelphi Hall.-Sunday last, Nov. 22d, W. J. Colville lectured in Adelphi Hall, at 11 A. M., and at Con-

ville fectures in Adelpin Hall, at 11 A. M., and at conservatory Hall, Brooklyn, at 3 P. M., on "The Light of Asia," and "The Light of the World." A very instructive discourse was given, drawing valuable lessons from the two famous poems of Sir Edwin Arnold bearing above titles. Large and interested audiences were in attendance at both places. In addition to Sunday work, Mr. Colville has been giving many lectures in Philadelphia and Newark on week days, as well as in New York and Brooklyn, invariably to large and deeply-interested audiences.

Sunday next. Nov. 29th, will be his last Sunday in New York for the present, as he spends December in Boston, lecturing on Sunday in Horticultural Hall. The topic of discourse in Adelphi Hall, 52d street and Broadway. New York, at 11 A. M., and in Conservatory Hall, Fulton street, Bedford Avenue, Brooklyn, at 3 P. M., will be "The New and True Ideal of the Christ; or, What is the Genuine Type of Spiritual Manhood?"

Lectures in Union Square Hall, 8 Union Square, New York, on Spiritual Science, Saturday at 8 P. M.; Wednesday and Friday, 3 P. M.

Address all letters, etc., to W. J. Colville, 52 W. 12th street, New York.

WASHINGTON.

Edmonds (Snohomish Co.).—P. C. Mills writes: "This is a vast field for ploneer work; and I believe the people are ready to hear the truth, if the Spiritualists would put forth efforts to bring it before them. In Seattle they are doing something to keep the coals of truth aglow, but nothing to what might be done by united effort. There are true and noble souls there, however, and I believe sometime the work will go forward, and a blaze be fanned from the present coals that shall do a grand work for truth. I shall be pleased this winter to make engagements to speak in Washington, Oregon or California. Would be pleased to correspond with friends in Tacoma, Olympia, or any other part of this State, Oregon or California. If they move at once in the matter, will speak for them on reasonable terms."



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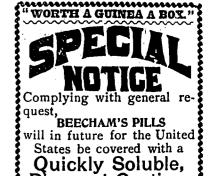
RHODE ISLAND.

Providence.-The First Spiritualist Ladies' Aid Society met in its rooms, 18 and 20 West Block, (70 Weybossett street,) Thursday afternoon and evening, Nov. 12th. Supper at 6 o'clock. The meeting was called to order at 8 o'clock by the President, Mrs. Waterman. The first part of the evening was occucalled to order at 8 o'clock by the President, Mrs. Waterman. The first part of the evening was occupied by a pleasant programme, consisting of recitations by Mr. Johnson, Miss Blake and Miss Salmon; solos by Mrs. Friend and Miss Salmon. A very pleasant and social "Pound Party" was next held, followed by games, etc., after which meeting adjourned. Thursday, Nov. 19th, the meeting was called to order by President, Mrs. Waterman, followed by invocation by controls of Mr. J. S. Scarlett of Fall River. The Secretary then read two letters of thanks from the daughters (Mrs. Hill and Mrs. Fales) of our beloved Vice President, Mrs. Sarah Osborne. Recitation and solo by Miss Salmon. Remarks by controls of Mr. Scarlett, which were interesting and instructive to all. Mr. S. is a speaker of intelligence and ability. We were favored with an eloquent address by Dr. F. H. Roscoe, one of the best mediums of this city, who spoke very forcibly upon the progression of Modern Spiritualism. His remarks were listened to with closest attention.

Thursday, Nov. 26th, being Thanksgiving, we shall meet only in the evening, when we shall hold a social entertainment, followed by dancing.

Our meetings are well attended, and prove interesting and pleasant. FLORENCE E. SALMON, Sec'y.

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