VOL. 70.

COLBY & RICH, 9 Besworth St., Beston, Mass.

BOSTON, SATURDAY, NOVEMBER 7, 1891.

\$2.50 Per Annum, Postage Free.

NO. 9.

TABLE OF CONTENTS. FIRST PAGE.-Memorial Services. The True Creedal Ani-

mus. Poetry: Manhood's Worth, Literary Department SECOND PAGE. -- The Reviewer: Was Abraham Lincoln a Spiritualist? Voices from Mt. Starnos. November Maga-

THIRD PAGE.—Poetry: In the Closet. Banner Correspondence: Letters from Massachusetts, New York, California Michigan, Ohio, and Minnesota. Spirit Manifestatious

FOURTH PAGE.—An Old-Timer Revived. An Anti-Vaccina tion League. Silent Truth rs. Verbose Pomposity. Of Course it Follows. The Era of Chance-Taking. Penny a-Line Defamation. Another Case of Persecution. No Such Country on the Earth, etc.

FIFTH PAGE.—Newsy Notes and Pithy Points. Movements of Platform Lecturers. New Advertisements, etc. SIXTH PAGE .- Message Department: Questions Answered and Individual Spirit Messages given through the Me-diumship of Mrs. M. T. Longley. Original Essay: Pass-

ing Comments on Passing Events. SEVENTH PAGE.—Was Abraham Lincoln a Spiritualist?
Mediums in Boston. Miscellaneous Advertisements. EIGHTH PAGE.-Meetings in Boston and Elsewhere. Reception to Mrs. Ada Foye in Lynn, etc.

MEMORIAL SERVICES

In Honor of Prof. Henry Kiddle,

UNDER THE AUSPICES OF THE AMERICAN SPIRITUALIST ALLIANCE, NEW YORK.

(Reported for the Banner of Light.)

By far the largest number of Spiritualists that has gathered in meeting in this city at one time, assembled in the new Music Hall on 7th Avenue, Sunday, Oct. 25th, to do honor to the memory of PROF. HENRY KIDDLE, one of the stanchest and most consistent adherents of the Cause of Modern Spiritualism.

The occasion was gotten up by the American Spiritualist Alliance, of which he was a member from its inception, and served in the capacity of President for two terms, giving to it the benefit of his brilliant intellect, his wise and discriminating counsel, and his untiring efforts to further the Cause for which he sacrificed so much. It was one of the most magnificent events that have occurred under the auspices of Spiritualism in this city, and the ceremony was of the most imposing and impressive character. It was a great tribute of the universal love and esteem which the Spiritualists of this State cherish for the noble and heroic soul that has gone forth to join the multitude whose names are made illustrious in the world's history for their unyielding defense of truth and the principles for which Christ suffered and died.

Mediums and Spiritualists came from adjoining cities, and every inch of space in the large Recital Hall was utilized. The Alliance did credit to itself and the Spiritualist Cause.

The programme was arranged on a splendid scale, and the floral decorations were profuse and beautiful. The speakers were eloquent and earnest; the music and singing the voluntary tribute of prominent artists who admired the man and loved the Cause.

Mr. L. O. Robertson, Vice-President of the American Spiritualist Alliance, occupied the chair, and opened the proceedings with remarks eulogistic of Mr. Kiddle, who he said was one of the stanchest Spiritualists, and one whose record was worthy the endorsement and emulation of every person emulation of every person.

Prof. Bauer, Mr. Brownold and Miss Ploman

performed an instrumental trio.

Mrs. M. E. Wallace made an invocation, which was a brilliant and beautiful piece of

inspirational oratory.

The following resolutions, adopted on a previous date, and in conformity to which the meeting was called, were read by Mr. John F. Clark, Secretary of the Alliance:

Whereas, Prof. Henry Kiddle has, in his onward progress, passed from our visual presence; and Whereas, By his transition the American Spiritualist Alliance has been deprived of his services as its President, and would place upon its minutes a record of its high appreciation of him and his work; therefore

set Alliance has been deprived of his services as its President, and would place upon its minutes a record of its high appreciation of him and his work; therefore, Resolved, That by the decease of Prof. Henry Kiddle the Alliance has lost the services of an able, faithful and efficient officer, one who, by the purity of his life, the vigor and clearness of his intellect, his devotion to truth, the breadth of his charity, the sweetness and gentleness of his disposition, won the love and commanded the respect of all; and that by his transition the world has lost the earthly services of one who has made it his debtor in many ways by the valuable services he has rendered humanity during the many years of an industrious life, none of which were greater than the sacrifices he made in standing up bravely for the truth in the face of the most severe adverse criticism by life-long friends and associates.

Resolved, That while our sympathy goes out in full measure to his family, relatives and friends, who, by his transition, have been deprived of his physical presence among them, yet to him we extend our congratulations that he has taken this step in advance on the journey of life, and has entered into a sphere of existence wherein he finds better conditions and fuller opportunities for the acquisition of knowledge, freed from the limitations that appertain to this mundane plane; and where, united with the loved ones gone before, and in the society and companionship of the wise, loving and good of all past ages of the world, he can unfold and develop the angel and the God inherent in himself.

Resolved, That the American Spiritualist Alliance hold a public Memorial Service for and in honor of its late President, Prof. Henry Kiddle, at three o'clock P. M., Oct. 25th, at Music Hall, 57th street and 7th Avenue, and that a copy also be sent to his family.

M. R. WALLACE,

L. O. ROBERTSON,

C. A. COLEMAN,

The hymn, "Hark, Hark, My Soul," was renefleded by the Mendelssohn Quartette Club.

The hymn, "Hark, Hark, My Soul," was rendered by the Mendelsohn Quartette Club.
Judge Nelson Cross then addressed the audience on Mr. Kiddle's work in the Alliance:
[The eloquent remarks of Bro. Cross were printed in full in The Banner for Oct. 31st.—ED.]
There was an excellent rendering of a violin solo (Adagio from Eleventh Concerto) by Prof. Ernst Bauer.

lin solo (Adagio from Eleventh Concerto) by Prof. Ernst Bauer.

"Henry Kiddle, the Man, the Educator, the Spiritualist," was the subject of Mr. Frederick Cook's apt and cogent address [which was also printed in our issue for the 31st ult.—En.].

"Lead, Kindly Light," was sung by the Mendelssohn Quartette Club.

Mrs. M. E. Wallace paid a tribute to Mr. Kiddle. The following is a condensation of her address:

My Friends: When Jesus of Nazareth lay in

a new world unfolded without.
But now I seem to hear them all cry in sobbing despair: "He is gone, to return not again;
Jesus is dead!" You will recall how mistaken they were in their surrender up to sorrow's sway, and the hopeless gloom which his death temporarily created about them. There came a third morning—so the record reads—a morning of unreligible of the second reads. ing of sunshine and resurrection glory! a morning on which stood forth before them in clear material return, the beloved person of him they mourned as dead. He returned, as he had promised, to redeem

his pledges, to establish the truth, to comfort his loved ones, and to demonstrate the immortality which his life and lessons brought to light.

In a good sense, my friends, we are here similarly situated as we meet to speak the name and remember the holy lessons, and commemorate the rare life of our ascended friend Henry

Let no one charge me with irreverence when I associate him with Jesus of Nazareth, nor set aught down as blasphemy when I liken the set aught down as blasphemy when I liken the glorious beauty of his life to that which this day illumines the world where the Nazarene's name is known! In great spiritual proportions, anointed with the oil of inspiration, walking human paths rugged and thorny, yet enduring as seeing the invisible—how grandly does he reproduce for us the Christ-principle, the Christ ideal and the Christ-life; and in so doing, does not he, now that he is dead in the estimate of ignorance and superstition, speak as only such can speak who are the associates and peers of the immortal saviors of mankind? The heedless, scoffing world sneers at the The heedless, scoffing world sneers at the claims and revelations of Spiritualism; it seeks claims and revelations of Spiritualism; it seeks to cast reproach upon its adherents and advocates; it assumes to judge them with its unrighteous judgment; and it does not hesitate to pierce them with many arrows, as it did the loving, forgiving heart of Henry Kiddle. It utters scandalous words in the face of the divinest proof of the Spiritual Philosophy, and seeks to explain its gracious phenomena by the juggling arts of its Elymasses. But, my friends, it cannot lessen the greatness of such a life as that which we this day honor; it cannot weaken its force, nor counterfeit its splendor. It must bow before its ascending and unfolding beauty, and kiss with abject shame and confusion its extended hand of power and forgiveness.

ness.
You who were privileged to be near our friend can testify to the generous charity, the marvelous sweetness and the mighty inspiration of Mr. Kiddle's life. Whoever knew him felt better for that knowledge. Whoever sought his counsel found grace abounding, and love commanding. Whoever entered into his confidence found that repose of spirit and character which can only be likened to

—"Some tail cliff that lifts its awful form, Swells from the vale and midway leaves the storm: While round its breast the rolling clouds are spread, Eternal sunshine settles on its head."

Whoever under stress of circumstances and in anguished weakness sought his sympathy and aid, know how prompt, gentle, loving, un-questioning and effectually did his great heart

respond.
Whoever smote him on the cheek with the

Whoever smote him on the cheek with the hand of detraction and hasty unbrotherliness, should he be present to day, can testify how good for evil triumphed, and love's soft, sweet, pitying response charmed into numbness the arm of evil purpose, and overcame at last the bitterest injustice.

Led by the spirit, fellowshiped by angels of light, filled with divine grace and the knowledge of truth, grown into that, under the holy tutelage of Spiritualism—such as he was and is, we may become; each in turn and all in just degree of harmony; and, following him, pass through the golden gates of death into life, life, eternal life!

Another quartette was presented by the

Another quartette was presented by the Mendelssohn Club.
The Rev. W. W. Hicks then made the closing

remain upon the field of this immortal life which they commemorated in the sweetest spirit of fraternity and brotherhood; each would go away bearing a memory righer than

would go away bearing a memory richer than any gift that mortal could bestow, sweeter than many flowers of the richest parternes of earth. In the language of one of the world's purest poets:

"Faith lends its realizing light,
The clouds dissolve, the shadow files;
The invisible appear in sight,
And are seen by mortal eyes."

And are seen by mortal eyes."

If it was true of any man that he led the way to brave and noble deeds, and to immortality of character for those who came after him, it was true of Henry Kiddle. The speaker might add his tribute to Mr. Kiddle as an educator, for he knew him well in that capacity; he might speak lovingly of that brave rare manaman not of pretensions but of deeds, not of professions but achievements. In this exalted character, the outcome of a higher civilization and a larger Christianity; there was not one single grain of bitterness.

and a larger Christianity; there was not one single grain of bitterness.

Utterly free was he from the ordinary vindictiveness which is supposed to be an element of dignity among prelates and princes and lords among men. There was incorporated in this man, he declared with emphasis, the very heart and mind of Christ-Jesus of Nazareth; and more fully; more distinctly, more grandly, more simply and tenderly than was ever seen in any other person were the characteristics of that historic model expressed in this life, and in panoramic glory spread out before us. Do you recall them as parts and integers, as pictures Spiritualist," was the subject of Mr. Frederick Cook's apt and cogent address [which was also printed in our issue for the 31st ult.—ED.].

"Lead, Kindly Light," was sung by the Mendelssohn Quartette Club.

Mrs. M. E. Wallace paid a tribute to Mr. Kiddle. The following is a condensation of her address:

My Friends: When Jesus of Nazareth lay in the garden tomb, no doubt his close followers and friends, inconsolable in their anguish, drew closer together, and comforted one another with the holy, sweet words which each one remembered falling from his lips; or, in telling once again—each for himself and each

for herself—the sweet story of personal love and obligations, and the gentle ministrations of the dead master. Peter would tell in his impetuous way—how he was rebuked, gently, oh so gently, by the dear one in his moments of rashness; how, when temptation swept him from his moorings, and, inspired by an evil spirit, he denied that he knew Jesus (who bound before his persecutors was helpless and friendless,) he turned upon him a look of compassionate forgiveness that went to his heart.

John would tell how tenderly the Christ-love and sympathy filled his being as he was permitted to lean on his master's bosom, and there pour forth his longings and his fears.

Mary would tell how, when she was forsaken, forlorn and heart-broken, without friends, without home, without sympathy in all the world, this gentle master spoke words of hope and encouragement, words of inspiration and love, until new life generated within her, and a new world unfolded without.

But now I seem to hear them all cry in sobbing despair: "He is gone, to return not again; Jesus is dead!" You will recall how mistaken they were in their surrender up to sorrow's wou affect to despise? and what has it done?

the author and salvation the end—for endorsement of his claims.

What is this thing called Spiritualism, which you affect to despise? and what has it done? You need not point to jugglery or mysterious phenomena that may or may not be explained on the physical laws. Let us come down into the heart of things, where the truth can alone be known. What is it if it be not a revelation to the spiritual consciousness of man, and an adjustment of the Infinite Love to the necessities of the finite? What is it if it be not the pouring out of the heart of God on the heart of man? In concrete that is it. There are false interpreters of Christianity in this day who tell us that the All-Father will divide his children into two sections by and by: on the right hand the fortunate, well-born, the proud, good, believing few, and on the left hand the multitude of the ignorant, and those who were handicapped by their environments from the hour of birth. But the new revelation which Henry Kiddle advocated says he who occupies such a place is neither God nor father.

Some modern Solomons with short memories say they have no use for Spiritualism but it is

Some modern Solomons with short memories say they have no use for Spiritualism, but it is vital to the orthodoxy of all the ages. The poet of Methodism a hundred years ago wrote:

"Angels now are hovering round us,
Unperceived amid the throng."
What says Spiritualism? "Angels now are
hovering round us, well perceived amid the
throng." The Bible is full of such evidences.
This great system of truth—Spiritualism—is
the grandest system the world has ever known; it answers for the purest civilization, the strongest ties and the purity of the race.

The reverend speaker closed with a thrilling and impassioned peroration on the nobility of soul and the honest purpose of the late Mr. Kiddle

Kiddle.
On the motion of Mr. Robertson a vote of thanks was passed to those who so kindly con tributed their musical talents to assist in mak-ing the occasion a brilliant success.

MANHOOD'S WORTH- ("Menschen Würde." [From the German of Ludwig Köhler.]

I like not him whose eye shows not the traces Of spirit free; whose heart no warmth revealing In my embrace-e'en from his soul effaces All sense of sorrow, joy or fellow-feeling.

Unconscious of his worth, his head bows low; Who makes of naked truth a varnished story, And, coward, bends his knee to pomp and show

As friend choose I that man who in completeness Insists to live, and, free from falsehood's mazes His true worth feels; nor in a base effeteness

Perverts for gain what 's right, and truth disgraces High stands the man who dignifies his station; Let not the beggar quail before the throne. Erect the head! Throw off this degradation,

Servility to wealth, to rank and crown. W. R. RICHARDS

The True Creedal Animus.

BY GEORGE A. BACON. to the Editor of the Banner of Light:

By way of supplement to your very pertinent though too brief editorial comment in a recent BANNER relative to the discussions that took place before the late Methodist Ecumenical Council at Washington, D. C.-during which one prominent clergyman solemnly denounced Spiritualism by name as one of the foes which the Church was called upon to vanquish-I desire to call attention to the utterances of a representative Methodist in a leading editorial in the Pacific Methodist, San Francisco, Cal., but a few years ago. I quote:

"It cannot be said that too much attention is paid by the religious press to any other form of satanic agency, but we do think that less is bestowed on Spir itualism than the magnitude of the evil demands. Are we aware that it numbers its adherents by millions, and has its own press and means of circulating its own literature, and that almost everywhere are to be found its teachers, lecturers and circles, thoroughly organized and persistent in labors? Give notoriety, shall we say, then, to such a giant evil by writing of it? Our people everywhere, in private and in public life, breathe the poison and need an antidote.

We regard Spiritualism as among the most infernal of Satan's inventions, and its absurdities before the bar of enlightened reason are not proof sufficient of its harmlessness, when we reflect that nothing is too preposterous for belief when the appeal is made through the senses, and which accords with the reigning corruption of the soul.... Spiritualism is an old trick;...
It moves abroad, claiming and preaching liberty under an anomalous semblance of religion. Among the really Christian nations it moves as a religious system, and demands reverence to its pretensions. . . . We doubt if Christianity has ever before confronted such a monster as this.... And this repulsive hybrid from the cesspools of nameless infamy reigns over many, and is spreading its borders; feeding on the slain, it would devour all that is loyeable and good, and quench the last flickering lamp in the hand of the sad and benighted traveler. Let the press speak and the pulpit

It is difficult indeed to restrain one's own righteous indignation in the presence of these monstrous falsities, but I have reproduced them solely to enforce your own point, so well taken, that the Church and the so-called religious press (evangelical) regard Spiritualism and Spiritualists as special fees to be peremptorily silenced whenever they have the power to enforce their unjust demands.

Washington, D. C., Oct. 25th, 1891.

Literary Deyartment.

AMY LESTER;

A STRANGE GIRL.

Written Expressly for the Banner of Light, BY CARLYLE PETERSILEA,

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

(Copyright by the Author.)

CHAPTER I. Mrs. Lester.

It was a beautiful day in the month of June. Mrs. Lester was seated in her cosy parlor, her eyes resting fondly on a bright little boy of some two years, as he tottered around full of mischievous baby pranks: his large bright eyes, as blue as the June skies, his curly golden hair, damp with perspiration-for he had but just awakened from a long and refreshing sleep. He was Mrs. Lester's youngest - her baby-her little Louis.

The window was open. Her eyes wandered to the full-blown roses which were trained about it, and were so abundant they seemed to be struggling to enter the room; but as they could not detach themselves from the stems, their bright and fragrant petals were showered upon the carpet beneath.

Little Louis ran up, and, catching one of the beautiful flowers in his dimpled hand, pulled at it with all his baby strength: the stem gave way, and he held the rose in his hand gleefully; then, with a sudden cry of pain, he hid his face in his mother's lap.

What is the matter, Louis, darling?" asked Mrs. Lester, taking up the dimpled hand, and as the rose fell from it a drop of blood and small livid mark showed where a thorn had pierced it.

She wiped away the blood, fondly kissed the small wound, and baby was happy and comforted once more.

Presently the door of the parlor was flung wide, and a manly little fellow of five entered. his hands filled with buttercups and daisies. This boy was a picture of health and beauty.

He, like the baby, had large blue eyes, golden hair, a well-developed brow, and rosebud lips. He was chubby and dimpled; arrayed in a dark blue velvet suit, with jaunty straw hat.
"Tarley, Tarley!" cried the baby. "Div me

posies!" And little Charley magnanimously gave him every one.

While the little ones were seated on the carpet, pulling the daisies to pieces, Mrs. Lester was looking down the road, slightly anxious, for the two little boys were not all the children that filled the mother's heart. Her eyes lighted up with a fond, expectant look as three little girls opened the gate and approached the house. They were walking rather sedately, their hands filled with school-books. The bright afternoon sun was hanging low in

the west, and school was over for that day her little flock would now be safe beneath the mother-wing until to-morrow's session. The little girls entered the room.

The eldest was a tall, pale, thoughtful looking girl of ten years, slender as a reed, with strange, dreamy-gray eyes, and waving brown hair, glinting golden throughout all its bright meshes with her every motion as the light struck it; a broad white brow, sweet mouth, with teeth as white and even as pearls. There was something weird and strange about her. She did not seem to be like other children: one seemed to feel as though it were a woman in a child's body.

The other two little girls were both dark eyed, rosy-cheeked, plump and sweet; very much like other pretty little girls, the eldest of the two being about eight years of age, the other a year and a half younger.

Nora and Annie threw down their books and white sun-bonnets at the same time, then running up to mamma, they kissed her fondly, while Mrs. Lester smoothed their hair, and asked about their lessons; presently they were playing with their little brothers, in high glee. While this was transpiring, Amy, the eldest

girl, had picked up and put in their proper places Nora's and Annie's bonnets and books; then, returning to the parlor, she seated herself at a small table; taking some knitting from a little work-basket, her white fingers flew as the needles clicked.

Strange as it may seem, Amy did not go to kiss her mother, and Mrs. Lester did not offer to caress the little girl.

Who could account for this strange feeling that existed between the mother and her child?

Mrs. Lester's eyes took on rather a severe

expression as they rested on this girl. Well, Amy," she said, "have you been a good girl to-day, and tried to please your teacher?"

"No, mamma," answered the child, with downcast eyes and mantling blush. teacher is very angry with me, and all the

school are laughing and making fun of me."
"Yes, mamma!" cried Leonora, "Amy has been a very, very naughty girl, and the teacher has punished her well. Look at her hand, mamma."

Amy tried to hide her hand beneath her white apron, while her lip quivered, and the deep eyes filled with tears.
"Amy, come here!" said Mrs. Lester.

Amy obeyed, with hesitating step.

Let me see your hand," said Mrs. Lester. making an effort to pull the child's hand from beneath her apron. Amy, with great reluctance, held forth her

hand for Mrs. Lester to examine. The little palm was very much discolored and swollen, showing where the teacher had dealt heavy and repeated blows with the ferule.

"Yes," cried Annie, "and she had to go to the foot of her class."

"Well," said Amy, with a little gasp, "I don't care for that; I shall get right up to the head again to-morrow. I have to go to the foot every Saturday, and I get to the head again every Monday, before noon.

"Yes, that you do," cried Leonora. "And I heard the girls in your class say they were awfully glad when you got punished, and nothing pleased them better than to see you placed at the foot of the class."

"Amy," said Mrs. Lester, with some severity, 'you have not yet told me why the teacher punished you so severely. Miss Lavelle is a very dear friend of mine, and would not punish you without some good cause. She has never been known to punish either of your sisters. Oh! I wish that you were like my other children," and she fondly embraced and kissed both Leonora and Annie.

"Tell me, dear little Nony, what did A my do?" "Oh! mamma," answered Leonora, with wide, half-frightened eyes, "Amy just carried on dreadfully!'

"Well, tell me, dear child, what did she do?" "Mamma, there were no classes out, and all the school were very quiet and still; you might have heard a pin drop; for the teacher had said that if she heard so much as a whisper for half an hour she would punish that girl or boy most severely. Or if they stirred about and made the least noise. So we were all as still as little mice, and the teacher was nodding half asleep, when, all at once, Amy jumped up in her seat with a scream, pointing and staring straight at the transom over the door. The scholars all jumped up in their seats, and oh! they were so frightened, mamma. The teacher turned pale, and almost fainted away!"

Leonora paused for breath, and looked very pale herself.

"Go on, Nony," said Mrs. Lester.

"After a little while Amy sat down. We all sat down again, for we were afraid of getting punished. We all stared at the transom, and the teacher stared just as hard as any of us; but there was nothing the matter with it; it was closed, and the door was closed.' "Well," said Mrs. Lester, "what next?"

"When the teacher saw there was nothing the matter with the transom, she bade us all be quiet, and then she said: 'Amy Lester, come here!'" "Well," ejaculated Mrs. Lester, "did Amy go

at once?" "Yes," said Nora; "Amy just went up this

way"-and Nora hung her pretty head and walked with slow and hesitating step across the room. And then what?" questioned Mrs. Lester.

"The teacher asked Amy why she had screamed and pointed in that wild manner at the transom, disturbing all the school? 'Did I not say,' asked Miss Lavelle, 'that I would punish the first one who made a noise? and here you have set the whole school in an uproar. Tell, me at once why you did so? 'Amy just looked this way," continued Nora, clasping her hands tightly and drooping her head until her curls hid her bright face from

sight.
"Well, what reply did Amy make?" "Amy just did this way"-said Nora, un-

clasping her hands and throwing her head and ourls back at the same time, "and then she answered the teacher in such a firm, faraway voice, I thought it was some strange woman talking away out in the hall. 'Miss Lavelle,' said Amy, 'I saw a face

looking straight at me through the transom. 'No, said Miss Lavelle, 'you did not; we all looked as soon as you pointed, and there was no face there.

'Did any other girl or boy see a face looking through the transom?' asked Miss Lavelle of the scholars.

No, no, no! 'answered every one.... 'Now,' said Miss Lavelle to Amy, 'it is impossible that any face could look through the transom, for you know very well there is but one door in the little hall, and that is always looked during the session; besides, there are no windows in the hall.'

And Miss Lavelle went to the door and tried it and it was looked fast. Then she came back to Amy.

'Now,' said the teacher, 'Miss Lester, you and I must have a reckoning! but you may tell me first what kind of a face you thought you

And then Amy began to talk again in that

much as possible-"and this is what Amy

Miss Lavelle, the face which I saw was at first very beautiful, and it smiled at me, oh! so lovingly; and then it changed, and it was little Nora's face that I saw; then I felt fright ened and screamed," and Nora laughed de-

"Just to think, mamma, of Amy saying that, when I was sitting there just as still as a little mouse and never stirred from my seat.

'Amy,' said Miss Lavelle, 'no child could look through that transom. The door is very high and there is nothing there that any child could stand upon, and your little sister was very good-sitting very still.'

And so I was, mamma!" said Nora. "Well, go on; let us hear the whole," said

Mrs. Lester. 'Then," said Nora, "the teacher said in a

very stern voice: Amy Lester, you are convicted of telling a

willful falsehood, and disturbing the school in a very rude and unheard of way-trying to frighten the scholars; and it is not your first offense. Your mother is my friend, and she told me to punish you severely if you acted in this unheard of manner any more. Now, unless you immediately ask the pardon of myself and the school, I shall ferule you most severelv.'

"And then what did Amy say?" asked Mrs. Lester, with bated breath.

"She said: 'Miss Lavelle, I humbly ask your pardon for disturbing the school'; and then she turned and asked us all to pardon her, and I thought she was not going to get punished. Then the teacher said:

Amy Lester, you have asked our pardon for disturbing the school; now ask pardon for telling a wicked falsehood in order that you might disturb the school.'

Then Amy threw back her head, just this way, and stared straight at Miss Lavelle in that awful way she has; and then her voice sounded way out in the hall as she said:

Miss Lavelle, I did not tell any falsehood I plainly saw two faces, and one was Nony's." Then, you wicked girl, you still persist in your falsehood, and will not ask pardon.'

'I will not ask pardon for telling a false hood, for I have told none,' answered Amy.

You are the most stubborn girl I ever saw in my life,' said Miss Lavelle, very angry 'And now hold out your hand!

And Amy held out her hand, and the teacher gave her six hard blows with the large feruleshe said the small one was not big enoughand Amy never cried. Oh, mamma! I should have cried awful hard and screamed. Amy just threw her head back and walked to her seat - oh! so proud - and sat down, looked right at her book, and began to study with all her might; then the teacher said she walked in a very saucy and impertinent manner-'and, said Miss Lavelle, 'I would ferule the other hand if your mother was not such a good lady and my particular friend. Mrs. Lester is a good and pious lady; I am very sorry she is the mother of such a daughter."

CHAPTER II. A Raging Child.

Mrs. Lester sighed heavily, and tears filled her eyes.

"And, mamma," continued Nora, "Miss Lavelle sent you this note.' The little girl took from her pocket a note,

and handed it to Mrs. Lester; taking the missive from the child's hand, she read aloud:

My Dear Mrs. Lester: Your daughter, Amy, has been guilty of very rude and disobedient conduct, disturbing the school at a time when I particularly desired the children to be quiet. She then stubbornly persisted in a falsehood, and I have, with great reluctance, felt obliged to resort to corporeal punishment.

For your sake, my dear madam, I would have gladly spared the child, but felt that I could not, and do my duty to the school, and hold the reins of government over the children with a firm hand.

Amy stubbornly refused to ask pardon for her false hood, and I will leave you to settle that with her. TERESA LAVELLE.

Yours truly, During all this Amy sat, her needles clicking faster than before. Her eyes shone with a deep light. Her cheeks glowed. Mrs. Lester looked at her daughter sorrowfully:

"Amy," she said, mildly, "come here and tell me why you have been such a naughty

Amy laid down her knitting, went and stood

by her mother's side. "Amy, why did you disobey your teacher?" "I did not mean to disobey, but was so startled, I really did not know that I pointed and screamed. I was very sorry that I disturbed the school, mamma, and asked pardon, but could not ask pardon for seeing the faces looking at me from the transom, for I saw them

as plainly as I see yours now." You were asleep and dreamed it, my child.' "Oh! no, mamma. I was studying very hard one of the most interesting parts of my lesson, and I just happened to look up, and

then I saw them.' "Amy," said Mrs. Lester, "Satan may be trying to lead my little girl's soul into hell; for he is continually going about seeking whom

he may lead astray. "How does Satan look?" asked Amy.

"Well," said her mother, "he may put on different appearances at different times, in order to accomplish his designs; but he is usually supposed to be in the form of a man, very black and evil-looking, with horns growing out from his forehead-a long tail behind, and a cloven foot."

"Oh! mamma," said Amy, "the faces that I saw, then, could not have been Satan's, for the first one was the most beautiful little goldenhaired child that any one could possibly imagine, with heavenly blue eyes-all clothed in white, gauzy stuff; and, mamma! he looked something like little Louis; and he smiled at me-oh! so sweetly! The other looked just like Nony, mamma. /Satan could n'timake two beautiful little children of himself, could he?

"Well," said ther mother, "no, I think not He might have had one of his imps with him, though."

Mamma, which would you think was the imp, the one who looked like Nora, or the little blue-eyed one?"

Mrs. Lester sighed, and changed the subject by asking: "Amy, did you say your prayers last night? I think you must have forgotten them, or your soul would not have been led into such temptation to day:" hat his

"Yes, mamma," answered Amy, "I said them both just before I went to sleep-the Lord's Prayer, and Now I lay me down to sleep. Besides, I said them to little Louis, half a dozen times.'

heart, for if you do not I greatly fear my little at the back of the house, overlooking the lake, girl will go to that dreadful place prepared for and four tall poplars towered like watchful

you threw back your head, and was very im-

"Dearest mamma, I did not say anything but ask pardon, and the reason why I threw back my head was that I might not cry. All dream of heaven. the scholars were looking at me as though they wanted to see Amy Lester cry, and were very glad that I had been punished; and, mamma, I felt very proud, and would not cry.'

"Well," said Mrs. Lester, "pray to God that he may take pride out of your heart."

"Mamma, shall I go to hell, and be with thought must be there." Satan and his imps, if I do not have a change

"Most certainly you will," answered Mrs. Lester, "and there you will be burned in a lake of fire and brimstone forever and forever.' "Mamma," asked Amy, "where does Satan get the brimstone to feed that everlasting fire with?"

Mrs. Lester sighed, but made no answer.

"Mamma," said Amy, throwing back her head in a singularly bright, proud way, that was entirely natural to her-she really was not conscious of doing it at all-"I shall try very hard to get out of hell, so that I may find you and little Louis. You would try to keep me, would you not. mamma? and not let the devil

"Well," said her mother, "I don't think you could get out of hell, for the devil stands with | hands toward the lake and the moon with a a fork-something like a pitchfork-and when | pleading gesture, whilst her eyes rained down he sees any rising up to the top, trying to get out, he sticks it into them, and pitches them poplars better than she loved God, for they back into the burning lake of fire.'

Poor little Amy shuddered with an awful shudder throughout all her frail, sensitive body, and her innocent, childish brain reeled | ear caught the sound of distant music, and she with horror. She clutched wildly at her mother's dress.

"Oh! mamma, mamma!" she cried; "you will keep all the other children with you tight, will you not? Do n't let any of them come to that awful place with me, for if I should see Leonora, Annie, Charlie or little Louis there, I could not live another minute, even in hell." "But," said her mother, "you could not die;

you would have to live on forever and ever, burning in the torments of hell." Poor little Amy felt as though she were already there, and wanted in some way to de-

stroy the fearful place. "Mamma," she asked, "did the devil make hell?

"No;" answered her mother, with a slight sense of shame.

"Who did make it?" asked the child.

"God made it," answered her mother. "Oh, mamma! I thought you said God was good and holy, and you told me to pray to him and he would give me anything I wanted. If God made such a dreadful place as hell, I can never again think he is good, and I will not pray to him. And, mamma, who made the

devil?" "God," answered the mother.

"Did God make that fearful man-the devil? and that awful place-hell?"

"Yes," said the mother. "Then I shall like the devil better than I shall God, for he did not make himself, and he did not make hell. God must be worse than the devil and hell, for he thought it all out and made them, just as I think out my patchwork and make it; when it is nice and pretty, done neatly and well, you say that I am a good girl. When it is not done well, you say that I am a naughty girl, and you don't blame the patchwork at all; so I think God has done a hard, hateful work in making such dreadful things as hell and the devil to burn and torture poor little girls that always want to be good."

Mrs. Lester looked at her raging child in sorrow and amazement, but hardly knew what to say. The other children had stood near by, listening to their mother and Amy. Little Charley now ran up to Amy, and catching her hand laid his curly golden head against her

"When I'm a big man, Amy, I'll go and kill that Satan and take you out of hell. Charlie won't let sister stay there when I'm a big

"Well," said Leonora, "I dess I'm the best est dirl, and God won't put me in hell."

Annie's black eyes snapped: "I shall go and get my little shovel and dig a great big hole through, and get Amy out, and then we will take hold of hands and run away as fast as we can, won't we, sister?"

Mrs. Lester looked at her little flock with a mother's anxious care. She felt that her heart and hands were full. Amy's resentment had now died out.

"Amy," said Mrs. Lester, "I must now go and see about the supper. You must take Louis, undress and rock him to sleep, and do n't forget to say his little prayer to him.

Amy gladly obeyed. She loved her baby brother very dearly, and always put him to sleep. The other children followed their moth-

Amy and the baby were left alone. She seated herself in a little rocker, with Louis in her arms, and commenced to hush and rock him to sleep, singing pretty childish songs to

"Louis wants to say, 'Now I lay me,'" said

the baby. "No," said Amy, "not to-night, little broth-

er. Amy do n't want to say it to-night." At last the baby's eyes closed, and Amy tucked him away in his little crib for the night. Mr. Lester had now come home, and supper was ready. The children ate at the same table

with their parents, for Mrs. Lester kept but

one servant. Supper was nearly over, when Mr. Lester, looking at Amy, said: "I heard some of the children in the village to-day saying that Miss Lavelle had been obliged to punish you. I asked them what you had been doing, and they said you had disturbed the school and told a falsehood. Now, Amy," he continued, "if I ever hear again of your being punished at school, when

you get home I will punish you most severely. The little girls also told me that you said you saw faces looking in at the transom. Now, don't let me hear any more of this nonsense, for if I do it will be the worse for you." Having said this, Mr. Lester thought he had done his duty by his child. Supper being over, Amy put the other children to bed, but would not pray with them as usual. When all was quiet and the children asleep—her mother supposing she had gone to bed with the others-

she took a little shawl that had been knit by

her own husy fingers, and throwing it around

her shoulders tripped lightly down stairs and out on the veranda. It was a lovely, old-fashioned place - this "Well," said lier mother, "I hope you will homestead of the Lesters—situated on the prayevery day to God to give you a change of banks of Lake Champlain. The veranda was

funny way."-and Nora tried to imitate her as | the devil and his angels. Miss Lavelle says | sentinels upward toward heaven, each silvery

have me any more; for you know I am your the beautiful moon and white clouds, the tall, own little girl, after all." their salt tears. She thought she loved the would take care of her and not put her into hell. The child's large, sensitive brain was half-crazed with horror and grief, when her could hear the paddle-wheels of the lake-steamer as it came puffing into sight.

The white steamer looked very beautiful to the child, as it rounded a point, its bright lights glancing and dancing, the band on board playing their loudest and gayest music. Her little soul thrilled rapturously, and as the steamer gradually disappeared in the distance, the child was in a state of ecstatic trance. She certainly was not in a natural sleep, for her eye; were wide open, and she could see the tall trees, the moon, the lake and the clouds all the time, but her tears had ceased to flow, and, as she gazed, she thought she saw a white cloud, in the form of a lady, floating down toward her out of the blue sky.

The lady came nearer and nearer, until the child could almost touch her white cloud-like

[To be continued.]

The Rebiewer.

WAS ABRAHAM LINCOLN A SPIRITUALIST?
Curious Revelations from the Life of a
Trance Medium. By Mrs. Nettie ColburnMaynard, of White Plains, N. Y. Together
with Portraits, Letters and Poems. Illustrated with Engravings, and Frontispiece of Lincoln, from Carpenter's Portrait from Life. 12mo, cloth, pp. 264. Philadelphia: Rufus C. Hartranft. Mrs. Maynard was first informed that she pos-

essed the gift of mediumship in 1855, but nothing appears to have been done in aid of its development until a year later, when a young acquaintance called upon her and inquired whether she knew anything about spirit rappings, and told her that friends were visiting at her house whose child, only fifteen months old, was called a spirit medium, and, when seated in its high chair at a table, dishes would move, the table rise and fall, and raps in different places be heard. Other things equally strange occurring night and day, including intelligent, replies given by raps, and table movings, when this child was present, were described to Mrs. Maynard (then Miss Nettle Colburn), the narrator, "Eunice," closing her recital of surprising events by saying: "And the spirits say I am a medium." Miss Colburn mentioned that the same had been said of herself a year previous. This increased the interest of both Miss Colburn and Eunice, and it was at once proposed that they sit at a table and test the truth of what had been told them. They immediately repaired to the room of Miss C., and for an hour in silence awaited developments; but the silence was unbroken by any demonstration on the part of the invisibles. These sittings of an hour or so each day continued for a week with no better result, and, as might be expected, they became discouraged. But they were led to further hope by spirits, who, through their baby medium at the home of Eunice, urged them to continue. Finally, at one of their sittings, they had scarcely taken their seats when three loud raps directly beneath their hands on the table so startled them that they sprang up in affright, upsetting the chairs, and rushed from the room.

It is not necessary that we follow out Miss Col burn's gradual development. Its period, as is usually the case, was replete with interesting incidents; and the point of entrancement, and inspirational speaking being attained, it was suggested that she deliver a lecture in a public hall, a gentleman who had been favorably impressed by her lectures in private circles offering to make arrangements and provision therefor. She was disposed to object to this, but finally consented, provided a girl about her own age, living in Windsor, Ct., a fine medium, accompanied her. This proposition was agreeable to the latter, and Miss Colburn's first appearance in public as a lecturer was on Christmas eve. 1856. The lecture gave much satisfaction, and was immediately followed by

others in various places. During the following three years Miss Colburn led tured in New England, and in April, 1861, in Albany, N.Y. That month the aspect of matters at the South enlisted the thought of all classes, and was the chief topic discussed in all places. At the close of Miss Colburn's lecture on the evening of the Sunday following the first battle of Bull Run, a gentleman asked How long will this conflict continue?" Miss C., under the inspiration of her spirit guide, answered: "It will continue four years, and will require five to practically end it." This was so at variance with the general belief that it created much discussion, a large majority doubting its correctness.

Shortly after Miss Colburn was summoned home to bid farewell to her father and three brothers, who had enlisted and were about to leave. In the latter part of the year a letter came from her youngest brother saying that he was sick in the hospital at Alexandria, and that unless he could receive attention at home he would not recover. As a furlough could be obtained only through the efforts of friends, she at once left for the purpose of securing it. An account is given of the many obstacles she met with, and the many vexations and discouraging disappointments she experienced. At last, the furlough obtained, the party were about to leave for home, when, on being called upon for the document, it could not be found—it was lost, and without it her brother was liable to be taken as a deserter. Of what followed Mrs. Maynard says:

"When we fully realized that these precious papers were lost, and my heart had sunk like lead in my breast, I was controlled by a little messenger of my spirit-circle, named 'Pinkie,' who assured us in her own unique manner that it was all right, and that this delay was most important, as we would realize, and that the brave lad should have another furlough." At about half past eight that evening, while Miss Colburn was lying exhausted on a sofa, a carriage

and, delighted that she had been delayed, said to her "" Get ready at once and go to my house with me and I think we can remedy the loss of this furlough." It was a ray of light in dense darkness. Without say: I the Olity. After a few words on casual matters, Mr. I was a ray of light in dense darkness. Without say: I the olity. After a few words on casual matters, Mr. I line of the loss of this furlough. The olity. After a few words on casual matters, Mr. I line of the olity. After a few words on casual matters, Mr. I line of the olity. After a few words on casual matters, Mr. I line of the olity. After a few words on casual matters, Mr. I line of the olity of the olity. After a few words on casual matters, Mr. I line of the olity of the olity. After a few words on casual matters, Mr. I line of the olity of the olity. After a few words on casual matters, Mr. I line olity of the olity. After a few words on casual matters, Mr. I line olity of the olity. After a few words on casual matters, Mr. I line olity of the olity. After a few words on casual matters, Mr. I line olity of the olity. After a few words on casual matters, Mr. I line olity of the olity. After a few words on casual matters, Mr. I line olity of the olity. After a few words on casual matters, Mr. I line olity of the olity. After a few words on casual matters, Mr. I line olity of the olity. After a few words on casual matters, Mr. I line olity olity. After a few words on casual matters, Mr. I line olity olit

balted at the door. Mr. Laurle came in hurrledly,

sentinels upward toward heaven, each silvery leaf fluttering in the gentle breeze with a quivering, bird-like motion. The moon hung over the lake, scudding through fleecy white olouds; the quiet picture was as beautiful as a dream of heaven.

The little girl scated herself in a large arm chair and gazed out over the peaceful lake. She thought the poplars were watching that thought must be there.

She thought the piplars were watching that thought must be there.

But Amy had come out here to weep and mourn, and not to chase the moon.

She was now all alone with the tall poplars, and could vent her girls. Instead of the head low on her breast. Great tears rained from her eyes and choking sobs rent her frame. Her little hands were elenched in agony. It is esemed to her that she was all, all alone in the wide, wide world. She felt far off, removed the wide, wide world. She felt far foff, removed the wide wide world. She felt far foff, removed the wide wide world. She felt far foff, removed the conditions of the swide wide world. She felt far foff, removed the conditions of the swide wide world. She felt far foff, removed the conditions of the head and hand a ched, and her heart was very sore. She wonn ached, and her heart was very sore. She wonn ached, and her heart was very sore. She wonn ached, and her heart was very sore. She wonn ached, and her heart was very sore. She wonn ached, and her heart was very sore. She wonn ached, and her heart was very sore. She wonn ached, and her heart was very sore. She wonn ached, and her heart was very sore. She wonn ached, and her heart was very sore. She wonn ached, and her heart was very sore. She wonn ached, and her heart was very sore. She wonn ached, and her heart was very sore. She wonn ached, and her heart was very sore. She wonn ached, and her heart was very sore. She wonn ached, and her heart was very sore. She wonn ached, and her heart was very sore. She wonn ached, and her heart was very sore. She wonn ached, and her heart was very sore. She wonn ached, and her hear

The next day a revisued furlough was obtained. Her brother left for his home, and the day following. by request. Miss C. and Mrs. Laurie went to the White

House.

"Mrs. Lincoln received us graciously, and introduced us to a gentleman and lady present whose names I have forgotten. Mr. Lincoln was not then present. While all were conversing pleasantly on general subjects, Mrs. Miller (Mr. Laurle's daughter) scated herself, under control, at the double grand plano at one side of the room, seemingly awaiting some one. Mrs. Lincoln was talking with us in a pleasant strain, when suddenly Mrs. Miller's hands leil upon the keys with a force that betokened a master hand, and the strains of a grand march filled the room. As the measured notes rose and fell we became silent. The heavy end of the plano began rising and falling in perfect time to the nusic. All at once it ceased, and Mr. Lincoln stood upon the threshold of the room." After introduction, and a few words of conversation

with Mr. Lincoln, it was suggested that a circle be

with Mr. Lincoln, it was suggested that a circle be formed.

"Then Mr. Lincoln sald, 'Well, how do you do it?' looking at me. Mr. Laurie came to the rescue, and sald we had been accustomed to sit in a circle, and to join hands; but he did not think it would be necessary in this instance. While he was yet speaking I lost all consciousness of my surroundings, and passed under control. For more than an hour I was made to talk to him, and I learned from my friends afterward that it was upon matters that he seemed fully to understand, while they comprehended very little until that portion was reached that related to the forthcoming Emancipation Proclamation. He was charged with the utmost solemnity and force of manner not to abate the terms of its issue, and not to delay its enforcement as a law beyond the opening of the year; and he was assured that it was to be the crowning event of his administration and his life; and that while he was being counseled by strong parties to defer the enforcement of it, hoping to supplant it by other measures, and to delay action. he must in no wise heed such counsel, but stand firm to his convictions, and fearlessly perform the work and fulfill the mission for which he had been raised up by an overruling Providence. Those present declared that they lost sight of the timid girl in the majesty of the utterance, the strength and force of the language, and the importance of that which was conveyed, and seemed to realize that some strong, masculine spirit-force was giving speech to almost divine commands.

I shall never forget the scene around me when I

masculine spirit-force was giving speech to almost divine commands.

I shall never forget the scene around me when I regained consciousness. I was standing in front of Mr. Lincoln, and he was sitting back in his chair, with his arms folded upon his breast, looking intently at me. I stepped back, naturally confused at the situation—not remembering at once where I was, and glancing around the group, where perfect silence reigned. It took me a moment to remember my whereabouts. A gentlemen present then said in a low tone: 'Mr. President, did you notice anything peculiar in the method of address?' Mr. Lincoln raised himself, as if shaking off his spell. He glanced quickly at the full-length portrait of Daniel Webster that hung above the plano, and replied, 'Yes, and it is very singular, very!' with marked emphasis.

At this point the gentlemen drew around him, and spoke together in low tones, Mr. Lincoln saying least of all. At last he turned to me, and, laying his hand upon my head, uttered these words in a manner that I shall never forget: 'My child, you possess a very singular gift; but that it is of God, I have no doubt. I thank you for coming here to-night. It is more important than perhaps any one present can understand. I must leave you all now, but I hope I shall see you again.' He shook me kindly by the hand, bowed to the rest of the company, and was gone. We remained an hour longer, talking with Mrs. Lincoln and her friends, and then returned to Georgetown. Such was my first interview with Abraham Lincoln and the

an nour longer, talking with Mrs. Lincoln and her friends, and then returned to Georgetown. Such was my first interview with Abraham Lincoln, and the memory of it is as clear and vivid as the evening on which it occurred."

In February following the date of the above, while Miss Colburn was at Mrs. Laurie's, Mrs. Lincoln wrote, saying she wished to call with friends for a séance. In the early part of the evening Miss C.'s spirit messenger told her Mr. Lincoln would also come. As Mrs. Lincoln had made no mention of this, Miss C. and others were surprised at the statement but when Mrs. Lincoln came Mr. Lincoln came also as unexpectedly to himself as others, the particulars leading to it being given. Among the chief spiritcontrols of Miss Colburn from the first was Dr. Bamford, whose quaint dialect, old-fashioned method s of expression and fearlessness of utterance caused him to become, says Mrs. Maynard, a favorite of Mr. Lincoln. As soon as the surprise of the President's coming was over and quiet prevailed, Dr. Bamford controlled, and evinced a perfect knowledge of the situation at the seat of war, and basing his remarks upon that knowledge gave Mr. Lincoln his views of now it would be anvisable for him to act. Mrs. Miller, daughter of Mrs. Laurie, at this séance gave an example of her physical mediumship. While she played upon a three-corner grand piano, the instrument rose and fell at her bidding. A number of tests of this phenomenon were made; among them one in which Mr. Lincoln and three others sat on the plano; while upon it it was moved more vigorously than be fore, and became so lively that the four gladly relin quished their position. Bays Mrs. Maynard, Mr. Lincoln expressed himself perfectly satisfied that the motion was caused by some invisible power; and when a gentleman remarked, "When I relate to my acquaintances, Mr. President, that which I have experienced to night, they will say with a knowing look and wise demeanor, 'You were psychologized, and as a matter of fact you did not see what you in reality did see." Mr. Lincoln replied in his characteristic manner, "You should bring such person here, and when the piano seems to rise, have him slip his foot under the leg and be convinced by the weight of evidence resting upon his understanding."

An account of several other seances at which Mr Lincoln was present is given, and it is mentioned there were others, of which, being of a more private nature Mr. and Mrs. Lincoln only being present, no particu lars are given, as no witnesses can be cited to vouch for the correctness of any statement that might be made regarding them. Mrs. Maynard says that she is knowing to the fact of Mr. Lincoln having "held com munication with numerous mediums at the White House and other places," and gives the names of a number of them.

"It was," says Mrs. M., "during the memorable winter, of '64 and '65, when the Rebellion was in its death-threes, that I knew of the visits of Charles Colchester and Charles Foster (two well known mediums of that time) to the White House, and of their sittings with President Lincoln. Through them and through myself he received warnings of his approaching fate; but his fearless, confident nature disregarded the warnings he received."

Her last interview with President Lincoln was in February, 1805. She had received information of the serious illness of her father, and with a friend called at

the second time. He nodded his head, and I continued: But they also resulting that the shadow they have spoken of still hange over you. He turned that I mpateintly away and said. Yos. I know. I have letters from all over the country from your kind of peoplemediums, I mean—warning me against some dreadful plot against my life. But I don't think the knife is made or the built true that will reach it. Besides, no-body wants to harm me.' A feeling of sadness that I could not conceal nor account for came over me, and I said: Therein lies your danger, Mr. Lincoln—your over-confidence in your fellow-men.' The old melancholy look that had of late seemed lifted from his face now fell over it, and he said in his subdued, quiet way: Well, Miss Nettle, I shall live till my work is done, and no earthly power can prevent it. And then it doesn't matter, so that I am ready—and that I ever mean to be. Brightening again he extended a hand to each of us, saying: 'Well, I suppose I must bid you good by, but we shall hope to see you back again next fail.' We shall certainly come, we replied, 'fyou are here,' without thinking of the doubts our words implied. 'It looks like it now,' he answered, and walking with us to a side door, with another cordial shake of the hand we passed out of his presence for the last time,"

Mrs. Maynard, in her account of her introduction to and first interview with Mrs. Lincoln, mentions Rev. John Plerpont as one of those she then met, of whom in a foot note she says:

in a foot-note she says:

"Rev. John Plerpoht was tall and commanding in appearance, and over eighty years of age, with the quick step and alert manner of a boy. He was an uncompromising temperance advocate, and attributed his great age, excellent sight and hearing, and general good health, to this virtue. He had been a Unitarian minister many years, from which denomination he resigned his pastorate to embrace the truths of Spiritualism. He was a poet and writer of recognized ability, a scholarly, reduced gentleman, respected by all who knew him, and at the time mentioned in possession of a valuable post in the Treasury Department. He had the absolute confidence of Mr. and Mrs. Lincoln, and I often met him in the company of the latter. In brief, he was just the sort of man to cement a lasting friendship with the President."

The day after the receipt of a copy of the book, Mrs. M.

The day after the receipt of a copy of the book, Mrs. M. T. Longley being at our office, passed under the control of Mr. Pierpont-who, it is well known, is the Chairman on the spirit-side of our Public Free Circle-and we availed ourselves of the opportunity of asking him to express his views of its subject matter. In reply he wrote:

wrote:

"As far as my own recollections of personal experience and observation in this matter are concerned, I long since came to, the conclusion that President Lincoln was largely influenced by spiritual intelligences in his administrative action during the years of his national service. I do not think that any special spirit through any particular medium induced Mr. Lincoln to take certain action in regard to the emancipation of the slaves, or in other definite departments of his administration; but I do believe that through the influence of various messages given through different mediums, which the President received, he was guided in his line of action, and atimulated to make decisive movements in his administrative career.

There is no doubt of Mr. Lincoln's belief and confidence in spirit guidance, and in spirit communication. But the great War President was an individualized character, trained to weigh evidence, and accustomed to reflecting upon important subjects. He would not yield his reason to any spirit, nor would he take a step at the behest of any mind—in the body or out of it. Others might suggest, but it was his duty to plan and to execute. This he undoubtedly did on his own responsibility, aided and encouraged by valued spiritual counsels through the agency of several mediums of that day."

It is unnecessary for us to say, in closing this review, that the book before us is one of deep and absorbing interest. Numerous important statements are made, incidents given, and séances described in addition to those we have cited, proving beyond doubt that Abraham Lincoln was posted in regard to Modern Spiritualism.

Voices from Mt. Starnes. To the Editor of the Banner of Light:

In the springtime of 1854, after Catherine De Wolf, he wife of Andrew Jackson Davis in his early manhood, had been a resident for some five or six months in her spirit-home, she visited him in Hartford, and described to him certain of the enchanting scenery of the Summer Land. With some of her relatives and friends (spiritual beings they were,) she had ascended Mt. Starnos, the Mountain of Light, on the earth-side of the spirit-home. On the western declivity of that mount dwell a brotherhood of wise and congenial spirits, some of whom are especial friends of A. J. Davis, and from time to time aid and inspire him in his writings in earth-life. Under such inspiration, his published volumes abound with wise, generous and noble sentiments. Most aptly they illustrate the proverb, that a word fitly spoken is "like apples of gold in pictures of silver." It is an attractive, instructive little volume, significantly entitled STAR-Nos. that his present companion, Mrs. Della E. Davis, M.D., has compiled from his writings. Its every page is engemmed with eloquent thoughts, suggestive of the importance and way of correct life and growth on the earth-plane, and of spiritual unfoldment and birth into heavenly spheres. The book is attractively bound and printed, and the ample margins of its pages are likely to tempt not a few thoughtful readers to enrich it by inscriptions thereon of their own thoughts, or from other inspired authors.

Hyde Park, Mass.

*STARNOS: Quotations from the inspired writings of Andrew Jackson Davis. Selected and edited by Dolla E. Davis, M. D.; pp. 210. Boston: Colby & Rich, publishers.

November Magazines.

THE ARENA.—Edgar Fawcett contributes the leading paper under the title, "A Paradise of Gamblers." Following this Henry Cabot Lodge, a portrait of whom is given as the frontispiece, writes an elaborate article: Protection or Free Trade-Which?" to be followed in the December number by a reply by Hon. David A. Wells, both writers being leading advocates of their respective theories. In an article upon "Sunday at the World's Fair," W. H. Armstrong briefly reviews the position and claims of those who in September before Members of the Commission argued for Sunday closing. In "Doubters and Dogmatists," Prof. J. T. Bixby treats with scholarly skill the theological problem of the hour. Lucinda B. Chandler contributes an eloquent plea in favor of "The Woman Movement." and in an able paper, notably strong in its treatment of its subject, Emilio Castelar gives his views of "Bismarck in the German Parliament." James Realf, Jr., writes upon "The Sloux Falls Divorce Colony and Some Noted Colonists." "Editorial Notes" are given upon "The Power and Responsibility of the Christian Ministry," "Pharisaism in Public Life," etc. Boston:

WIDE AWAKE .- A marked feature of this month's contents is an illustrated article descriptive of "The Boyhood of Hawthorne," by Mrs. Richard Manning. It abounds with personal anecdotes and incidents. Margaret Spencer gives in attractive style a report 'Gladys McLean's Hallowe'en Party," and a Thanksgiving story by Kate Upson has to do with Mistress Esteem Elliott's Molasses Cake," while the same New England festival is commemorated in a versified narrative of "Minna's Thanksgiving," by Emilie Poulsson. "Old Adams, the Bear-Tamer," is a fragment of Western blography. Margaret Sidney closes her "Peppers" in a halo of happiness, and other serials end to make way for new ones to come. Boston: D. Lothrop Co.

MAGAZINE OF AMERICAN HISTORY .- A portrait of Judge C. J. McCurdy, with an account of his life and his historic home in Lyme, Ct., illustrated with several engravings, occupy the opening pages of this month's issue. An interesting comparison between the condition of the people and their advantages in 1789 and 1889 is made by J. H. Patton, in t One Hundred Years of National Life." Rev. C. A. Stakely suggests a new inquiry in reference to the introduction of the negro into the United States, and in a paper of considerable length aims to sliow that the introduction was in Florida, not Virginia, as has been supposed. Other interesting contents are, "The Fashion for Learning in Queen Isabella's Reign,"," Story of a Journey to New England in 1831," "The Historic

Games of Old Canada,". New York: 743 Broadway. CONSUMPTION CURED.

An old physician, retired from practice, had placed in his hands by an East Inola missionary the formula of a simple vegetable remedy for the speedy and permanent cure, of Consumption, Bronchitis, Catarrh, Asthma and all Thirpat and Luig Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints. Having tested its wonderful curative powers in thousands of cases, and destring to relieve human suffering, I will send free of charge to all who wish it, this recipe in German, French or English, with full directions for preparing and using. Sent by mail, by addressing, with stamp, naming this paper, W. A. NOYES, 220 Powers, Block, Rochester, W. Y.

For the Banner of Light. IN THE CLOSET.

Alone with God and angels, The closet door shut tight, The window slindes drawn closely To exclude earth's grosser light.

'T is then in tearful whispers I may tell of every strife, Of the wounds that often hurt so In the weary battle of life: And among the angels cometh My loved ones, "passed away." They bring me rays of sunlight From heaven's eternal day.

They tell me earth-life is but shadow Of the real-their homes above; That God-the Father Infinite-Who governs all, is Love: That though my way seems darkened, They're in light-I'm not alone; They are messengers to guide me Till my life-work here is done.

And fh loving benediction Their soft hands cool my brow, As they whisper: " All are workers In God's eternal Now! Your lot may seem a lone one, Your work of little worth. But you know not to what blessings Humble efforts may give birth.

'T is not for you to measure What God through you may do; It is not for you to question, Though his ways are ever new. 'T is yours to humbly listen, And submissively obey. Assured that we will aid you In heaven's appointed way.

Then, when your work is finished That on earth is yours to do. We'll meet you at the gateway, And with song we'll lead you through To the one of 'many mansions' Which we left you to prepare, Where the joys of heaven forever With your dearest you will share."

Thus, alone with God and angels, With new courage I'm imbued: And from out the curtained closet Come forth with strength renewed. Farmington, Me.

Banner Correspondence.

Massachusetts.

LOWELL.-John A. Tucker writes Oct. 26th: 'For some time past the First Spiritualist Society of this city has been experiencing a crisis. The funds were low, the attendance small, the interest dead. The idea struck Mr. Pickup and Mr. Robert Lord that there was material in this city for a flourishing Society, and they went to work at once to see what could be done; Mr. Pickup procured speakers and music, and Mr. Lord presided and did what else he was required, beside giving his services and those of his daughter, Miss Josephine Lord, free once a month for the good of the Cause. The meetings were opened about a month ago; everything around seemed dark; but now, thanks to the friends who have helped by their attendance, the Society is again on its feet. The interest and attendance have increased—so much so that last Sunday the hall ciety of this city has been experiencing a creased—so much so that last Sunday the hall could not hold all who sought admission.

outd not hold all who sought admission.

Mr. Lord gave two powerful lectures on
Spiritualism. He portrayed the blessings of
Spiritualism, the comforts and happiness there
were in the belief; he also described the many
obstacles that are brought to bear against
Spiritualism. He assured his hearers that the
battle is waging, and that victory is sure and
it will be a glorious one

it will be a glorious one.

Miss Josephine Lord manifested great power as a test medium. She gave many accurate tests, and all were recognized, to the great satisfaction of those present. One great feature of the success of the Society is the music rendered by the choir, under the direction of Mr. Pickup, with Miss McLaughlin at the piano."

SALEM.-F. A. Wiggin writes: "For the last three weeks I have been filling engagements for spiritual societies in the State of Connecticut. Sundays. Oct. 11th, 18th and 25th, I was at Somersville, a small but enterprising place. The Spiritualists there are wonderfully favored. They have a very comfortable church edifice, with a seating capacity of about three hundred a densition of the late. ble church edifice, with a seating capacity of about three hundred, a donation of the late Calvin Hall. They have also a fund which enables them to hold meetings in the spring and fall seasons, making no financial demand upon the public. The interest created during my stay here was really wonderful. Opening the first Sunday with an audience of about thirty-five, we had the gratification of closing this series of meetings with the church crowded to the doors with people anxious to learn more concerning the beautiful philosophy of Spiritualism. The last two Sunday evenings of October the churches of the place went begging for an audience; their members seemed more anxious to hear messages from the loved ones gone on before, and in this respect they must have been abundantly gratified, for even one of their old deacons came to tell them how he found things in the Land of Spirits. During my stay in Somersville I was the guest of Mr. and Mrs. George Burlingame, who made my sojourn very pleasant. As proof that they are devoted Spiritualists, I have only to state that they have nearly every number of THE BANNER from 1861 to the last issue, and they form a rare and rich library of spiritualistic literature.

It was my pleasure on the evenings of Oct.

It was my pleasure on the evenings of Oct.
21st and 28th to respond to a call to lecture and give tests to the people of Meriden. I found the people there intellectual and thoughtful. give tests to the people of Meriden. I found the people there intellectual and thoughtful. I expect to be with them again the last of November. Although they charged an admission fee of twenty-five cents, they had good-sized audiences. I am of the opinion that Meriden is a good place for mediums to keep out of in a public capacity, unless they are well qualified to give a logical reason for their position. Mr. H. W. Hale, a leading millinery and fancy goods dealer of Meriden, and whose guest I was (much to my pleasure), is, with his good wife, an active, earnest worker in the cause of truth. They both were Baptists, but are now thorough Spiritualists, and Mrs. Hale, I am informed, is quite a wonderful medium.

On Oct. 27th and 29th I was with the Society in Winsted. There I found many wide-awake Spiritualists, and a good field for honest workers. A reliable test medium would be sure of success there. We were favored with goodsized audiences upon both evenings. Mr. E. B. Parsons, a contractor and builder, is one of the more active workers for the spread of Spiritualism in Winsted. Thus the work of progress, goes on. I have the best of reasons for believing that Spiritualism is true, and, because true, natural; and because of its truth and naturalness I believe in its final universal triumph."

New York.

BUFFALO .-- A correspondent, "H.," writes: "A'renewal of interest in Spiritualism in Sep-First Spiritualist Society of Buffalo. After one month of success, I feel it my duty to report its wonderful growth and increasing interest. We have an efficient corps of officers, who endeavor to make us comfortable after climbing the number of stairs which we have to do to hear our gospel preached, but we hope in the future to have a temple of our own, and are working for that purpose. The platform this month (October) has been cocupied by Mrs. Carrie E. S. Twing of Westfield, who possesses a remarkable power of interesting her audiences, and giving them a knowledge of something brighter in this life to live for than is to be found in its ordinary routine. Her control gives such wonderful tests of spirit-power that even unbelievers who came in to laugh were obliged to acknowledge there was something of doing a great deal of good.—The News. tember last resulted in the formation of the

more in Spiritualism than they had thought. Our meetings under her speaking were well attended; the last one became so crowded that tables were brought in, and utilized for seats,

tables were brought in, and utilized for santa, while many people were left standing. In a happy moment the speaker remarked: I am sorry for you who have to stand, but I have to stand too, so we make a standing committee, while as you see some are willing to be put on the table for future consideration.'

A reception was tendered Mrs. Twing while here, and after a literary and musical programme had been given, a beautiful basket of flowers was presented to her, with many warm thanks for the good work done here. In her touching response she alluded to the shortness of life and the dissolution that must come to all, saying that when her time came to go she would return to us, and that we might know for a certainty it was her she would come holding such a basket of flowers."

California.

SAN FRANCISCO.-Frank Perkins writes: The message delivered by Spirit John Pierpont at the close of the last season of the Free Circle, and printed in The Banner of Sept. 26th, will be readily recognized by those contemporary with him when on the material side temporary with him when on the material side of life; the same dispassionate, patient, earnest bearing and spirit of kindness manifest in the missive is a reflex of the man when on the earth-plane. He met and contended with the adversary of men of his time; his armor was Justice, his weapon Truth—subordinate to those he made all his affairs in this life; a century hence the history of his connection as pastor with Hollis-street Church will seem more like romance than reality. In all things worldpastor with Hollis-street Church will seem more like romance than reality. In all things worldly that church and society were the most powerful and popular in Boston, and he its most talented pastor. His pulpit exhortations were in advance of the time and prophetic, as the truth of the present is giving utterance to. But for his conscientious equity, where giant wrong overruled the right, he might not have been remembered by the present generation. He was one of the earliest advocates of total abstinence—from tasting or handling as a bevabstinence—from tasting or handling as a beverage all things that intoxicated; taking the position in his addresses that they were deerage all things that intoxicated; taking the position in his addresses that they were destructive of the health and happiness of men. Prominent among his parishioners were dealers, wholesale and retail, in all the intoxicants then known to the traffic, and they ordered him to discontinue all mention of the subject in his Sunday sermons. He refused, and the Christian fury visited upon a pastor as experienced by John Pierpont has no parallel in church history in the latter half of the nineteenth century. Every approach, legal and illegal, that might favor his destruction was taken possession of by his enemies; the tide of persecution against him was a golden flood, and lavishly used in the employment of most eminent counsel against him. The effort was two-sided, and in the attempt to destroy him they were themselves destroyed.

The writer of this was a resident of Boston when this drama in real life of wealth and influence against principle was enacted, and remembers arong the training metals and remembers arong the parallel and remembers arong the training metals and remembers arong the training metals and remembers arong the training metals and remembers arong the parallel and remembers are the services of the surface of the provision of the surface of th

ence against principle was enacted, and remembers, among the various methods resorted to, the circulation of a printed handbill addressing their pastor as Mr. Beer-Pint, exhibiting the highest degree of ridiculous logic and the lower logic of convenience.

highest degree of ridiculous logic and the lower level of scurrility.

Prominent on the page of history, and valuable above all price in a moral point of view, is his candid appeal to sound judgment, good understanding and true faith sixty years ago, then rejected, now accepted by the great majority. Nothing but the attributes of truth, patience and sincerity can produce what he sought to accomplish: the elevation of his kind; and in his defense against persecution, not a syllable of invective is recorded against kind; and in his defense against persecution, not a syllable of invective is recorded against him. It is no marvel that such a nature should hold its place on the ascending way of progressive life. Concurring in the evidence that he joins the realms material and spiritual in his present labors of love, it is easy to imagine the host in transit that are passing the space of his review. When in our minds we install Spirit John Pierpont as counsellor and guide to the throng that need instruction, we assume nothing short of truth. nothing short of truth.

Order is first in the code of eternal laws; ex-

Order is first in the code of eternal laws; executive abilities, in gradation, follow next and naturally install our spirit friend a High Priest in the immaterial forces that rule the visible and invisible universe. The efforts are made on our behalf and in the ratio of our consciousness in this respect; we should feel under obligation to render in return what we are able, gratitude for the service there, and renewed activity in the Cause here; such conditions would strengthen the hands of him who, for the present, defers the fairly-earned right to a higher sphere, choosing rather to remain at the portal and break to us here the bread of life from across the way."

Michigan.

GRAND RAPIDS. -Effic F. Josselyn writes: The Progressive Spiritualist Society has just closed a most successful month with Edgar W. Emerson. The hall was seemingly well filled at the beginning, but each meeting the attendance increased until at last standing-room was not to be had, and many went away. The tests were of the most pleasing and satisfying char-acter, and have done a world of good in awak-ening interest.

ening interest.

There happened to be a cousin of U. S. Grant in the audience, and he came with his greeting to the people. Nearly every name was recognized. The work of this grand instrument for spirit communication was so satisfactory that the management will secure his service as soon as engagements will permit. The press during this engagement failed to report the meetings, but did not forget to report even the jangles of other societies and conventions then in session in this city. It is quite well understood that other societies and conventions then in session in this city. It is quite well understood that several of the officials of these papers know that Spiritualism is a truth. If the time ever arrives when all who possess it shall become brave enough to act up to that truth, what an overturning there will be.

Mrs. Colby-Luther speaks for us during Nowember."

vember.'

IONIA .- Mrs. W. H. Bentley, Sec'y, writes: "We had a very good meeting Oct. 18th. Hon. L. V. Moulton gave two good lectures; he is a grand speaker, and always arouses people to

Ohio.

KENT.-G. F. Lewis, Corresponding Secretary, writes: "'The United Spiritualists of Ohio' have been chartered under the laws

Ohio' have been chartered under the laws of the State authorizing religious corporations, Oct. 16th, 1891, ('for the promotion of a spiritual religion, a spiritual philosophy and a spiritual science based upon the inspiration and phenomena of Modern Spiritualism; and to found charitable and benevolent institutions and institutions of learning.')

To carry forward this work of the angels, a number of the oldest and most earnest Spiritualists have combined, and chosen one of the most desirable locations in the State, with unsurpassed railroad accommodations, in a section of the Western Reserve, second to none for intelligence and religious culture; it is in a mild, healthy climate, where all grains, fruits, water and needful things produced in the temperate zones are abundant and cheap. For Constitution and other information address with stamp as above."

Minnesota.

Spirit Manifestations in Ohio. to the Editor of the Banner of Light:

We have been having some wonderful manifestations of spiritual power during the past

festations of spiritual power during the past two weeks at my house. We held three different circles composed of undeveloped mediums, but of strong mediumistic powers. All these scances were highly interesting, proving that grand results may be obtained when the conditions are favorable, and the mediums honest. I can vouch for the correctness of what I state, as I was present.

The circle was composed of three members of my own family, and a family of five others. The phases were trumpet, musical and materialization. For good reasons, the principal mediums, the young lady and gentleman, do not wish their names mentioned; they are churchmembers, and of high standing in society. They have never been known as Spiritualists, though they believe Spiritualism to be true. We formed our circles with the room partially dark. It was a beautiful moonlight night, and the light shone very clearly through four windows. We placed a small table in the center of the circle, and upon it a large autoharp, and a music box and trumpet on the floor by the side. We placed a small table in the center of the circle, and upon it a large autoharp, and a music box and trumpet on the floor by the side of the table. After the circle was opened the music box lid was raised, and the instrument wound up and started to play by spirits; it was moved around the circle, and played at intervals during the evening. The trumpet was moved around the room, its motions keeping time to the music. When the music box ceased the autoharp played several tunes called for. It was then taken by spirits from the table, and placed on the lap of each member of the circle, played sweet music, and returned to the taand placed on the lap of each member of the cir-cle, played sweet music, and returned to the ta-ble; then the table and autoharp were pushed outside of the circle. After this the trumpet rose to the ceiling, and then passed around, touching each one on the head. We could see the trum-pet as it moved about, as well as the faces of the company. A hand was also seen holding the trumpet.

the trumpet.
The first to speak through the trumpet was
"Whitefeather," the Indian control, who
always comes with great power. He was followed by friends and relatives of the sitters, who came in their own characteristic ways, and were fully recognized. Forms were also fully materialized, and moved around the circle and touched each individual; one gentleman's hands were shaken by a spirit. The physical manifestations were very strong. The mediums were lifted in their chairs, and many other feats performed. The circle continued until two o'clock in the morning.

Other séances were held more wonderful, if

until two o'clock in the morning.

Other séances were held more wonderful, if possible, than the one above described. Various musical instruments were played upon; paper and pencil were placed on the table, and messages written and delivered by spirit hands to those for whom they were intended. A beautiful fern, resembling such as are grown in California, fresh and green, was placed by our spirit-friends on the table, also a spray of rose leaves. I have attended many séances, but the manifestations at these excelled all I had previously witnessed.

Dayton, O. GEO. B. DENNY.

For a disordered Liver try BEECHAM'S PILLS.

In Memoriam.

Fo the Editor of the Banner of Light:

Mr. Jesse Battershall, 56 North Fourth street, this

city, passed from earth scenes to the interior life, Satarday evening, the 24th inst.

urday evening, the 24th inst.

Mr. Battershali was one of Troy's oldest and most respected citizens. He had reached the ripe age of eighty four years, and the world has been made better from his having lived in it. His memory and life will be revered by all who knew him. He was a man beloved by everybody who formed his acquaintance. I think I never met a man with more exalted character and even disposition than our ascended brother—Mr. Battershall.

To do good was the great aim of his life. He always greeted every one with a kind word. If his friends were disturbed or ruffled by surrounding conditions, he would advise and counsel peace and harmony.

ditions, he would aurise and someony.

He has been a decided Spiritualist for twenty five years past; was thoroughly schooled in its philosophy and teaching, and has been a reader and subscriber of THE BANNER for many years. A noble soul has gone to his reward.

W. H. VOSBURGH, Magnetic Physician.

W. H. VOSBURGH, Magnetic Physician. Troy, N. Y., Oct. 30th, 1801.

EVERY OTHER
Should Have It in The House.

Dropped on Sugar, Children Love to take Johnson's Anodyne Liniment for Croup, Colds, Sore Phroat, Touslitts, Colte, Cramps and Pans, Le-lieves Summer Complaints, Cuts, Bruises like magic. THINK OF IT.

In use over 40 YEARS in one family.

Der. I. S. JOHNSON & CO.—It is sixty years since I first learned of your Johnson's ANONYM LINHENT; for more than forly years I have used it in my family. I regard it as one of the best and safest family remedies that can be found, used internal or external, in all cases. O. H. INGALLS, Deacon and Baptist Church, Bangor, Ma.

Every Sufferer From Rheumalism, Sci.—Trom Rheumalism, in use over 40 YEAR5 in one family

DISTRESSING EVENT.

What Might Happen at Any Time.

Mrs. A. fell to the floor after a social gathering, prostrated by nervous weakness and exhaustion. There are thousands who feel just ready to drop from nervous weakness. It is what makes so many nervous, tired, languid, without energy or ambition. They have headache, stomach trouble, kidney and liver complaints, constipated bowels, palpitation, poor blood, etc., which are caused by weakened nerves and nervous prostration.

If they would use Dr. Greene's Nervura, the great nerve and blood invigorator, all these distressing troubles will immediately disappear. Especially should, ladies use it who have female weakness and debility. Purely vegetable and harmless. Druggists sell it, \$1.00.



'I had terrible headaches for 30 years. They got so bad I felt that I should go insane, and made my husband promise not to put me in an asylum. I took Dr. Greene's Nervura, and now have no headache, sleep and eat well, am not nervous, my kidneys are healthy and blood pure. I was saved from that terrible fate, insanity or prostration, by this wonderful remedy, Dr. Greene's Nervura.

MRS. JENNIE ANTHONY, 21 W. Green St., Lynn, Mass."

Dr. Greene, the successful specialist N. B. 🔊 in curing all forms of nervous and chronic diseases, 34 Temple Place, Boston, Mass., can be consulted free, personally, or by letter. Call on or write him about your case, or send for symptom blank to fill out, and a letter fully explaining your disease giving advice, etc., will be returned free.

EMERSO

(ESTABLISHED 1849.) FINEST TONE BEST WORK AND MATERIAL Over 40 Years Before the Public.

60,000 SOLD AND 60,000



PRICES MODERATE. **TERMS** REASONABLE. ILLUSTRATED CATALOGUE FREE

These instruments are Brilliant and musical, the tone possessing that rare sympathetic quality which be tone possessing that rare sympathetic quality which be to be substituted by skilled work up, they are extremely ducable and keep there or ignal fallows of lone. Do not fail to unvestigate the merits of this Piano before purchasing. It will repay you.

EMERSON PIANO CO., 174 TREMONT ST., BOSTON, MASS 92 FIFTH AVE., NEW YORK, N. Y.

THE CARRIER DOVE. A Monthly Journal

devoted to Spiritualism and Reform. Edited by MRS. J. SCHLESINGER. DR. L. SCHLESINGER and MRS. J. SCHLESINGER, Publishers. Terms: \$2.50 per year; single copies, 25 cents. Address all communications to THE CARRIER DOVE, 121 Eighth street. San Francisco. Cal. CPHINX. Anti-Materialistische Monatsschrift of für die wissenschaftliche Untersuchung der "mys-tischen" und "magischen" Thatsachen, mit Beiträgen von Carl du Prel. Alf. Russ. Wallace, der Professoren Barreit und

Coues, mehrerer Brahminen u. s. w., herausgegeben von Dr Hübbe-Schleiden. Subscription: \$1.75 for six months, \$3.50 per annum. - Address COLBY & RICH, 9 Bosworth street, Boston, Mass. THE BETTER WAY. A Large Forty-Eight Column Journal, published at Cincinnati, O., every Sat

urday, at \$1.00 per year, in advance. Advertising Rates are reasonable, and will be furnished on application. Specimen copies FREE to any part of the world. THE WAY PUBLISHING CO., Cincinnati, O.

THE SOWER. A Monthly Magazine, the Mediums True Friend. Devoted to the interest of Mediumship, Spiritualism, Liberalism and Nationalism. 81.00 per annum. Address BLISS & BUROSE, 222½ Fifth street, Detroit, Mich.

THE BOSTON INVESTIGATOR, the oldest reform journal in publication. Price, \$3.00 a year, \$1.50 for six months, 8 cents per single copy. Address J. P. MEN. DUM. Investigator Office, Palco Memorals, Roston, Mass.

MAGEE'S EMULSION WITH OF COD Extract of Malt, and Compound Syrup of

Hypophosphites, (Lime and Soda,) PULMONARY DISEASES, COUGHS, COLDS,

BRONCHITIS, DYSPEPSIA, SCROFULA AND GENERAL DEBILITY.

Very easy to take. Does not produce Nausea, and is easily assimilated. Thousands of Physicians are prescribing it in their regular practice and many assert that it is

THE BEST EMULSION IN THE MARKET. Ask your Druggist for it MAGEE EMULSION CO., Manf'rs, LAWRENCE, MASS, AND TAKE NO OTHER. MAGEE



Is unequalled for house, barn, factory or out-buildings, and costs half the price of shingles, tin or iron.
It is ready for use, and easily applied by any one.
Write at once for estimate and catalogue.

FOR SHED OR HENHOUSE of singles, in flow, and easily applied by any one.

setimate and catalogue.

Send stamp for sample and state size of roof, and mention BANNER of Light.

Indiana Paint and Roofing Co., 42 West Broadway, New York.

AND STEREOPTICONS
afford the best and chaspest means of object teaching for
Colleges, Schools, and Sundry Schools. Our assortment of Views, illustrating Ant, Schrools, Herrory, Rendassument and Parlor Entertainment, etc., nothing can be HILL ! MCALLISTER, Manual Street, Now York

Mrs. William H. Allen, 464 Washington Street, Providence, R. I.,
WILL hold Scances for Spirit Materialization, at the solicitation of many friends, Sunday evenings, commencing Nov. 1st, and Tuesday and Friday evenings at 7% o'clock;
also on the afternoons of the third Thursday in each month.
Oct. 31.

"THE NEW METHOD" for good health curse all chronic diseases.

Roy. A. Albro, D.D., Utics, N. Y., writes; "One of the greatest boon to to mankind in modern days." Infinitely better than the Hall System. Half the price. Send for testimonials.

HEALTH SUPPLIES CO., 710 BROADWAY, N. Y. 8.

CONSUMPTION

Pneumonia Ointment. Positive Cure for PNEUMONIA and all Local Inflammations

DREPARED expressly for DR. J. A. SHELHA-I MERE by a reliable Chemist. This Ointment contains all the essential properties of my La Grippe Specific, and is warranted to accomplish all it claims with the patient if faithfully used according to directions, which, with indicated diseases, and list of testimonials, accompany each box. By being reduced to this available form, I can sell my Pneumonia Specific at 25 cents per box postage free. Also enough ingredients will be sent by mail to make are or six bottles, sumicient for one month's treatment, on receipt of \$2.00 per package, for the following diseases: Dyapepsia, Liver and Kidney Trouble, Diabetes, Liver Complaint, Stone and Gravel, and all Nervous and Lung Troubles. Also Spring Bitters.

J. A. SHELHAMER, Magnetic Healer, May 2.-1 8% Bosworth Street, Boston, Mass.

BANNER OF LIGHT: Spiritual Philosophy.

ISSUED WEEKLY At 9 Besworth Street (formerly Montgomery Place), Corner Province Street, Boston, Mass. COLBY & RICH. Publishers and Proprietors.

ISAAO B. RYOH. BUSINESS MAWAGER,
LUTHER COLBY EDITOR,
JOHN W. DAY ASSISTANT EDITOR,
Aided by a large corps of able writers,

THE BANNER is a first class Family Newspaper of Hight PAGES—containing FORTY COLUMNS OF INTERESTING AND INSTRUCTIVE BRADING—culuracing INSTRUCTIVE HEADING—columning
A LITERARY DEPARTMENT;
REPORTS OF SPIRITUAL LECTURES,
ORIGINAL ESSAYS—Spiritual, Philosophical and Scien-

EDITORIAL DEPARTMENT, which treats upon spiritual and secular events,
SPIRIT-MESSAGE DEPARTMENT,
REPORTS OF SPIRITUAL PHENOMENA, and
CONTRIBUTIONS by the most talented writers in the

TERMS OF SUBSCRIPTION, IN ADVANCE:

Postage Free. Specimen copies sent free.

SPECIAL NOTICE.

In remitting by mail, a Post-Office Money Order on Boston, or a Drait on a Bank or Banking House in Boston or New York City, payable to the order of Oclary & Rich, is preferably to Bank Notes. Our pairons can remit the fractional past of a dollar in postage stamps—ones and twos preferred.

ADVERTISEMENTS published at twenty-five cents per line, with discounts for space and time. Subscriptions discontinued at the expiration of the time paid for. paid for.

"The When the post-office address of The Banner is to be changed, our patrons should give us two weeks' previous nutice, and be careful to give in full their present as well as future address.

COLBY & RICH Publish and keep for sale at Wholesale and Retail a com-plete assortment of

Spiritual, Progressive, Refermatory, and Miscellaneous Books, as per Cata-logue, which Catalogue will be

sent to any address free. Any book published in England or America, not out of print, will be sent by mail or express.

Publishers who insert the above Prospecius in their respective fewrnals, and call attention to it editorially, will be entitled to a copy of the BANNER OF LIGHT one year, provided a marked copy of the paper containing it is forwarded to this office.

AGENTS.

The following named persons keep for sale the Banner of Light, and either carry in stock or will order the Spiritual and Reformatory Works which are published and for sale by COLBY & RICH:

New York, N. W.—BRENTANO BROS., No. 5 Union Square; (Branch Stores, 1015 Pennsylvania Avenue, Washington, D. C., and 204 Wabasu Avenue, Chicago, Ill.;) The office of Truth-Seeler, 22 Clinton Place.

Philadelphia, Pa.—J. H. RHODES, M. D., 722 Spring Garden street; at Academy Hall, 810 Spring Garden street; and at all the Spiritual meetings.

Pittaburgh, Pa.—J. H. LOHMEYER, 4 John street.
Cleveland, O.—THOMAS LEES, 142 Outario street.

Cleveland, O.-THOMAS LEES, 142 Ontario street San Francisco, Cal.-J. K. COOPER, 746 Market street.

Chicago, III.-CHAS. MACDONALD & CO., 55 Washigton street; THE POST OFFICE NEWS CO., 101 Adams Troy, N. Y.-W. H. VOSBURGH, 609 River street. Brattleboro', Vt.-E. J. CARPENTER, 2 Market Block Providence, R. I.-WM. FOSTER, JR., 50 Battey st.

Detroit, Mich.—AUGUSTUS DAY, 73 State street.
Rochester, N. Y.—ALFRED JACKSON, Arcade Book
ore; WILLIAMSON & HIGBEE, 62 West Main street.
Springfield, Mass.—JAS. LEWIS, 63 Pynchon street. Hartford, Ct.—E. M. SILL, 89 Trumbull street.

Lily Dale, N. Y.—G. F. LEWIS, Publisher of the Day Washington, D. C.-The Roberts Bookstore, D. MUN-CEY, Proprietor, 1010 Seventh street, above New York Ave. Milwaukee, Wis.-OTTO A. SEVERANCE. 135 6th st.

St. Louis, Mo.-E. T. JETT, 802 Olive street. Memphis, Tenn.-JOHN LANG, 221 Main street. Denver, Col.-G. D. HENCK, 1624 Curtis street. Grand Rapids, Mich.—MR. DAVIDSON, corner of carl street and the Arcado. Australian Book Depot.—CHAS. H. BAMFORD, 87 Little Collins street, East Melbourne, Australia.

THIS PAPER may be found on file at GEO. P. ROWELL 10 Spruce street), where advertising contracts may be made for it in New York.



PURE TONE, ELEGANT DESIGNS, SUPERIOR WORKMANSHIP CREAT DURABILITY.

SOLD ON EASY TERMS. Old instruments taken in exchange. Write for catalogue and full information. VOSE & SONS PIANO CO.,

170 Tremont St., Boston, Mass. A LCYONE is a Journal devoted to the spread of the Photonena and Philosophy of Spiritualism.

A of the Phenomena and Philosophy of Spiritualism, without theological controversy. Sent two months to any person who will enclose 15 cents in stamps with his order. STAR PUBLISHING OO., 23 Sherman street, Springfield, Mass. H. A. Budington, Editor. Subscription, \$1.00 a year. The Weekly Discourse;

Containing the Spiritual Sermons by the guides of

MRS. CORA L. V. RICHMOND. VOLUME VI

VOLUME VI.

No. 1—THE TRUE SPIRITUAL EASTER.
No. 2—FROM THE YEAR 1991 TO THE YEAR 1901; What
Events are Likely to Occur?
No. 3—A TRIAL FOR HERESY.
No. 4—LEGISLATION AND MEDIUMSHIP.
No. 5—THE COMING CHRIST.
No. 6—THE SPIRITUAL TRUMPET CALL.
No. 7—THE GIFTS OF THE GODS: What Are They?
No. 8—THE WONDER-WORKERS IN THE WORLD.
No. 9—THK GREATEST NEED OF THE NINETEENT#
CENTURY.

CENTURY.
No. 10-80UL CULTURE.
No. 11-A PERFECT DAY.
No. 12-80UL, SPIRIT, MIND AND BODY.
No. 13-WHAT 18 GOD?
No. 13-WHAT 18 GOD?
No. 14-OUR RESPONSIBILITIES TO ONH ANOTHER.
No. 15-CHRIST AND SOCRATES.

Price 5 cents each.
Single copies of any numbers of Volumes I, and II, will also be supplied at 5 cents each.

Also The Weekly Discourse, containing fifty two numbers n each volume, handsomely bound in Half Roan, Gold Ruled. Ruled. VOL. I., \$3.00. VOL. II., \$5.00. VOL. III., \$3.00. For sale by COLBY & RICH.

SENT FREE. RULES TO BE OBSERVED WHEN PORKING

SPIRITUAL CIRCLES. BY EMMA HARDINGE BRITTEN.

Comprehensive and clear directions for forming and conducting circles of investigation are here presented by an able, experienced and reliable author.

This little book also contains a Catalogue of Bears published and for sale by OOLBY & RIOH.

Bent free on application to OOLBY & BIOH.

faithfully used according to directions, which, with indicated diseases, and list of testimonials, accompany each box. By being reduced to this available form, I can sell my Pneumonia Specific at 25 cents per box, postage free.

Also enough ingredients will be sent by mail to make five or six bottles, sumdetent for one month's treatment, on receipt of 2.00 per package, for the following diseases: Dyspepsia, Liver and Kidney Trouble, Diabetes, Liver Complaint, Stone and Gravel, and all Nervous and Lung Troubles, Also Spring Bitters.

J. A. SHELHAMER, Magnetic Healer,
May 2.—† Sy Bosworth Street, Hoston, Mass.

MRS. B. F. SMITH, TRANCE MEDIUM,
MRS. B. F. SMITH, TRANCE MEDIUM,
Noted the selling is daily, Fridays, Saturdays and Sundays excepted, at Vernon Cottage, Grescent Beach, Reverse, Mass.

Terms, \$1.00. Hours, from 9.2. M. to 8 F. M. tr Oct. II.

For sale by COLBY & RICH.

South Friedrich Treatment on the process of the control of the

BANNER OF LIGHT BOOKSTORE.

SPECIAL NOTICE.

Getby & Rich, Publishers and Bockseifers, © Besworth Street (formerly Mentgemery Place), ecoracy of Previace Street, Besteen, Mass. Reep for sale a complete assertment of Spiritual, Progressive, Refermatery and Miscellaceous Becks, at Wholesale and Retail.

News Cash.—Orders for Books, to be sent by Express, must be accompanied by all or at least half cash. When the money forwarded is not sufficient to fill the order, the balance must be paid C.O.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 commistion respectfully declined. Any Book published in England or America (not out of print) will be sent by mail or express.

Subscriptions to the Banner of Light 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 isguing the order, which is 5 cents for any sum under \$5.00. This is the safest method to remit orders.

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

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

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

Banner of Pight.

BOSTON, SATURDAY, NOVEMBER 7, 1891.

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

PUBLICATION OFFICE AND BOOKSTORE. No. 9 Bosworth Street, corner Province Street, (Lower Floor.)

WHOLESALE AND RETAIL AGENTS: THE NEW ENGLAND NEWS COMPANY,

14 Franklin Street, Boston THE AMERICAN NEWS COMPANY, 89 and 41 Chambers Street, New York.

> COLBY & RICH, PUBLISHERS AND PROPRIETORS.

ISAAO B. BICH......BUSINESS MANAGER. LUTHER COLBY......EDITOR.

JOHN W. DAY......ASSISTANT EDITOR.

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

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

"Prepare Ye the Way."

We shall place before our readers next week a verbatim report of an inspirational lecture bearing the above title, delivered by MRS. NELLIE J. T. BRIGHAM, before the First National Society of Spiritualists in Grand Army Hall, Washington, D. C., Sunday evening, Oct. 25th.

An Old Timer Revived.

Reading over again a series of lectures delivered at Auburn, N. Y., in April, 1851, by John Bovee Dods, on "The Rationale of the So-Called Spirit Manifestations" (and repeated occasionally for the ensuing eighteen months according to the invitations to do so), a Spiritualist is struck with the effort constantly put forth by the speaker to maintain what he is pleased to term the middle ground on the subject between believers and skeptics in the spirit manifestations.

In his preface Mr. Docs says he had concluded to prepare a work devoted exclusively to the exposition of "the instincts of man as connected with the involuntary powers of his mind," which he thought had been entirely overlooked as a branch of mental philosophy. But in view of the publication of Judge Edmonds's book, and the more imposing attitude which the doctrine was gradually assuming before the public, he concluded to publish his lectures as he delivered them, maintaining that the leading idea involved was in accordance with nature and truth.

The second lecture in the book undertakes the task of showing how involuntary rapping is produced, and argues the force of habit in that direction. He holds that the involuntary nerves are electrically charged more than the voluntary, which is the cause of electro-magnetic sounds being given off; and that mediums produce sounds in this manner. The force of this involuntary habit is considered, as well as involuntary motion in general, his historical illustrations being profuse; and he then sweepingly concludes that "the spiritrapping mania is from the same origin as all other involuntary motions."

He next considers the instincts of man and the involuntary powers of his mind, and undertakes to explain the intelligence connected with spirit manifestations, which he asserts is from involuntary power of instinct, the medium possessing no will in writing. To this socalled explanatory part of the subjects he devotes three consecutive lectures, but his explanation happens to be something that does not explain; in fact, it needs an explanation of its own. He lays it down that mesmerism, psychology and catalepsy all alike rouse instinct into action, and that in one of these states mediums must be.

Man, he argues, is capable of double consciousness; if not, he cannot comprehend where spirits get the power to communicate. He offers positive proof that man has instinct and intuition in the back brain, and asserts that mesmerism establishes it. The involuntary power never reasons, but knows. Through. this God has inspired men. It is by instinct that the medium writes. While conceding that mesmerism and psychology are useful in their place, he says they are not needed to make a new revelation of moral truth. He refuses to admit that the Bible can be superseded by a new revelation of moral truth. Improvements may be made in the arts and sciences, but not in moral truth. The globe, he says, contains more of natural science than man can learn, while the Bible contains more of moral revelation transcends all others; he is the First and the Last.

Finally Mr. Dods goes into a notice of Judge "Spiritualism," and enters upon a consideration of the communications. This is perhaps as interesting as any part of the lecture, for it is here that the writer gets down to personalities and to business.

Notwithstanding the ability displayed by Mr. Dods in the lectures above referred to, and the eagerness with which the opponents it is his "profound conviction" that in Spiritof Spiritualism accepted his explanation, it ualism, "as purporting to be a revelation of T. Ripley, et al., on our fifth page.

saw its weakness when brought face to face with the facts, and was compelled by them to submit to the inevitable, as thousands had before that day, and have since. His daughter, Miss Jennie Dods, became an excellent medium, and through her instrumentality the workers beyond the vail convinced Mr. Dods of the truths of Spiritualism. He then wrote and labored as eloquently and earnestly in favor of it as he had before written against it, and brought many to see the light that had so auspiciously dawned upon his own path.

An Anti-Vaccination League.

It is proposed-we understand-to organize an "American Anti-Vaccination League," for the following purposes: to disseminate information concerning the various questions involved by vaccination; to abolish compulsory vaccination laws; to aid those who are oppressed by the compulsory laws, but are unable to defend themselves; to provide for the organization of branch societies in each State and Territory of the Union; and to establish a central office and provide the necessary funds and means to attain these ends.

In 1889 the inglish government appointed a commission to inquire into the subject of vaccination. Thee annual reports have now been presented, accompanied by the minutes of evidence and appendices. The evidence thus presented and made available shows that the history of the practice of vaccination demonstrates that the practice is founded on an empirical, and not on a scientific basis. It shows that there has never been any agreement among the leading advocates of the practice from the first, either as to the best methods of application, the age of the patient, or the number of times or manner of application, in performing the operation.

It also shows that there is not and has not been any general agreement among them in regard to the best virus to use. It shows that there is no way to distinguish "pure," or good, virus from "spurious," or dangerous virus. It shows that the evidence in support of vaccination is all of it practically of a negative and indirect character. It shows that the evidence of the inefficacy of vaccination to protect against smallpox is positive and direct.

It further shows that the percentage of mortality in smallpox cases is now almost the same as the percentage of mortality long before the introduction of vaccination. It shows, worse than all, that vaccination is liable to generate or give rise to many severe and even fatal forms of disease. It shows that hundreds of people have been maimed, crippled, and made life-long invalids from the direct and the remote effects of vaccination. And it finally shows that the mortality records prove that large numbers of young children die every year from the direct and immediate effects of vaccination.

Could a more crushing arraignment be made of a method of cure that is wholly empirical, and can make no conclusive claim to a scientific basis? Here is the carefully-sifted evidence of a competent body of investigators collected in the course of a patient study of three years. It is both intelligent and thorough, and really leaves nothing to be said on behalf of a practice made compulsory by law, that is neither more nor less than the systematic poisoning of helpless men, women and children by the hypodermic injection of a virus that corrupts and kills (in many cases) whether it be called "pure" or "spurious." Is it not high time, in the face and eyes of the boasted intelligence of this present age, to put an end to a legal tyranny that, in the interest of a body of medical practitioners only, lays its ruthless hand on the health and even on the lives of an entire population? We seriously think it is.

With a direct view, therefore, to the furtherance of a purpose containing so much common sense as well as common humanity, THE BAN-NFR hereby announces that its columns are nergone who fael write intelligently on a subject of such vital importance, and who are able to impart information on it in discussing it, either from personal observation or experience. Any and all persons, also, who are disposed to unite with others in advancing a work of such importance to the entire community of which they form a part, are earnestly invited to address for further information respecting the general plan of procedure, H. Hitchcock, M. D., 19 Broadway, New York Citv.

Silent Truth vs. Verbose Pomposity.

Mr. Percy Chittenden of Cambridge, Mass. writes a column communication to the editor of the Christian Union in reference to the latter's expression of his opinion on Spiritualism, published in the issue of Sept. 19th, in which the editor was pleased to say it was "his deliberate opinion that there is nothing in it," and that "all the evidence points to the conclusion that the so called communications afforded by professional mediums are tricks of legerdemain." And the editor undertook to support his opinion by citing the investigations of the Seybert Commission as an example of "a really adequate investigation by candid men," on whose authority it would be well to rely, assuming that it is not "every individual man's duty to investigate for himself."

The correspondent named pointedly asked the editor of the Christian Union if he does not know "that the most confirmed Spiritualists have been convinced by phenomena occurring in their own families, or that of their friends, in the presence of unpaid and non-professional mediums." He further asks if it is not "just possible that the Seybert Commission may be truly compared with that other French Commission which investigated hypnotism and pro-nounced it all humbug." "This is a scientific age," remarks the correspondent, "which requires evidence first-hand, even of spiritual things." The only question now is, whether there is sufficient evidence of spirit-return or

To this wholly candid and calm communication the editor of the Christian Union solemnly answers, that he has not said there is nothing in hypnotism, nor that there is nothing in the transactions of the Society for Psychical truth than man has yet practiced. Christ's Research; but that there is nothing in Spiritualism as represented by professional mediums: that "such mediums have done nothing which cannot be done by legerdemain." But he Edmonds's and Dr. Dexter's book entitled adds, "even if these phenomena should point to the intervention of spirit-existences from another world, nothing thus far occurring or likely to occur affords any indication by which we can judge of the moral character of these spirit existences, or whether they are worthy of credence or no." Therefore he goes even beyond his former assertion, and declares that

soon falled to suit even Mr. Dods himself; he | religious truth, there is nothing worth serious consideration of serious-minded men.

And so he supposes that settles it. It may for himself, but how "profound" must be his personal interest in "religious truth" to thus discard, despise and denounce phenomena by which it is not only established, but extended. The trouble evidently is that Spiritualism does not furnish the desired opportunity for a minister to magnify his office.

Of Course it Follows.

When the bar association of the United States held their recent meeting in Boston, one of the problems arising out of the changing relations of the Indians to the government and people of the country was seriously discussed, it being obvious that when the nation adopted as a policy the allotment of lands in severalty to the Indians, there must be the addition of a definite landed proprietorship sisted that it was an anomaly which could divested of all right of remedy in the courts of the country in civil action.

The bar association accordingly appointed a committee of three lawyers, from Boston, New York and St. Louis, to wait upon the President and urge upon him to recommend to Congress in his next message some legislative action in the matter. It has recently discharged that duty. It advocated either the enactment of a separate code of laws for the Indians, or their inclusion within the existing laws of the United States, so that they could sue and be sued just like citizens of the United States.

The President's earnest attention was at once engaged, the importance of the question being readily understood. He gave the committee to understand that it should receive from him the consideration which it merited and which the high character of their association demanded.

While, as is well known, THE BANNER has the gravest doubts as to the justice and practicability of this "land in severalty" plan, which it regards as a sort of "hot-house" "forcing' scheme to bring the Indian to civic maturity at a bound-rejecting the lesson of past times that such changes to be useful must be the result of gradual growth—yet where this policy has been put in operation it must be admitted to be only right and just that all legal rights accompanying and belonging to individual proprietorship should be granted the Indians by the same act and as the necessary consequence of it. It is bad enough to turn the poor, unskilled Indían out to starve upon lands on which nobody can make a living, without refusing him even the common rights of an individual land-owner also.

The Era of Chance-Taking.

Now comes another financial shock: a great and trusted banking-house of Boston has just gone down with a crash, the cause of its ruin being-if common report is true-a tendency to undue speculation in the funds on the part of those primarily responsible in the premises.

A desire to "get something for nothing' seems at the present time to have taken possession of people throughout the world. In Washington, where this modern disposition to gamble, scramble and risk, in its many forms, was severely reprobated by two of the speakers who delivered addresses before the recent Ecumenical Methodist Council.

These speakers in that assembly alleged that no evil of our times is so widespread, so rapid in its development, so colossal in its proportions, and so prophetic of ruin to personal, social, and national character and morals wherever it is indulged. It is corrupting leaven. It is a contaminating leprosy, very dangerous to the well-being and civilization of our times. This principle applies as broadly and strongly to the successful, hazardous plunger in stocks and shares, who seeks to sanctify his speculative audacity by liberally contributing to days thereafter. church funds, as it does to the unsuccessful and bankrupt victim of his own rashness. who is held up before society as an embodiment of folly and crime.

One of the worst forms of gambling, it was said-gambling practiced on a colossal scale, and "gambling indulged in by not a few Christian professors"-is the gambling of the stock exchange. While in form and expression it differs from the gambling of the turf and dice. in the manifestation of an ever-grasping, alland the same thing.

Rev. Frank Ballard of England sensibly told the Methodist Ecumenical Conference on the eve of its adjournment that "it would not suffice to prohibit men from doing things on Sunday-they must be told what they could do: vet whenever there was an offer made to open the free libraries to idle workmen there went up a hue and ory against Sabbath breaking." Some libraries and art museums have been open on Sunday with fear and trembling; but no demoralization has followed. To workmen busy all the week the Columbian Fair would be a library of larger growth—a museum more exalting and improving than any that human eyes have eyer looked upon on a Sunday. One indisputable fact like this should countervail all opposing theories born simply of apprehension and mistrust.

New headquarters, consisting of three rooms, furnished throughout, at 525 North Ninth street. Philadelphia, were opened Nov. 1st by the Woman's Progressive Union (Spiritualist). For four years this Society has been worshiping in the homes of the various members, but so rapidly has it grown that a permanent place of meeting has been found necessary, says the Philadelphia Inquirer. The business meetings are held on Wednesday evenings, and at other times the main room is used for lectures and entertainments. The President of the Union is Mrs. Sarah Benner, the Treasurer, Mrs. F. L. Whitman, and the Secretary, Mrs. Annie Haslan.

The recent gigantic failure of the Mayerick Bank of this city has caused great excitement in financial circles. Mr. Evans got out of the way before the crash. He now thinks he was lucky in doing so. We have just had a message from him, wherein he admonishes all honest moneyed men to set their faces against Brokers' Boards. He says they ought to be legally expunged. He further avers that the New York Stock Exchange is controlled by many sharp operators, and that they have plenty of the "same sort" backing them up who are located in the spirit-world! Also that the great financial centres of Europe are managed

Read the business card concerning Mr. Frank

Penny-a-Line Defamation.

An article, headed "Death of a Noted Crank," and contributed by a correspondent to the Charleston, S. C., News and Courier of Oct. 13th, undertakes a description and criticism, or rather a condemnation of the late Henry Kiddle, whose pure and exalted memory all genuine Spiritualists have every reason to revere. The writer unconsciously discloses a bigotry, a narrowness of spirit, and a gloating malignity of temper, which, if they form a real part of his every-day life, might well urge him to seriously inquire if life were worth living. He is pleased to speak of "the deplorable hallucination that wrecked the career of this well-known citizen," of "Kiddle's downfall," and so on, describing him as "an unfortunate man," and of an unsound mind;" and winds up with the following miserably low and pitiful trash even for a space-writer: "No more thorough wreck of a man's life and career could have and certain rights of citizenship. It was in- been made than Spiritualism wrought with poor Kiddle; if he had taken to whiskey he hardly exist, that a property-owner should be | could scarcely have done worse." We should rather say that the writer himself (who is a New York correspondent of the paper above named, and must work off his weekly or semiweekly sensation of some kind) could hardly have made a more naked exposition of the idiotic side of his being if he had been loaded with the beverage he names when he took his delirious pen in his wage-earning hand!

Donation Fund.

To the Liberal Minded .- Funds are wanted in aid of the unfortunate medium, Mrs. MARGARET FOX-KANE, of New York City. We so informed our readers last week. All moneys, more or less, sent to our care will be acknowledged each week under the above heading.

| Scott | Scot

Grand Fair.

THE CHILDREN'S PROGRESSIVE LYCEUM OF BOSTON will hold a grand Fair in Mason & Hamlin Hall, on Tremont street, from Nov. 23d to 28th inclusive. Sales day and evening; a choice entertainment will be presented every evening. Tickets, admitting both day and evening, 25 cents; season tickets, \$1.00. Donations of food or fancy articles are solicited by the management.

Encouraging letters still come to our sanctum from our very best lecturers. Under date of Oct. 22d one says: "Be of good cheer, and don't let the gnats and flies that often buzz about your head annoy you. Always your friend.'

Another dear friend, and true and able worker, writes as follows:

"One by one the old workers are stepping down and out into the Beyond, and soon we shall all be through with the tribulations of earth. But what are my trials compared to yours! You who have stood so bravely at the head and front of the battle, and have borne the Banner of Truth and Light aloft undaunted by the enemy and undismayed by the weakness and folly of professed friends, until now, when the thinking world is fact, this was solemnly recognized recently at | turning toward Spiritualism as the only proof of continued life-you find internal inharmony threatening to destroy all the work of the best years of your earthly existence. I know something of how must feel, knowing, as you do, the truth of both the phenomena and the philosophy of Spiritualism. But amid all this there are many who know and appreci ate your efforts; and sometime, dear friend, you will be fully appreciated by the world at large. May God

> Mr. H. L. Williams of Summerland, Cal. writes to THE BANNER that the price of lots in Summerland will be advanced from thirty single house was built or the discovery of natural gas) to forty dollars each on Nov. 15th. and an additional advance made every thirty

Our thanks are returned to Miss May B. Thorpe, Abington, Mass., and Mrs. Helen Stuart-Richings, for donations of flowers for our Free Circle table.

A Fearful Catastrophe.

London dispatches of the 31st ult. convey the startling intelligence that Japan was visited, Wednesday, Oct. 28th, by a terrible earthquake-passing from east to west-which destroyed the towns of Nagoya, Gifu, devouring, all-consuming covetousness, it is one | Ojaki, and other places of greater or lesser note. All the public buildings, and most of the smaller structures in those places, were thrown down. In Nagoya, one of the finest cities of the empire, fire broke out, and completed the work of destruction.

So sudden was the disaster that with the first rumblings of the earth the people were stricken with panic and were crushed in the ruins of falling buildings. The havor was instantaneous and unprecedented. Ar enormous tract was laid desolate.

In the vicinity of Hiogo many vessels were wrecked. Few portions of Niphon Island escaped the effects of the earthquake. Railroad and other travel was blocked by the débris. Upward of ten thousand people, it is estimated, were either killed by falling structures. drowned by the seething and up-thrown waters, or, wounded and imprisoned in the ruins, starved from lack of food. The event is regarded as one of the most terrible selsmic catastrophes known to the history of Japan-and probably to that of the world.

The famous case of the Board of Visitors of Andover Theological Seminary against Prof. Egbert C. Smyth of that institution for alleged heretical teaching, has practically ended. In June, 1887, the board, after a long trial, voted to expel the professor from his chair on the ground just given, and an appeal was at once taken to the Supreme Court of the Commonwealth, which, on the 28th ult., rendered its decision. According to this decision, the Board of Visitors acted unjustly and illegally in refusing to allow the Board of Trustees to participate in the professor's trial, and consequently that the verdict of the visitors must be set aside. Unless, then, a new trial should be instituted by Prof. Smyth's opponents-a thing which will probably not be done-he can continue to occupy his chair.

THE LYCEUM BANNER for October closes its first volume, and is accompanied by a title page and table of contents; the favor it has met with thus far encourages Mr. Morse to continue its publication another year. Mr. Kitson reaches the end of his story for Lyceum members, and contributes a new page of Lyceum Notes." Aunt Editha is as bright and cheery as ever in "The Golden Group," and those of the "Helpers" and "Puzzlers" are entertaining. Liverpool, Eng., 80 Needham Road,

Dr. W. A. Towne is in town. He says he is the hest healer in the world. He is at "The Aldrich" 98 Berkeley street, Back Bay. He possesses a great amount of magnetic energy. But he is too hypercritical in his speech. If he would only be more reticent, although he is very affable, he would speedlly get rich in his business of healing those who are in need of his magnetic, strengthening powers.

Mrs. Webb's "Magic Tea" is a very wholeome medicine as an alterative. It is composed entirely of herbs, consequently the absence of mineral poisons that generally compose pills recommends it.

Another Case of Persecution.

The case of Mr. Isaac S. Lee of Fort Worth, Tax. though clearly an aggravated one, is by no means different from that of a great many other magnetic healers and Spiritualists in different parts of the country. It is just what all Spiritualists are fighting against in the doctors' combination to legislate a monopoly in experimental ouring. Mr. Lee, as we learn, treats patients hygienically and magnetically. On the 25th of last September he was arrested by a colored deputy sheriff at Guthrie, the capital of Oklahoma, and fined seventeen dollars and a half for "practicing medicine without a diploma." The attorney and magistrate, he says, were at first inclined to hold him over to answer for a criminal violation of the law, but after consultation concluded to impose a fine on him instead, to the amount already named, at the same time informing him that he would be criminally prosecuted if he continued the practice of healing without a diploma.

Mr. Lee says that he can show by actual certificates in his possession that he has cured a doctor of divinity, lawyers, doctors themselves, ladies, merchants, all patients from whom he could not accept money under this tyrannical decision. He was driven to sell the little all he possessed in order to get out of Oklahoma, and when he reached Fort Worth he had but thirty-five cents in his pocket, and he is financially but little better off to-day, and a cripple beside, walking with a crutch. His hopes and plans are all broken up. He was fairly driven into exile for the crime of saving human life. Really, it was because he was a Spiritualist, as any one can see, he having established a course of spiritual meetings at a good hall, which were crowded at session time with interested hearers, anxious to learn about the New Dispensation.

Dr. John A. Smith of Guthrie, in a letter endorsing him in the strongest terms, says there are to his knowledge several persons in that place who practice medicine without registry, and that his is a case of simple persecution. It is time that Spiritualists everywhere rally resolutely to the defense and support of all those who are persecuted by law for no other reason than that they are Spiritualists. The voting power is as mighty as it ever was.

No Such Country on the Earth.

Ours is a surpassingly great country, and comparatively few are they who realize the fact as it stands. We are richer than all the countries of Europe combined in natural resources. In the development of our mineral wealth we have barely scratched the ground. Last year we stood a decrease of nine hundred million bushels of grain as compared with the year before, without perceptibly feeling it; we were rich enough to send seventy millions in gold to Europe within a few months, without causing any financial trouble, and that, too, after Europe had unloaded on us millions of dollars' worth of our stocks because they were the only ones in the world that would command a cash market all through the Barings' failure.

We have added two hundred millions to the capital invested in manufactures, in the ten years from 1880 to 1890, which is an increase of nearly seventy-five per cent. In the same period the value of our manufactured products has gained three and one-third billion dollars; that is to say, we are producing manufactured goods at the rate of \$3,300,000,000 a year more than we were producing a year ago. The increase of capital invested in manufactures from 1880 to 1890 was greater than the entire capital so invested in 1870. In these same ten years the growth of our manufacturing interests was greater than the growth from the settlement of the country up to 1870. And in these ten years we have built seventy-five thousand miles of railroad, which is nearly as much as our total mileage ln 1880.

It cannot be fairly asserted that we have so much as laid the foundations of our future greatness as a nation. The European nations are all really bankrupt, while we are actually paying our debts faster than they become due. The cost of our Iron and steel production is yearly decreasing, while it is yearly increasing in Great Britain. We are, in truth, the only country shone on by the sun whose future is brighter than its past. Great Britain has reached the limit of its greatness.

John H. Smythe, ex-Minister to Liberia, who has recently returned from Raleigh, N. C., where he went to deliver an address at the opening of the colored department of the Interstate Exposition, speaks in glowing terms of the progress of his people in the South, and especially those of North Carolina, since emancipation, and the kindly interest manifested by dollars (the price they were sold at before a the whites of that section in their material advancement. I found, said he, in speaking upon the subject, the most cordial relations existing between the two races, and there were abundant evidences on every side showing that the great Southern problem is solving itgryelous, the found there between the two races, and this causes about as much wonderment to the Northern visitor as does the progress of the colored people in mechanism, agriculture, and some of the minor arts. Another thing ne learned: that the white people of North Carolina believe education will make the colored people citizens, and every year they are contributing of their private means thousands of dollars to maintain institutions of learning for that purpose. To show that they are right in their philanthropic course, they point to the fact that they have no race riots or threatened race wars; that the white people of North Carolina have found the way the race problem should be solved, and he believes their theory will finally be accepted throughout the South.

> THE THEOSOPHIST .- In the October number, under the heading "A Modern Rishi," a tribute is given to the memory of Babu Kally Krishna Mitter, known as "The Sage of Baraset," recently deceased, in course of which it is said that his very intimate friend Vidyasagara preceded him to the higher life five days. Up to the day of V.'s death Kally Krishna had inquired about him four or five times a day, but though the fact of his death had been carefully kept from him, he made no inquiry about him after it occurred, but two days following V.'s departure he told his relatives that Vidyasagara had been sitting by him. A lengthy and elaborate article is given upon "The Antiquity of the Aryan Evolution," which those who maintain the world is but 6000 years old will do well to read. 'Karma and Fatalism," a "Reply to 'Is Retrogression Possible?'" are among the subjects treated upon, and in the supplement is given Annie Besant's farewell address to the Secular Society of London, en titled "From 1875 to 1891; A Fragment of Biography." Madras, India. For sale in Boston by Colby & Rich.

Our Staid Contemporary, the Boston Daily Advertiser, has felt moved to express itself as follows (and truthfully) anent the Indian situation:

(and truthfully) anent the Indian situation:

"Altogether, the showing in Dakota is in quite favorable contrast to that of a year ago. The troubles of last year are now little more than memories. Congress at last consented to do a tardy justice to the Indians in the department of the Northwest, and the majority of the treaty provisions have been fulfilled. The era of starvation and the consequent epoch of religious frenzy have for the most part passed away. The taste of the more warlike braves may be satisfied by their enlistment as soldiers and scouts, and the allotment of farms may satisfy those who propose to live a more peaceful existence. If the Indian is treated with common fairness and justice, he will give but little trouble. That is the lesson of the past few months, if the Government will heed it."

W. J. Colville addressed large audiences in New York and Brooklyn last Sunday, the subject, "All Saints and All Souls," being the same at both places. A summary of his remarks is unavoidably deferred until next week. Next Sunday Mr. Colville will lecture in Adelphi Hall, New York, at 11 A. M., and in Conservatory Hall, Brooklyn, at 8 P. M. Subject in both places. "Is Astrology a True Science? If so, Can Man Control His Destiny?" In the evening, at 7:46; he will speak in Drayton Hall, Newark, N. J. Sub ject: "Spiritual Science the Gospel for the Churched and Unchurched Masses." Mr. Colville's present address is 52 West 12th street, New York,

We regret to learn that Mrs. Dr. Heath is still detained at Onset by illness. Her friends and correspondents will kindly exercise their patience, the assurance being given that as soon as she is able she will return to this city to meet the former and reply to the favors of the latter.

NEWSY NOTES AND PITHY POINTS.

NO ONE "OBJECTS."
No one objects! Let all men have their fill
Of any pleasure—think, speak, do their will;
But not while others starve to foot the bill!

No one objects to power! Let men be, If that's a pleasure, kings on land and sea; But not whi's others slave in misery!

No one objects to riches! Let men hold, If that's a pleasure, countless sums of gold; But not while others die of want and cold! No one objects to pomp! Let vain men throw, if that's a pleasure, gold away for show; But not while others half-clad—naked go!

No one objects to pride—ancestral pride! If that's a pleasure, let it strut and stride; But not while common sense must stand aside! SIMON DURST.

Susan B. Anthony says "the woman of the future is not going to snatch at everything that passes for a man because it draws a salary." The woman of the future will have a level head.

Mr. Phelps, in Harper's Magazine, says that the government in this country is not unanimously sus tained by the people in its diplomatic negotiations. No, the people do not put the cart before the horse. They believe that the people should be unanimously sustained by the government.

Our advice is, Don't attempt to fly until you learn

There are enthusiastic dreamers, who, when confronted by stern reality, show what superficial creatures they are.

The ocean wearily exclaimed:
"Incessantly I go;
I wonder that I do n't get corns
Upon my undertow."

Charles Frohman's Boston Stock Company makes its first appearance at the Columbia Theatre, this city, on Nov. 9th, in W. H. Gillette's latest comedy success, "Mr. Wilkinson's Widows." The piece will be elaborately staged, and Mr. Gillette will come to Boston to personally superintend the production.

The Khedive of Egypt neither smokes nor drinks, and though allowed many wives has only one. He is very learned in Arabic lore, and knows the Koran so thoroughly that he can recite it from memory.

Osculation is Diss-Debarred in Chicago.

It is becoming so hot in Chili just now that Uncle Sam is advised to send the Junta a cargo of ice.

Henry Gantz, of Hazelwood, Ind., has invented a unicycle or locomotive wheel about ten feet in diameter, by means of which he says he can travel eightythree miles an hour. The rider sits within, not out-

When the high tower on the Madison Square Garden building in New York is ready for visits from the general public, the town will have a new wonder, and it may become a permanent one.

NIGHT AND DAY.

RIGHT AND DAL.

From evensong to morrowsong
To him that sleepeth is not long.
From morrowsong to evensong
Is short for him that righteth wrong.

—If. L. Korpman.

Brazilians appear to be in advance of "cultured" Boston in this respect, that while no person of sensitiveness can visit our markets any day of the week without being pained at the rough usage of live poultry, the city government of San Paulo, Brazil, has prohibited the carrying of fowls, swine or any other animal tied by the feet, the penalty of doing so being a fine of ten dollars, and a surrender to the city of the fowls or animals. It also prohibits the employment of underfed, sick, or wounded animals, and the use of whips, allowing drivers to use only, with moderation, the ends of the reins, with like penalty for breaking the ordinance. A strong influence is working through the press of Rio Janeiro to have that city adopt the same measures.

First angel (referring to new arrival)—"It is n't often we see a real estate agent up here." Second angel—"What makes you think he is one?" First angel—"Why, didn't you notice how, as soon as he got inside the pearly gate, he shoved his crown onto the back of his head, and began to brag about the climate?"—The Jury.

The catacombs of Rome contain the remains of about 6,000,000 human beings, and those of Paris about 3.000.000. The latter were formerly stone quarries. Many of the victims of the revolution of 1792.'94 are buried there.

> SOME THINGS WE NEVER SEE. [From the King's Jester.]

- from the bed of a river.

- A sheet from the bed of a river,
 A tongue from the mouth of a stream,
 A toe from the foot of a mountain,
 And a page from a volume of steam.
 A wink from the eye of a needle,
 A nail from the linger of fate,
 A plume from the wing of an army,
 And a drink at the bar of a grate,
 A hair from the head of a hammer,
 A bite from the teeth of a saw,
 A race on the course of study,
 And a joint from the limb of the law,
 A check that is drawn on a sand bank,
 Some fruit from the jamb of a door,
 And a better publication
 Than the one you are looking o'er.

Machines that will add up long columns of figures have been in use for some time, but one that will also subtract, multiply and divide is a novelty; yet that is what Mr. W. S. Burroughs, a talented St. Louis inventor, has studied out, says an exchange.

Chicago beats the devil, does n't it?" said a bald-

Stone forests are found in various parts of the world. In many cases they are hardened by some peculiarity of the atmosphere, and are found standing just as they were when clothed with green foliage thousands of

Secretary Tracy has concluded to call the name of cruiser No. 9 the Mobile. For cruiser No. 6 the name California has been suggested and will probably be adopted. The Bancroft has been suggested as a very fitting name for the practice cruiser, in honor of the late historian. For cruiser No. 12, the first of the triple screw commerce destroyers, the name Pennsylvania has been suggested.

A Young Skrptio.—Archie (miniful of a vociferous little sister)—"Mamma, is it true that bables in Japan never cry?" Mamma—"That's what we are told, dear." Archie (emphatically)—"Then what's the use of sending missionaries to a place where the kids are all angels?"—Pittsburgh Bulletin:

The Nizam of Hyderabad, who rules over what is probably the last stronghold of feudalism in the world, is the most extravagant of earthly potentates, spending ten million dollars a year. He has a collection of jewels worth three times that amount, including the biggest diamond in the world; is a handsome man of Oriental aspect, still under thirty, an eager sportsman, and one of the most daring tiger-takers in the East. He is forbidden by the law of the land to marry, but has a hatem of five hundred concubines.

> [THEY DO.] I could smile at the grave
> Of my friends, could n't you,
> If you knew that from heaven
> They smiled back at you?
> —Mabel B. Barden.

A recent eruption on the sun's face was photo graphed, and lasted for fully fifteen minutes. Its angular height showed it to be a disturbance causing the vapors to ascend fully eighty thousand miles.

The Collector's office at Boston City Hall, Saturday. Oct. 31st, had the busiest day in its history. The tax receipts were \$2,257,173.69. The largest single payment was about \$200,000, made by the Fifty Asso.

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

Booleties wishing the services of A. R. Tisdale for the months of January and Fobruary, 1802, may address him at Merrick, Mass.

Richard A. Grieves of No. 6 Water street, Haverhill, Mass., is recommended as a promising young speaker by Mrs. R. S. Lillie. He would like engagements.

ments.

Miss Jennie Rhind has returned to Boston, and is at present located at 104 Washington street. She is ready to accept engagements for Sunday lectures, giving visions, with psychometric readings and tests. Mr. J. Frank Baxter's Bunday work for November is as follows: The second, East Dennis; the third, Haverhill; the fourth and fifth, Lynn. December's Sundays, excepting the last, will be devoted to Grand Rapids, Mich.; and the last in Brockton again. The first two Sundays in January, 1892, are assigned for Berkeley Hall. Boston; the third, Brockton; the fourth, Providence, R. I., and the fitth, Hartford, Ot, On Monday evening, Nov. 9th, he will be in East Dennis, and on Thursday evening, Nov. 12th, in Stoneham.

Frank T. Ripley has a few dates for which he can be secured for lectures and platform tests. Address him 9 Bosworth street, Boston, Mass.

F. A. Wiggin of Salem, Mass., lectures in Westboro, Nov. 1st and 8th; in Providence, R. I., the 15th, and the 22d and 29th in Willimantic, Conn.; Sunday, March 6th, is disengaged.

Dr. W. L. Jack is now at 23 Howe street, Haverhill, Mass., for a brief time only.

Mrs. Ida P. A. Whitlook speaks during November at the following places: 8th, Waltham, Mass.: 15th, Fitchburg: 22d and 29th, at Westboro. She would like to fill the Sundays of February, 1892. G. W. Kates and wife have discontinued their Keystone Hall meetings in Philadelphia. Mrs. Kates spoke in Hammonton, N. J., Sunday, Nov. 1st, and is engaged at Williamsport, Pa., Nov. 8th and 15th. She will accept short-distance calls until Jan. 1st, when they will resume their joint work in the field. Correspondence invited for January and the following summer. Address them 2234 Frankford Avenue, Philadelphia, Pa.

phia, Fa.

Mrs. Julia E. Davis, inspirational speaker, test medium and psychometric reader, will speak for the First Spiritual Society of Portland, Me., Dec. 13th. Would like to correspond with secretaries of spiritual societies in Maine in regard to engagements for January. Home address, 232 Windsor street, Cambridge, Mass.

Mass.

Willard J. Hull speaks for the Indianapolis Association of Spiritualists the Sundays of November; will answer calls for week evening lectures from points in that vicinity during the month. Address 183 North Tennessee street, Indianapolis, Ind.

Mrs. Helen Stuart Richings addressed large audiences at Horticultural Hall, Boston, Sunday, Nov. 1st. She lectures there again next Sunday. In December she speaks in Philadelphia, Pa., for the First Society of Spiritualists, which meets at the hall on Spring Garden street. In January she will officiate in New York City (for Mrs. Helen J. T. Brigham's Society) for the first three Sundays—devoting the last two of the month to Norwich, Ct.

Bishon A. Beals speaks in Hartford, Ct., Nov. 8th

Bishop A. Beals speaks in Hartford, Ct.. Nov. 8th and 15th. He can be addressed at 199 Main street, that

The Veteran Spiritualists' Union

Held a meeting in the Banner of Light Free Circle-Room, Boston, on the evening of Oct. 27th, at which much was said and done indicative of a growing in-

terest in the purpose for which it was instituted.

One hundred dollars were added to its Special Relief One hundred dollars were added to its Special Relief Fund to be paid in monthly installments of five dollars each to a citizen of New Orleans. Through the efforts of Mrs. Dr. Pratt of Dartmouth street the sum of fifty dollars was also added, to be employed for the benefit of Mrs. Abbie N. Burnham, and a contribution of twenty dollars was made by Mr. Jacob Edson, to be paid to Mr. Webster of 46 Beach street, as a token of the Union's appreciation of aid rendered by him to a very destitute Spiritualist.

A vote of thanks was tendered Major Charles F. Howard of Foxboro, Mass., for a donation to the library of the Veteran Spiritualists' Union of two bound volumes of the "Spiritual Philosopher," edited and published by La Roy Sunderland, 1850-51; a presentation copy to his sister, Mrs. Louisa S. Pette. Also a copy of the first edition of "Nature's Divine Revelations," by Andrew Jackson Davis, published in 1847. Speciemen volumes of all or any of the papers, magazines or books, published in the interests of Spiritualism during the past forty years, would greatly enhance the value of the Historical Department of the Union.

FOR NERVOUSNESS USE HORSFORD'S ACID PHOSPHATE. Dr. W. C. HANSCOME, Minneapolis, Minn., says: "I used it in a case of acute rheumatism during convalescence; the particular symptoms I wished to relieve were sleeplessness and nervousness, and the results were all I desired."

A Card to the Public.

Allow me, Mr. Editor, to call the attention of your readers to the very valuable Pneumonia Remedy which my brother, Dr. J. A. Shelhamer, supplies his patients, for I am satisfied it is an article that every family should have in the house. It is used both in ternally and externally, and I have the testimony of those who have used this Pneumonia Ointment for inflammation of the lungs, that it has never failed them; while as a local application for facial neuralgia, my personal experience with it proves its efficacy to me. This Pneumonia Cintment contains the properties of Dr. Shelhamer's well-known La Grippe medicine, but reduced to such a form that it is much more easily handled and transported than when in a liquid state and it is therefore to be sold at the moderate price of twenty-five cents. I have no hesitation in recommending this specific to any person suffering from pneumonia or other inflammatory diseases, as the remedy to meet their case. MRS. M. T. LONGLEY.

[Of Course Not!]-"No, sir!" said the deacon, with virtuous indignation. "none of your Sabbath-breaking Sunday papers for me. When church is out I just sit quietly in my library and block out my business for the coming week-what notes I've got to collect, what tenants must be warned to pay up or look out for the sheriff, what collections have got to be put in the hands of my lawyer, and just what stock I've Chicago beats the devil, does not it?" Said a baid-headed resident to a stranger he was showing around.
"Well, yes," the stranger replied, deliberately; judging from what I have seen I should say, if it did not it would try its level best to do so, unless the sea-serpent kept his eyes skinned and carried his wisdom teeth on the outside of his jaw."—Detroit Free

| The said a baid in the hands of my lawyer, and just what stock I've to get to make it possible for me to divide all the post to get to make it possible for me to divide all the bigh-salaried offices in the Squeezem bank among my boys. Then Monday I've got everything ready for biz. No, none of your Sabbath-breaking papers for me."—Chicago Times. me."-Chicago Times.

MINNESOTA.

Mrs. N. E. Battles writes us from Duluth: "Moses Hull and wife are in this city, and are speaking to large and appreciative audiences. They are doing a good work here in the cause of Spiritualism. They helped form a society Sunday last [Oct. 25th]. beginning with sixty members. So the good work goes on."



Refused. On account of his shape. Too fat. Fat is a vulgar word. Too much Adiposis or Obesity sounds better. But fat is plainer. There are two kinds of fats.

The unhealthy adipose tissue, resulting from sedentary habits or from forcing the appetite through stimulants; or from impure blood, or it may be hereditary. This is the kind that lays the possessor liable to heart disease, apoplexy, vertigo, etc.

lays the possessor liable to heart disease, apoplexy, vertigo, etc.

Then there is the genuine, healthy, life-giving tissue, the result from regular and moderate habits, or if irregular habits, the taking regularly and according to directions, the famous Carlsbad Sprudel Salts. The salts will reduce unhealthy tissue, and build in its place that firm and solld flesh which is the certain sign of perfect health. It is virtually taking the Carlsbad treatment in your home. Every drug-store has them.

nent was about \$200,000, made by the Flity Associates, and the largest individual check was \$64,000, from Joshua M. Sears.

After eating, doss your food distress you?

Albro's Regulating Cordial gives instant relief. assortment of spiritualistic works in the world.

Ulmelmuntli-Bunday, Oct. 25th, marked the close of J. Frank Baxter's present engagement in Cincin-

Olacimmati.—Bunday, Oct. 25th, marked the close of J. Frank Haxter's present engagement in Cincinnati, O. To say that the people were pleased, others enthused, and many convinced by his work of the past month, is but to speak the truth. And this Bunday was a wonderful day for the Spiritualists, and all interested, of the city.

The morning audience filed the four hundred seats, and listened to and applauded the lecture as the speaker clucidated his lineme, "What and Where is Heaven, and Who are There?" Mr. Baxter was given an unusually large hearing of men and women gathered not out of curiosity, but alive in quest of intellectual food.

In the evening, notwithstanding an admission fee, every available chair was occupied at 7:30, and at 7:45 when Mr. Baxter arose, the crowd was packed, and still pressing from ante-rooms and vestibule. The lecturer discoursed on "The Facts and Philosophy of Modern Spiritualism," and held the assembly in deep thought until he closed, when a hearty and prolonged applause followed.

After singing, by request, "Beckoning Hands," Mr. Baxter gave a séance of power and conviction. So clear, so decisive and thilling were many of the delineations, that the audience manifested their appreciation in frequent rounds of applause.

When it was announced that Mr. Baxter had been secured by the Society for December 1892, and January 1893, the applause was renewed.

As "best of friends must part," so parted Mr. Baxter and the Society; and then the Association set its face toward, and with extended hands, to welcome another good soul and prime worker in the spiritualistic field, the Hon. Slidney Dean. From him all are anticipating a feast, having learned by a previous experience some time ago how healthful is the fare he freely gives to the many spiritually hungry and longing souls.

How is your cold? Use Johnson's Anodyne

How is your cold? Use Johnson's Anodyne Liniment or it may last all winter; certain fact!

To Correspondents.

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

MRS. S. G. M., STCAMORE, ILL.-The appearance of the ceptile you mention may have been a manifestation from

spirit intelligences-but we cannot tell. MRS. F. E. D., SHARON, VT.-We cannot recommend any nedium for this specialty, as the spirits are just as likely to fall as to succeed on these lines.



"All she lacks of beauty is a little plumpness."

This is a frequent thought, and a wholesome one.

All of a baby's beauty is due to fat, and nearly all of a woman's - we know it as curves and dimples.

What plumpness has to do with health is told in a little book on CAREFUL LIVING; sent

Would you rather be healthy or beautiful? "Both" is the proper answer.

Scorr & Bowne, Chemists, 132 South 5th Avenue, New York,
Your druggist keeps Scott's Emulsion of cod-liver oll—all druggists everywhere do. \$1.

Hurrah for Health! By the wonderful powers of the

HealingSpirits'Hands!! That go with all the Magnetic and Clairvoyant Treatment sent by DR. PEIROE for benefit and cure of diseased people, which may be felt working upon the patients as a feather touch, or a more weighty force. This Treatment, by Diagnosis, Prescriptions of advice and remedies, Healing Papers, &c., will be sent to order By Letter Correspondence, upon receipt of a lock the patient's hair or recent writing, statement of sex, age, full name, residence, description of illness, and \$1.00 for a trial, or \$2.00 or more, as fuller services are required. 30 years' successful and extensive practice of this system as a Healing Medium, Test, Trance, Clairvoyant, Business, Clairaudient, Lecturer, &c. For Services, Address by Letter DR, G. A. FEIROE, P.O. Box 908, or call at 171 Fine Street, Lewiston, Androscoggin Oc., Maine.

AGENTS WANTED

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

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

Mrs. Walter S. Eldridge, M. D., MAGNETIC PHYSICIAN,
33 Shawmut Avenue and 75 Pleasant street, Boston.
Nov. 7.



Third National Bank of Boston.

Safety Deposit Vaults.

53 State Street,

(Basement) State Street Exchange Building.

Every modern appliance for safety and convenience. Capacity 20,000 boxes, renting from \$10 to \$400.

A strong room for storing Silver and Bulky Valuables.

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

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

SPIRITUALIST MEETINGS.

Chicage, III.—The First Society of Spiritualists meets at Washington Hall, Washington Boulevard, corner Ogden Avenue, every Sunday at 104 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 Nickerson-Warne.

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

Buffalo, N. Y.—First Spiritualist Society meets Sundays in A. O. U. W. Hall, corner Court and Main streets, at 2½ and 7½ P. M. Wm. F. Pheifer, President; H. Eaton (233 Franklin street), Secretary.

Indiamapolis, Ind.—The Mansur Hall Association of Spiritualists has leased this hall, corner Washington and Alabams atreets, 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. Payton, O.—First Society of Spiritualists meets in G. A. R. Hall, 23 and 27 North Main street, every Sunday at 10½ A. M. and 7½ P. M. Seats free. Public invited. Wm. E. E. Kates, 1295 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 PHILADELPHIA. Keystone Spiritual Conference every Sunday at 2½. M., southeast corner loth and Spring Gardenstreets. Wil-am Rowbottom, Chairman.

Subscribers' Notice.

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

SPECIAL NOTICES.

Dr. F. L. H. Willis may be addressed at Glenora, Yates Co., N. Y.

A.J. Davis, in his office, 63 Warren Avenue, Boston, every Tuesday, Thursday, Saturday. Treatment of new cases by mall 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 or Light and keep for sale the publications of Colby & Rich.

To Foreign Subscribers the subscription price of the BANNER of LIGHT is \$8.00 per year, or \$1.50 per six months, to any foreign country embraced in the Universal Postal Union. To countries outside of the Union the price will be \$3.50 per year, or \$1.75 for six months. Send for our Free Catalogue of Spiritual Books-it contains the finest

ANDREW ROBESON, Manager. DANIEL WELD, Assistant Manager.

SCHOOL OF SENSITIVES, No. 671 Tremont, corner of Pembroke Street.

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

Nov. 7. 2w*

Dr. Holbrook and Newcomb

CONTINUES to meet with great success in curing all discase at No. 408 Columbus Avenue, Boston, where he can be found on Tuesday and Thursday of each week from 10 A.M. to 8 P. M. Send for Circular. Clairvoyant Examination free. 1w* Nov.7.

PSYCHOMETRY.

CONSULT with PROF. A. B. SEVERANCE in all matters pertaining to practical life, and your spirit-friends. Send lock of hair, or handwriting, and one dollar. Will answer three questions free of charge. Send for Circulars. Address 195 4th street, Milwauker, Wis. 4w* Nov. 7.

Mrs. Maggie Stewart, TRANCE MEDIUM, will give advice by letter, from lock of hair, on all business, domestic and social matters. Price 81 and stamp. Address 284 East Main st., Piqua, Ohio. Nov. 7.

Frank T. Ripley, TEST, Business and Healing Medium, 156 West Brookline street, Boston. Hours 10 to 9 P. M. lw* Nov. 7.

Louis F. Jones, Nov. 7. Studio 17 East Canton Street, Boston. EPILEPSY, ETC., permanently cured. Treatise, Testimonials and Remedy for trialsent FREE to any sufferer. Established 21 years. Address DR. ROSS, Richmond, Indiana. 8w Nov.7.

MRS. SHIRLEY, Inspirational Speaker; also Business and Health Psychometrist. Gives sittings daily, Circles every Friday evening, at 7% o'clock; 25 cents admission. Will answer calls to lecture. 13 Groton street, opposite Dwight, Boston. 2we Nov. 7.

WAS ABRAHAM LINCOLN SPIRITUALIST?

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

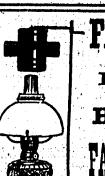
Together with Portraits, Letters and Poems. lilustrated with Engravings, and Frontispiece of Lincoln, from Carpenter's Portrait from Life.

This book will be found peculiar, curious, startling i-more so than any work issued since Uncle Ton's Cabin. It breathes forgotten whispers, which the rust of time had almost covered, and which have been snatched from the very jaws of oblivion. It deals with high official private life during the most momentous period in American His-tory, and is a secret page from the life of him whom time serves only to make greater, more appreciated, and more understood—"ABRAHAM LINCOLN." Cloth, 12mo, illustrated, pp. 264. Price \$1.50.

CHRIST AND THE RESURRECTION in the Light of Modern Spiritualism. A Discourse delivered by Prov. HENRY KIDDLE, on Easter Sunday, April 25th, 1886, in the New Spiritual Temple, Boston, Mass.

Price 5 cents, postage I cent; six copies for 25 cents.

For sale by COLBY & RICH.



ENTERPRISE M'F'G CO. 23 Central St., Boston, Mass.

Thousands Testify O Feures by using POOLE'S MAGNETIZED COM-POUND for Sore Eyes, and his Spirit Remedy for the Catarrh. Sufficient of each to last 90 days sent for \$1.00, postage free. B. F. POOLE, Clinton, Iowa.

TO LET.

A Large Front Room in Banner of Light Building, admirably arranged for Physician or Medium's office.
For particulars and terms, apply at Bookstore, No. 9 Bosworth street, Boston, Mass.
Oct. 17. RECEIVED FROM ENGLAND.

Raphael's Almanac:

The Prophetic Messenger and Weather Guide,

FOR 1892. Comprising a Variety of Useful Matter and Tables

Predictions of the Events and the Weather That will Occur in Each Month During the Year. A LARGE HIEROGLYPHIC. By RAPHAEL, the Astrologer of the Nineteenth Century

Together with RAPHAEL'S ASTROLOGICAL EPHEM-ERIS of the PLANETS for 1892, with Tables of Houses for London, Liverpool and New York. CONTENTS.

Seventy-Second Annual Address,
Monthly Calendar and Weather Guide.
The Voice of the Heavens.
Raphael's Every-Day Guide.
The Farmer's Breeding-Table.
Astro-Meteorologic Table.
Astro-Meteorologic Table.
Astro-Meteorologic Table.
Table of the Moon's Bigns in 1892.
Bymbols, Planets, Moons' Bigns, etc.
Useful Tables, Weights and Measures.
Royal Tables, etc.
Covent Garden Measures; Fish Table.
Ready Reckoner and Wages Table.
Ready Reckoner and Wages Table.
Ready Reckoner and Wages Tables.
Building and Income Tables.
Manure and Weather Tables.
A Calendar for 200 years.
Tide Table for the Principal Ports.
Stamps, Taxes and Licenses.
Good and Bad Harvests.
Postal information.
Pawnbrokers' Regulations, Marriages, Annuities, etc.
The British Empire, Foreign Food Imported.
Eclipses during 1892
Best Periods during 1892 for observing the Planets.
General Predictions.
Periods in 1892 for gathering Medicinal Herbs.
List of Herbs Under Certain Planets.
A Short Medical Directory for Different Diseases.
Birthday Information; also the Fate of any Child born during 1892.
The Crowned Heads of Europe.
Explanation of the Hieroglyphic for 1891.
Fulfilled Predictions in 1891.
Hints to Gardeners.
Useful Hints, Legal and Commercial.
The Farmer, Receipts, etc. CONTENTS.

Hints to Gardeners. Useful Hints, Legal and Commercial. The Farmer, Receipts, etc. Useful Receipts. An Astrological Society, Reviews. Practical Use of Astrology.

Price 35 cents, postage free. For sale by COLBY & RICH.

There is no Death. BY FLORENCE MARRYATT.

This singularly interesting book contains an account of Miss Marryatt's own experiences in the investigation of the science of Spiritualism. 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 skeptics, and should be widely circulated.

Paper, pp. 255. Price 50 cents.

For sale by COLBY & RICH.

WORKS ON HEALTH. THE MENTAL CURE. By Rev.W. F. EVANS.
The Philosophy of Life: Illustrating the Influence of the Mind on the Body, both in health and disease, and the Psychological Method of Treatment. The work has received the encomiums of able critics, and is considered one of the best books in the English language, adapted to both sick and well, also the physician, and shows how persons can ward off and eradicate disease without medicine.
Cloth, pp. 364, \$1.50, postage 10 cents.

MENTAL MEDICINE. A Theoretical and Practical Treatise on Medical Psychology. By Rev. W. F. EVANS. One of the best, clearest and most practical treatises upon the application of psychic or mental force to the cure of the sick. Its clear-minded author has focalized what light upon this great subject he could obtain from accessible sources, and herein so illuminates the subject that persons of ordinary intelligence cannot only understand the theory, but become qualified to practice the healing art, enabling parents to be their own family physician.

Cloth, \$1.25, postage 10 cents.

THE DIVINE LAW OF CURE. By W. F. EV. ANS. This treatise is the result of six years of careful research, study and experience by the author, and makes its appearance at a time when the necessity of the age seems to demand a work of this nature. It is adapted to persons who desire to remain in good health as well as those sick in body and mind, and especially is it applicable to persons who recognize the growing demand for more knowledge in regard to utilizing the power of mind over disease and the subtle forces that are in the universe.

Price \$1.50, postage 10 cents.

GOUL AND BODY; or, The Spiritual Science of Health and Disease. By W. F. EVANS, author of Mental Cure" and "Mental Medicine." A work worthy of being spread broadcast over the land. It is calculated to do good wherever read. ood wherever read. Cloth. Price \$1.00.

PRIMITIVE MIND-CURE. By W. F. EVANS. The Nature and Power of Fath; or, Elementary Lessons in Christian Philosophy and Transcendental Medicine. Cloth, 12mo, pp. 215. Price \$1.50, postage 10 cents.

THE VITAL MAGNETIC CURE. By a MAGNETIC PHYSICIAN. The Philosophy of Health; A Treatise upon the Electric, Magnetic, and Spirit-Life Forces of the Human System, and their Application to the Relief and Cure of all Curable Diseases of the Mind and Body. It gives instructions for both Healer and Patient as far as is practical, and must become a standard work, as these natural forces are eternal and universal. Cloth, §1.00, postage 10 cents.

NATURE'S LAWS IN HUMAN LIFE. By a MAGNETIC PHYSICIAN. The Philosophy of Happiness, or an Exposition of Spiritualism, embracing the various opinions of extremists, pro and con. Distinguished Theologians, Professors, D. D.s., and others in opposition to its truthfulness; Normal, Inspirational and Trance Speakers and Writers in favor. Is immortality Universal? Knowledge of Nature's Laws and the destiny of the race results in happiness, also proves an antidote to "Free Love" im. Cloth, pp. 308, \$1.00, postage 10 cents.

L'SSENTIALS OF MENTAL HEALING: The L' Theory and Practice, By L. M. MARSTON, M.D. A new work on the subject of Christian Science, or Mind-Cure. This is one of the most able treatises on this subject that has yet appeared. It is not only intended for general reading, but as a text-book.

pp. 122. Price 81.00.

For sale by COLBY & RICH.

COD AND THE UNIVERSE. An Essay by Usames we still the subject fairly and honestly in secondance with well-known facts, the conclusion arrived at being that the problem of the existence of God and the origin of the universe is entirely beyond and above the scope of the human intellect; and there we should be content to leave the matter.

Frice 10 ccnts.

For sale by COLBY & RICH.

CONSOLED. By ANTOINETTE BOURDIN.
This work is intended as a message of consolation to be reaved and sorrowing spirits. As it isys no claim to literary finish or scientific depth, it does not crave or expect the favorable mention of such critics as admire solely purity of diction and grandiloquence of style; at the same time for genuine depth of thought and true insight into the realities of the spiritual world and life, this humble brochare has few equals and fewer superiors.

Paper, pp. 66. Price 5 cents; postage 2 cents.

For sale by COLBY & RICH.

THOUGHTS ON THE LIFE OF JESUS. The author says: "We propose to lay before our readers such joitings of thought as may help some, we trust many, of our fellow-beings in the pathway of a wise, loving and happy development, strengthening in them the purpose to live more effectively, and thus to anticipate beyond the range of earth-life a brighter, more useful, and a happier career."

career," 1912 Price 50 cents, postage free. 12th hemilier Cloth, pp. 95. Price 50 cents, postage free. 12th hemilier For sale by COLBY, & RICH.

For safe by COLBY & RICH.

A FTER DEATH: THE DISEMBODIMENT
A OF MAN. The World of Spirite: Its Location, Extent,
Appearances; The Route Thither; Inhabitants; Customs;
Societies; also Sex, and its User There; etc., sto. By P. B.
RANDOLPH.
This fine work of Dr. Randolph's is by far the most important and thrilling that has yet fallen from his pen, innamuch as it discusses questions concerning our state and doings after death that heretofore have been wholly init touched, and perhaps would have been for years had not this bold thinker dared to grapple with them.

Cloth. Frice \$1.25, postage if cents.

For sale by COLBY & RICH.

LIGHTS HEAT IT! BY USING A

Message Department.

ON TUESDAYS AND FRIDAYS Of each work Spiritual Meetings will be held a the Hall of the Banner of Light Establish-ment, free to the public, commencing at 3 o'clock P. M. J. A. Shel-hamer, Chairman.

Answers to Questions, and the giving of Spirit Mesages, will occur on the same part and the results be consecutively published in this Department of The Ban-

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

sideration.
Mas. Lowolev; 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.

The should be distinctly understood that the Mossages 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 recognise the messages of their spirit-friends will verify them by informing us of the fact for publication.

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

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

Report of Public Séance held Oct. 2d, 1891.

Report of Public Séance held Oct. 2d, 1891.

Spirit Invocation.

Praise and thanksgiving from the depth of our souls we offer unto thee, oh! Holy Spirit, for the blessings of this day. We are thankfal that we may approach not only close to the doorway of the unseen world, but that our thought and knowledge may exteud beyond the portal into the life immortal, to receive from the angels who dwell therein such light and understanding of eternal things as they are permitted to reveal. We are grateful for the communion of spirits between the two worlds, and for the continuity of life which enables man to reap the harvest of the seed sown on earth, to press forward to new experiences, and to profit by the discipline which has been his in the past. We praise thee for that extension of conscious being which, reaching through the glorious worlds of immortal life, gives unto humanity the opportunity and facility for progressive growth, for gaining a higher understanding of thy laws, and for improving their own nature age by age, until it unfolds in beauty and glory, while looking unto thine, the infinite.

and for improving their own nature age by age, until it unfolds in beauty and glory, while looking unto thine, the Infinite.

We come before thee at this time seeking truths that shall illuminate our minds and quicken our spiritual consciousness of divine life. From unstable qualities and frivolity we would be lifted unto the plane of a serious purpose and aspiration in life. We desire to grow in the grace of the spirit, so that the interior nature may develop such high possibilities of power and being as will flood the entire life with beauty from celestial worlds.

We desire to know thy will, and the will of thine angels who come to minister unto others, that we may work with them according to the needs of humanity, that we may sympathize with them in their most holy labor of love for man, and that we may extend to these blessed visitants our cordial good-will and fellowship, that they too, may be encouraged on their way, and feel that they are doing a blessed work for our kind. Unto this end, oh! our Father, may we at this time come consciously into the presence of pure spirits, breathe in their atmosphere of peace, gain light and instruction from their influence, and be bantized in the glory which they bring from the heavenly world.

Questions and Answers.

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

sent your questions, Mr. Chairman.

Ques.—[By S. Weil, Bradford, Pa.] The writer, a medium, asked an attendant spirit: "(an you see this flower I hold in my hand?" "No," was the reply. The medium then, after steadily gazing some little while on the flower, shut his eyes and mentally imagined it. "Can you now see it?" "Yes," answered the spirit. What is the BATIONALE of this? All excarnated spirits on inquiry declare that they cannot see the flowers offered them, nor can they hear the music played; yet we read that spirits express obligations for floral tributes, and delight in our music, wocal and instrumental. Will the Controlling Spirit please explain? Spirit please explain?

Spirit please explain?

Ans.—The experience of one spirit in this direction is by no means a criterion for the experience of all spirits. Probably the medium employed by the spirit mentioned was not adapted to the control of that intelligence sufficiently for the spirit to reach into the physical atmosphere and behold the flower presented. Yet in the magnetic atmosphere of some other mediumistic person, that spirit might readily have beheld the blossom and expressed himself as doing so.

Spirits who are in such close sympathy with you as to be able to blend their own magnetic aura with your own will be able to approach you so closely as to behold your surroundings, to listen to the words you speak, or to the musical strains you may evoke from some instru-

sical strains you may evoke from some instru-ment; but if you are positive and coldly in-clined toward these same spirits, sending out an adverse quality of magnetism toward them, they will not be able to approach near enough to your external surroundings to become fa-miliar with them or to understand what is

taking place with you.

All spirits, however, are not subjected to the operations of these external laws of which we speak. An intelligence who has sufficiently developed his own will-power to rise above the developed his own will-power to rise above the material environments of this outward life, so to speak, and yet be able to hold himself in contact with the earth and its inhabitants, pursuing some special work for some special beneficent end, may be able frequently, perhaps whenever he desires, to behold those external objects or individuals that he wishes to see. But many spirits, indeed the great mass of your unseen friends, are subject to the laws of this earth life when they approach this plane of existence, and, therefore, unless you send out a line of sympathy toward them by and through which they may work to approach you, or unless a medium is provided for them adapted to their use through whose organism they may be able to sense the external life and to express themselves, they may find it very

they may be able to sense the external lite and to express themselves, they may find it very difficult to behold any form in objective life which may be plainly visible to you.

Spirits enjoy the flowers you place upon your tables. Your spirit friends delight to congregate in your homes as welcome visitors, and listen to the strains of music and yocal chords which ascend therefrom: but they will not which ascend therefrom; but they will not come, nor can they enjoy those external signs of life, unless harmony and soul-growth exist

Q.—[By J. P. Cooke, in the audience.] Are there two kinds of light recognized by you—material and spiritual—the former a material light illustrated by solar radiation; the latter, subjective or spirit light from our inward being? Or do you hold that solar radiation or the optic nerve produces the sensation which we call light?

nerve produces the sensation which we call light?

A.—Solar radiation, we hold, belongs to the physical planet and external forms of life solely, producing through the law of vibration this light which you behold; but the light which is produced by the vibration of the spiritual atoms and elements of intelligent life, while we may not claim that it is separate and distinct from the form of light with which you are familiar, yet we affirm that it is a superior type of radiation and of the effect of that higher law of vibration which is perceived and expressed only through spiritual life.

The light which an individual receives upon his person from your solar orb belongs simply to the external state, and is in a measure very different, from that light which is generated, so to speak, by the interior life of an intelligent being, and which is of a self-illuminating quality. This latter light is of a spiritual chard acter, for it belongs solely to the spirit. Every human being has the power of generating it, and its quality and force depend entirely upon the unfoldment of the aspirational nature of the individual.

Now, a person who is exalted in character, aspirational by nature, or rather spiritually

Now, a person who is exalted in character, aspirational by nature, or rather spiritually refined by nature, seeking for higher things and an understanding of the higher laws of being will not grovel in darkness, nor will he being, will not grovel in darkness, nor will be descend in thought or inclination to the lower, carnal things and desires of a more external or physical state. His soul will seek expression, and his spirit will reach out for light and knowledge. He may be intellectually unformed and unlearned; he may be illiterate in expression, not having had the advantages of a liberal education; but if he is naturally of an here, although I know it is best for me to do

aspirational tendency, he will reach out in thought and desire for knowledge of better things, of spiritual life, such as will tend to develop his own interior powers of spirit.

An individual of this class will generate a light from the workings of his own spirit that will be self-illuminating, making his interior nature to shine, and also causing the magnetic aura which envelopes him to glow with a beautiful light. This spiritual light attending an individual will brighten up the dark places which he may approach, and other spirits will behold and recognize it. There can be no darkness of spirit where he is to be found, and when he passes to the spiritual world this same illumination will infill him and pass out from him, reaching other lives, and by its light same illumination will inful him and pass out from him, reaching other lives, and by its light he will behold many things which are obscure to others who are not thus illuminated by such an interior light.

Q.—[From one in the audience.] A medium troubled by spirits who seem determined to injure her mentally and physically, and who have done so, desires to ask the Controlling Intelligence what she can do to be freed from their presence?

A.—Many sensitives, in passing through the process and period of medial development, find themselves afflicted at times by the presence of disturbing influences. Sometimes these spirits are really of a mischievous character, seeking the gratification of their own desires, and looking only to forwarding their own ends and sime through such power or assistance as and aims through such power or assistance as they may gain from the organism and aura of the sensitive. Others are perhaps not willful in character, but are uneducated, do not un-derstand the operation of the laws of mediumderstand the operation of the laws of mediumship, and therefore are unfit to handle an instrument as delicately organized as is a medium for spiritual work. Then, again, some of these disturbing influences are neither uneducated nor mischievous, but they are intelligences meaning well, fairly instructed in the operation of the laws we mention, and anxious to accomplish some good work in connection with their medial instrument; but they are experimenting with the sensitive in order to ascertain how she may be used, and just in what direction they may express themselves what direction they may express themselves

through her organism.

When an individual is but partially developed, and finds herself disturbed by such influoped, and finds herself disturbed by such limit-ences, it is well, if possible, to ascertain to what class these spirits belong, whether they are really mischievous, erratic intelligences that only come to work ill to the medium and to others, or whether they are experimenting spirits who are trying to do their best with the organism at their command, because one can-not treat one class of these influences as she would treat another class of a different charwould treat another class of a different char-

acter.

The mischievous spirits should be made to understand clearly by her own thoughts and by information imparted to them that they are doing harm, and that they must mend their ways if they wish to be received and attended to in coming back in this way. If they refuse to reform themselves, it is wise for the medium to become a positive as to har the way for acter. um to become so positive as to bar the way for the approach of such spirits. This can be done by refusing to sit for manifestation or communication from any spirit. A medium has a right to do this if the spirits who come are mischievous, and prepared to work harm. One ought also to look to her surroundings to see if they are harmonious, and if not to try to make them so, that the associations and conditions of the outward life shall be in accord, as far as possible, with the work of good spirits, thus helping to attract such influences, who will, when the way is made open to them, do much in dispersing intelligences of a harmful char-

On the other hand, if the spirits who come are good and well-meaning, and able to do beneficent work for humanity after they have had experience and practice with their mediums, they should be encouraged, and yet assured that they must seek the assistance and advice of wiser intelligences who understand the operations of mediumistic law, between the stand the operations of mediumistic law, between the standard processes and the operations of mediumistic law, between the standard process. and davice of wiser intelligences who understand the operations of mediumistic law, before they can hope or expect to do well with the instrument at hand. It is also wise for the medium to try, as far as possible, to attend to the desires of the controlling spirits, if in her judgment they seem to be right and good, making as harmonious conditions as one can do this side of life, because harmony has everything to do with the production of satisfactory manifestations and the reception of pure spirits from the other life; but we repeat: if a spirit persists in being troublesome and in doing harm, he should be shut out from the medium's presence. She should refuse to receive him, to sit for him, or to be influenced by him at any time, for you have just as much right to bar out a mischievous, wrong doing spirit from your homes and your atmosphere as you have to close your doors against a wrong doer and a mischievously inclined person on this side of life.

Cornelius Sweetser.

[To the Chairman:] I hope I see you well, sir. I presume it will be said that a long time has passed since I dwelt in the body, and that it is strange I should attempt to come back in this manner to manifest through an earthly in whom I have been interested, and between In whom I have been interested, and between whose lives and my own have existed ties strong and enduring, have joined me in the spirit-world. Changes have taken place since I left the scene of my earthly career, but I still hold an interest in the concerns of this life, and feel kindly toward many who dwell in the body; and so I think this warrants me in coming to your place and seeking to express a few words of greeting and spiritual remema few words of greeting and spiritual remem-

I was an active business man when in earthlife. I was principally connected with the manufacture of shoes, and sent out my energies in that and in other directions, so that I

manufacture of shoes, and sent out my energies in that and in other directions, so that I had a strong hold on this outward life.

It seemed strange to me sometimes that a man should have these energies here, finding an outlet for them in one way or another, and that after a while his powers should fail him and he lie cold, lifeless and unconcerned over the things of time and materiality. Yet, in looking at life now from the spirit-side, I find that his energies are by no means expended with the life of the body, but that they only begin to exercise themselves and to gain in power here, and when he passes to the other world, pulls himself together, and finds that he is a living man, he very soon feels the same energetic tide of forces sweeping through his being, and seeks for avenues through which to express them. These are freely provided him, and I cannot say, sir, but what life on the unseen side is just as useful, expressive and full of marked achievement as man has made it here in this earthy state.

Perhaps I shall be remembered at Saco Me.

full of marked achievement as man has made it here in this earthy state.

Perhaps I shall be remembered at Saco, Me. I think I shall. My thought turns there most fully to day, although I was interested in business life elsewhere during a part of my past career; but I have a tenderness for the old place, and my spirit extends in that direction, heaving that an influence from this place and hoping that an influence from this place and from the spirit world will go out there to carry tidings of this great eternal truth, that man lives after death more vitally than he does before he passes through the change.

You may call me Cornelius Sweetser.

Eugene A. Pierson.

I am Eugene A. Pierson. Strange that I should come to a place like this looking for an opening through which to say things that have opening through which to say things that have been pressing on my mind to utter! When I was first told that I might come here and speak, I refused to do so. I said: "No; let me be done with that life forever; let me keep away from it; I have no wish to make myself known or to take up any part of it again."

But I was restless. I did not feel easy after I passed from the body, and I had been uneasy for a long time before I can see now that

I passed from the body, and I had been uneasy for a long time before. I can see now that, owing to circumstances of which I shall not speak in this public place, a condition of melancholy settled upon me, which really had the effect to disturb my mental equanimity, and therefore I was a little thrown out of gear. That is the way I look at it now from a philosophical standpoint, and I wonder why I could not have kept more serens and taken the affairs of life with spirit and as if they were unavoldable.

so, because sometimes the old restlessness returns, and a feeling of despondency comes over me. I have, however, been given work to do on the spirit-side, not with mortar and pestle, not in compounding various ingredients for special purposes, but a work that calls out my energies, compels my attention, and keeps me from thinking of the things of the past, and I know it has been good for me.

I had certain talents that had never been developed. I sometimes felt them stirring in me, not during the last few years of my life, but before that in earliest manhood; and these talents or natural abilities, whatever we may call them, have been putting themselves forth since I went to the spirit-world. Through the training and encouragement I have received in

since I went to the spirit-world. Through the training and encouragement I have received in regard to them from good spirits who have helped to bring them out little by little and express them in outward ways, I have been gaining in strength and calmness of spirit, which is of great value to me.

I want to tell my friends that I am not sorry I am in the spirit world. I have no desire to

I want to tell my friends that I am not sorry I am in the spirit-world. I have no desire to come back and take up the life which I laid down here. I do know that for myself, and perhaps for others (although I cannot say as to that), it is much better for me to have passed from the earth-life and its conditions that pressed upon me and to have gained this existence which is all before me.

[To the Chairman:] I cannot tell you, sir, how long I have been gone. I know it was in the winter time when I went out, and it may have been one or two years ago, but I cannot tell, because I have not been in communication with earth sufficiently to know, and be

have been one or two years ago, but I cannot tell, because I have not been in communication with earth sufficiently to know, and because, too, when I try to think of those things, something of the cloudiness comes back to me that enshrouded my mind when here while I have control of your medium. But it does not matter how long I have been in the spirit-world. I have been there long enough to learn many things which I should never have known here if I had lived to a great old age.

I was a young man when I went out, but I had had experiences which many an older man has never seen. For a while after passing from the body I seemed to be held down to the material condition, and I wish to say that I remained close to my mother for quite a time. I knew what she said and did, and I appreciated her motives very much. I knew just what caused them, and I tried very hard to tell her of my condition and how I felt in regard to her position.

There are some things connected with my own affairs that I could explain if there is any one that I feel has a right to know. I believe if I could have a medium, and come to my friends personally, I could explain those things which seemed strange, because, in regaining my individuality, if I may so express it, it all comes back to me, and could be revealed; but I think it is just as well to let these things go with the past. They do not concern others nearly as much as they concern myself, and I, in turning to the spiritual life and finding good friends and helpers on that side, am quite content to let the old life go and to begin to live, as I am doing, the life that is stretching on before me.

I lived when here in Newark, N. J. that is stretching on before me.
I lived when here in Newark, N. J.

Sarah R. Smith. I have been coming to your meetings for quite a little while, thinking I might get in and say a few words to my friends. I want them to know that I live, and that sometimes I can see them and understand what they are doing. I have been aware of some changes that have taken place, but I shall not speak of them, for I do not know as there is any reason that I should. I would like, if I can, to get a communication to Melville Smith, for I want him to know that I have come back—not to assert any claims, but if possible to bring evidence of a continued life on the other side. I would like, too, to speak of my own personal effects and of what has been done in regard to

effects and of what has been done in regard to their disposition.

Coming into the spirit-world, seeing life as it is there, and finding that I can come back and watch life as it is here, to a certain degree, gives me strange ideas that I have never had before. Perhaps if I could have known just how I was to live after the death of the body, I might have planned some things differently concerning my affairs; but I cannot now speak as I would have done had I understood the true light as it comes to me now. I bring my love to those who will care to receive it; for while it may seem strange to those who have known me in the past, that I, instead of being dead, am alive and come to speak with the voice of a woman, just as I might have spoken in the past, only with clearer knowledge of life itself, bringing sympathy and affection for those who have been dear to me in days gone by, perhaps they will wish to know of this garitic communion to dear to me in days gone by, perhaps they will wish to know of this spirit-communion, to study into it, and may find ways in their own home-life to reach the spirit-world and com-municate with those who live there.

I have never come to speak through your medium before. I know I do not say all I would like to, but it is so strange to me that I can hardly understand this manner of com

municating.
I am Sarah R. Smith, from Monson, Mass.

Judge Thomas Drummond.

[To the Chairman:] Be kind enough to re-ord me on your tablets as Thomas Drum-

mond.

For many long years I sat upon the bench distributing justice as it appealed to my judgment, but acting always, I think, upon the desire to be just and humane in my dispensation. For more than thirty years I was familiar with this mode of life, which was engendered upon me by serving in Federal Courts, and undoubtedly I gained as much experience in that line as I could have gained in any other career that might have been marked out for me.

To one who can look back over an earth-life mond.

To one who can look back over an earth-life of fourscore years, it seems like taking a backof fourscore years, it seems like taking a backward clance over a long stretch of roadway; but, on the other hand, when I turn to the present in the spirit-world, behold its situations, and look forward to the future, gazing upon intelligent men and women who occupy high stations around me, who, I learn, have dwelt in that immortal world for many years, and for whom the future holds out untold experiences, it seems that the life of even an octogenarian on earth dwindles down into a mere infinitesimal experience beside that of those sages and teachers of the beyond. I am told that I only began to learn here, that I might have acquired a little knowledge in order to proceed in climbing the stairway of learning in another life; yet I feel that those experiences which were mine were good for me—they linked me closely to many hearts on earth, they brought me in contact with various phases of human nature, and opened before my mind books of learning and of discipline which have become my own through study and observation which have become my own through study

which have become my own through study and observation.

Naturally, then, my thought turns tenderly toward the old life and my co-workers and friends. I stretch out my hands in greeting, and waft to those associates who still linger along the path of time my affectionate sympathy, which I trust will be received in kindliness of spirit.

It is not given to me to open before my friends and colleagues the wonderful secrets of the spiritual world; for had I the eloquence of Cloero I could not depict to you in mortal speech those scenes and situations which I have beheld since passing from the enfeebled form. I could not unroll before them a comprehension of the vastness of that eternal world, which is peopled by intelligent and active men and women. Suffice it that I am here to give my word to my old friends, and to those who are closely identified with my life, that this spiritual world is a glorious field of labor, where man can develop his possibilities and carve out his own career, unhampered by the limitations which semetimes environ him and carve out his own career, unhampered by the limitations which sometimes environ him

the limitations which sometimes environ him upon this physical plane.

To the Chairman: It have been through my long life, sir, familiar with various spots in this grand country of ours. From the New England coast to the far West I have met with friends, and felt myself at home; but most truly do I feel, and did I feel for long before I passed away, that the State of Illinois owned me as her son, for within her borders. I gathered much of the richest experiences of my life. In Galena and in Chicago I have friends who will remember me, I doubt not; but in

Wheaton, Ill., where I passed away, I find those who draw me closely to themselves, and who, I trust, will learn of my return.

Francis W. Goddard.

Like others who are traveling to this point of interest, I have fallen into line to take my turn. I find that no man has the advantage over his neighbors because of former position or influence in life, but that the merest school-boy or the ignorant man who has a warm heart boy, or the ignorant man who has a warm heart and an anxiety to reach his friends and family, has just as much right to come and express himself, and is given just as wide and early an opportunity as is he who held a lofty position, and who may feel that he has some great work to perform.

I speak thus because I have been watching the processed the many who have been come.

to perform.

I speak thus because I have been watching the progress of the many who have been coming through this channel during the last year. I have been quite a frequent attendant at your circles, not at first with the desire to speak myself, but with the wish to learn from study something of the law of mediumship, and of spirit-return to earth. Later it came to my mind that I might be benefited by seeking to express a thought through your instrument, and I have indulged the hope that some friend of mine may learn of my return, and be gratified to think I have come with the desire to reach the heart of every friend, and to bring greeting and love as if I were in company with such in my former physical life.

I would have been more at home in my office, attending to the duties that devolved upon me in connection with my business, than I am here on this platform speaking to you through a foreign organism; but I am glad for the power of expressing a word, and for the privilege of experiencing personally this control of a medium, thus assuring myself that it is a fact.

I was interested in the manufacture of cot-

fact.

I was interested in the manufacture of cotton, and perhaps if I had the time I could expound to you something of the principles of trade, especially in the direction of that line of business; but that is not my purpose in coming here to-day. I have not laid aside my knowledge of trade, and the principles that govern it. I think that many who stand aloof from business life, and criticise the doings of manufacturers and business men in various circles of trade, have not the slightest idea of the problems we have had to solve, the risks we have had to run, or the difficulties we have had to meet; and if they had, they might be more content to leave these things to those who have acquired knowledge and experience through

content to leave these things to those who have acquired knowledge and experience through effort and self-sacrifice.

[To the Chairman:] Well, sir, I am not going to expound on these things, only to give you my name, and to say that I have very near friends in the city of Providence, R. I., who, I hope, will learn of my return in this way. Francis W. Goddard.

Clara Larkin.

I am Clara Larkin. I have a sister Mary in the earth-life, and she lives in Montgomery, Ala. I know it is a long ways from here, and I know it is uncertain whether she will hear of my return; but I was very happy when I was told that I could come and speak here.

I send my love to my sister and her family, and I would like them to know that all the dear friends when they mourn and miss from

dear friends whom they mourn and miss from their home and associations are safe in the spirit-world in habitations of their own. We are together in thought, we are harmonious, and our lives flow on peacefully. Each of us has a work to do, and we do not interfere with that of the others; but in our social enjoyment we find much that is truly uplifting to our spirits and that draws us still more closely

together.
I have been in the spirit-world a number of years, so that it seems almost the greater part years, so that it seems almost the greater part of my life, and more real and substantial to me than the earth life seems at the present time. Still, I hold on to the affections of the past, and am always rejoiced when a dear friend is done with the mortal experience and is promoted to our life and our homes, where we can find reunion and association together.

can find reunion and association together.

I did not come to say much, only to let it be known that I have not gone out of existence, but have been living all these years a real life. a pleasant life, and one that has been very much to me.

Daisy Clough.

I wish to send a few words from John to our brother, and to tell him how near we are to him with our love and sympathy in his hours of weakness and pain. The band that has so long attended him with spiritual light and in struction never for one moment lets go of his life, and each one of its number sends a special influence to him now more than ever before, that his being may be illuminated by it and that he may be lifted above the trials of the external form.

know there are times when he is in reality I know there are times when he is in reality taken right up, as it were, above the weakness and trial that assall him until he feels superior to it all, for the spirit gains ascendency over the things belonging to the body; but then, again, the physical will assert itself, and he feels weak and depressed, for there comes the consciousness of the inability to do that work which he knows can be done through his which he knows can be done through his agency by the higher powers if he were only in condition for it to be so.

Now I wish to bring him our tender love, and to assure him that we crown his soul with lilies of light from the angel-world, the perfume of which he may sense, and know that it is brought which he may sense, and know that it is brought by the dear ones who are so close to his heart. All the promises which these spirit-friends have made; to him concerning his soul illumination and interior perception of the higher things and laws will be fulfilled. He will be able, and that, too, before long, to study these laws, and explore these fields of learning for himself, in company with the bright ones who understand and know the way; so it is only for a little time that the darkness will exist, and then the full, clear light will unroll before him and bathe his soul in its great, undving splenand bathe his soul in its great, undying splendor. Angel hands are stretched out to him which he may hold in every moment of pain, feeling that they will lead him upward and onward to the diviner courts, where all is peace

I feel that I must speak thus, and add that the work has been appreciated, and the reward will come. When the new strength arrives, the great work that he has longed to do will open before him through new avenues, and with a higher purpose than he can have at the present time.

present time.

[To a gentleman in the audience:] I wish to thank our friend for these lovely flowers, for they have given me strength to speak. I spoke to Mabel, and told her that I would like to come, but that she must help me, and she promised to do so. I bring my love, and say: The angels are watching you, too, dear friend, and you will see the result of their labors before many months have passed away. Dalsy fore many months have passed away. Daisy Clough.

INDIVIDUAL SPIRIT MESSAGES TO BE PUBLISHED NEXT WEEK

Oct. 8.—George De Foe; Lucy Church; Obed Slate; Carrie Iarrison; Catherine E. Hunt; Ransom N. Gould.

Messages here noticed as having been given will appear in due course according to routine date. Oct. 23.—Sebastian Streeter; Wm. L. Converse; Julia Raymond; Chas. H. Foster; Katte Ryan; Jennie Collins. Oct. 71.—Hannah: F. M. Brown; Judge Charles! H. Wood; Melinda Doubleday; Samuel Soule; S. L. M. Barlow; Mary K. York.

Original Essay.

PASSING COMMENTS ON PASSING HVENTS.

BY HUDSON TUTTLE.

Rev. Dr. Talmage went to the Holy Land. He made the trip with not quite the rapidity Train hustled around the world in his attempt to beat the record of Nellie Bly, but he almost equalled him. Had he not stopped to preach sermons ready prepared, to his servants, or a few Arabs, that he might imitate Paul, and wasted an hour in playing John the Baptist in the Jordan, he would have surpassed the record of any previous traveler. It is not necessary for him of the Tabernacle to get more than a glance, to know more than all who live or have lived.

He makes a contract with a publisher to write a book on Jesus. Some countless thousands of preachers have written books on Jesus before, and as every line and scrap of history in the world on the subject is in the four evangelists, and imagination is the only other source of information, the theme is threadbare, and dry as a husk. To enliven it Talmage makes a tour of Syria and Egypt. He visits the famous places, and his sensations are of the order of one of Mark Twain's "Innocents," except with Twain it was a joke when he wept over the tomb of Adam, but Talmage believes anything the wily guides feed him with.

Well, the "Great Preacher" is at home in the new church, and is at present engaged in delivering a series of sermons embodying what he saw and what he guessed at; while a syndicate of papers are scattering his effusions abroad over the country. In the beginning he searches for a text to head his sermon on the Pyramids. He finds it in Isaiah:

"In that day shall there be an altar to the Lord in the midst of the land of Egypt, and a pillar at the border thereof to the Lord. And it shall be for a sign and for a witness."

Then he sagely says: "Isaiah no doubt here refers to the great pyramid of Gizeh, the chief pyramid of Egypt." Of all the far-fetched interpretations of the wild language of the wailing prophet, this is the most so. There is no allusion to the pyramids, and not a word to suggest that Isaiah, in that pessimistic rant which has frightened mankind for centuries, ever saw the pyramids. But such an exegesis is quite "scientific" enough for the "Great Preacher.''

His description of the journey to the pyramids is lurid with adjectives. Think of Talmadge astride a Syrian donkey, his long legs allowing his toes to drag in the sand, his eyes opened wide with wonder, every nerve "thrilling" with delight, as he cries: "The Pyramid! the Pyramid!"

He started determined to see and go to the top of the pyramid, but when he reached the base of that "eternity in stone," his heart failed him. "Its altitude to me was simply appalling!" he cries; "others may go up, but not I." His daughter is not so pusillanimous, and he consents to her persuasion.

In his own language:

"I changed my mind, and we started with guides. It cannot be done without these helpers. Two or three times foolhardy men have attempted it alone, but their bodies came tumbling down, unrecognizable and lifeless. Each person in our party had two or three guides or helpers. One of them unrolled his turban and tied it around my waist, and he held the other end of the turban as a matter of safety. Many of the blocks of stone are four or five feet high, and beyond any ordinary human stride unless assisted. But, two Arabs to pull and two Arabs to push, I found myself rapidly ascending from height to height, and on, to altitudes terrific, and at last at the tiptop we found ourselves on a level space of about thirty feet square.'

Those who have read works on Egypt will be amused at the above paragraph. What traveler ever rolled down the side of the pyramid 'unrecognizable"? The blocks or steps being "four or five feet high" would offer no obstacle to an active man. But he says no one required, two to push and two to pull. Now the question arises, Who pushed and pulled up the Arabs? They must have been able to get up to the "altitudes terrific" unassisted! That was a miracle! The "terrific" height was seven hundred and forty-six feet!

He made a discovery! All the preceding has been written to give the reader a just idea of this discovery. Since the days of Herodotus, and probably long before, the object and purpose of the pyramids has been a vexed question, a "riddle" never solved. No one knew who were the builders, or how they wrought. The accounts preserved were inadequate, and evidently the fancies of a later age.

They, says Talmage, who built the pyramid knew astronomy and the laws of science. No human being at that time knew such laws. Hence the conclusion of this Talmagian logic, which either from ignorance or other cause assumes the data: "Who, then, planned the pyramid? Who superin-

tended its erection? Who, from its first foundationstone to its cap-stone, erected everything? It must have been God."

The "lips of granite" opened and told him to take this truth, "God only is great," away with him across the desert; take it across the Mediterranean; take it across the booming Atlantic ocean; take it in the great ship; take it to the Tabernacle; take it before his people, and preach it then and there.

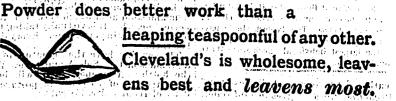
The granite never "opened its lips" before! Millions of great men have visited the pyramid, and were not made aware it had lips. But Talmage came, and presto! its mouth opened and muttered what was a threadbare expression when Cheops was a boy: "God only is great," and then even the presence of the "Great Preacher" could educe no more, for "the lips of granite hushed, and the giant of masonry wrapped himself again in the si-lence of ages."

That such inane effusions should be sought for is a sad commentary on the taste and intelligence of the reading masses in these modern days.:

[Continued on seventh page.]

Every-Day Economy.

One rounded teaspoonful of Cleveland's Superior Baking



[Continued from sixth paye.] DEATH AND PILORIMS.

During the six years preceding 1890, 64,638 pilgrims left Bombay for the holy shrines of Mecca and Medina. Of this vast number onethird never returned. In 1888, of 13,070 who started 7,465 did not return. On the long and weary way starvation and epidemics and the assassin thin the ranks of the deluded devotees. The government has been urged to interfere, and restrict this waste of human life. It assuredly should do so.

A PROPHECY.

Stanley, as soon as he returns from Australia, will head another expedition—and into Africa. It is said on authority that he has arranged with King Leopold to again penetrate the wilds of the Congo. The cruelty exercised by him and his command during his former expeditions has scarcely been hinted at, and will never be known.

It were better Stanley die now in the moment of his triumph. If he again braves the terrors of Africa, he will expiate the wrongs he has done. He will find that justice comes at last.

The clergy go hand in hand with the "explorer."(?) The Congo savage must be converted to Christ, so he may want clothes and thus keep the cotton mills of Manchester going. A string around the waist is full dress for a negro chief until he is "brought to Jesus," and then he wants a paper collar and a stovepipe hat. The trader follows the missionary with his knapsack.

Poor savages eating yams and bananas and basking in the sun in the supreme happiness of ignorance of the creeds over which the white man has been fighting to the death these two thousand years! Little know you the trouble and the trials in store for you. You are the victims to be nailed on the cross, and suffer martyrdom at the hands of civilized greed!

Stanley for the last time comes to you with the cross, the Bible and the rifle, and will be followed by ships bringing you clothing, of which you have not felt the need, and rum to poison the fountains of life. He is an apostle who at this late day would see the creedal gos pel preached to all men, and it is fitting his ambition should be rewarded by having his grave made by the savages to whom he has brought the incomprehensible dogmas of the ology exemplified in the flerce conflict of civil-

WAS ABRAHAM LINCOLN A SPIRIT UALIST?

BY GEORGE A. BACON.

To the Editor of the Banner of Light:

In the furtherance of what is destined to prove a complete affirmative demonstration to this nationally important question, the pursuit of which has recently become a matter of the deepest personal interest, as well as an item of no little importance financially, Mr. Hartranft of Philadelphia has been on the alert not only to verify to the fullest extent, but to gather cumulative facts corroborative of and pertinent to the statements appearing in Mrs. Nettie Colburn Maynard's interesting work, the title of which is the heading of this ar ticle. As these statements mention with great particularity many prominent Government officials as well as civilians in connection with affairs that the public are, and perhaps wisely, not accustomed to associate with such distinguished people, he has been naturally desirous of satisfying himself as to the verity of these associations, pro bono publico.

In one of her interesting chapters Mrs. Maynard reproduces from her diary an account of a visit made in the early sixties at the home of one of her favorite authors, Mrs. Emma D. E. N. Southworth, then as now a resident of the District of Columbia; on which occasion several memorable occurrences of a spiritualistic character are alleged to have taken place in the presence of a gathering of social friends. With iew of ascertaining from disinterested par ties the correctness of these events, Mr. Hartranft not long since addressed a note to this well-known lady, asking if it would be agreeable to receive a call of inquiry from himself and another friend concerning a subject in which the public mind was singularly interested, &c. To this he received a prompt and gracious invitation for himself and the writer to call the next evening.

Thus it was that during one of those warm, rich, golden moonlight evenings last month, the memory of which has become imperishable, the enterprising young publisher of Philadelphia, and his Washington friend, found themselves before the picturesque, vine-clad "Prospect Cottage" in Georgetown, D. C., of the famous authoress of some forty interesting

It had been a matter of previous doubt between them as to how best to lead up to the desired point of inquiry, but on being shown into the invitingly large, home-like and hospitable parlors, and being received by both mother and son with all the grace and good will of apparently old-time friends, that matter took care of itself; for all unconsciously, as it were, the dear old lady herself, as though spontaneously led to do so, broached the general subject of her own accord, and soon the tide of spirit ual conversation flowed delightfully free and full and strong during the entire evening.

The general and special features of the subject were discussed, the events of the long ago were distinctly recalled, charmingly rehearsed, explained, and personally verified, with a clear ness and emphasis born of that spirit of truth and intelligence that at once overcomes all distrust, and dispels every shadow of doubt.

The first result of the public announcement of this work has been to double the original edition.

The writer has no interest in this matter other than that of a witness to some of the recorded facts, "touching the most momentous period in American history, and of a secret page from the life of him whom time serves only to make greater, more appreciated, and better understood."

Washington, D. C., October, 1891.

New Publications.

AUGUSTUS JONES JR., The Little Brother, and Other, Stories By Fitz Hugh Ludlow, author of "The Hasheesh Eater." 12mo, paper, pp. 293. Boston: Lee & Shepard, This volume contains three bright, sparkling stories by one of our best writers of facton, and is the third Company Series."

teenth of the publishers' "Good Company Series."

LITTLE FOLKS EAST AND WEST. Comprising Prairie Stories, Mother Goose Stories, Fairy Stories and True Stories. By Harriette R. Shattuck. Sq. 16mo, cloth, pp. 95. Boston:

large type, short, attractive stories, and a protu-sion of plotures render this a desirable gift-book for the youngest children. It is marked by freshness and originality.

[VANiHOUTEN'S COCOA—Send for a can. See advts.

IT PAYS

To be cautious in the choice of medicines. Many are injured by trying experliments with compounds purporting to be blood-purifiers, the principal recommendation of which would seem to be their "cheapness." Being made up of worthless, though not always harmless, ingredients, they may well be "chesp;" but, in the end, they are dear. The most reliable medicines are costly, and can be retailed at moderate prices, only when the manufacturing chemist handles the raw materials in large quantities. It is economy,

To Use

Ayer's Sarsaparilla, the valuable components of which are imported, wholesale, by the J. C. Ayer Co, from the regions where these articles are richest in medicinal properties.

"It is a wonder to me that any other than Ayer's Sarsaparilla has a show in the market. If people consulted their own in-terest, they would never use any other; for it is not only the best, but, on account of its concentrated strength and purity, it is the most economical."—James F. Duffy, Drug-glst, Washington st., Providence, R. I.

Dr. A. L. Almond, Druggist, Liberty, Va., "Leading physicians in this city

Ayer's

years, and have the highest regard for its healing qualities."

"Although the formula is known to the trade, there can be no successful imitation of Ayer's Sarsaparilla. Without having the enormous facilities of the J. C. Ayer Co., it is impossible for other parties to put together such valuable ingredients, at the low cost

Sarsaparilla

It stands at the head of all similar preparations."—Mark A. Jones, 50 years a druggist, 60 Cambridge st., E. Cambridge, Mass.

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Bold by all Druggists. Price \$1; six bottles, \$5. Cures others, will cure you

HEALTH, COMFORT, ECÓNOMY.



Saves 25 per cent. of the Coal.

UNHEALTHY COAL GAS. BURNS UP SOOT AND SMOKE. Prevents Clinkers, Reduces the

Ashes. For Sale by all Grocers.

Large packages for Manufacturers, and pamphlets with testimonials, can be obtained at office of STANDARD COAL & FUEL CO... 66 Equitable Building, - BOSTON.

18w DONALD KENNEDY Of Roxbury, Mass., says

Kennedy's Medical Discovery cures Horrid Old Sores, Deep-Seated Ulcers of 40 years' standing, Inward Tumors, and every disease of the skin, except Thunder Humor, and Cancer that has taken root. Price

\$1.50. Sold by every Druggist in the U.S.

and Canada.

A BOOK FREE.

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

AERATED OXYGEN COMPOUND CO., P. O. Box 1666. Nashua, N. H.
BOSTON OFFICE, HERALD BUILDING.

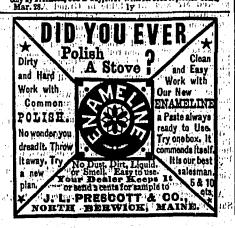
ASTONISHING OFFER. END three 2-cent stamps, look of bair, name, age, sex, one leading symptom, and your disease will be diagnosed free by epirit power. DR. A. B. DOBSON, Maqueketa, Iowa. Oct. 10.

A LIBERAL OFFER, BY A RELIABLE CLAIRVOYANT AND MAGNETIC HEALER SEND four 7-ct. stamps, lock of hair, name, age and sex, we will diagnose your case PREH.

Address DE. J. S. LOUCKS, Shirley, Mass.

Sept. 5.

DEAFNESS & HEAD NOISES CURED by Feller's invisible Jubular for Cubbons. Whappers cally by Fillmons, 848 Bway, N.Y. Write for book of proofs free Mar. 28./. [One 13] of the Cubbons by Fillmons, 848 Bway, N.Y. Write for book of proofs free Mar. 28./. [One 13] of the Cubbons by Fillmons, 848 Bway, N.Y. Write for book of proofs free Mar. 28./. [One 13] of the Cubbons by Fillmons by Fillmons



Mediums in Boston.

DR. HENRY ROGERS,

THE gifted medicin for Independent State Writing and Boirt Pictures, is giving fittings daily, \$2. Diagnosts of Di case and Prescription by Independent State Willing, including one month's treatment, \$5. Psycho-Magnetic Pellets.

These little Pellets are highly charged with healing magnetism and psychic force, through the powerful medium ship of DR HENRY ROGERS. They are positively beneficial to all sensitive people for curing alsease and correcting morbid or inharmonious conditions of mind and body. Price 50 cents, postage free.

Send stamp for Circular and Free Sample to DR. HENRY ROGERS, 256 Columbus Avenue, Boston, Mass. Nov. 7.

JAMES R. COCKE,

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

J. K. D. Conant,

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

Osgood F. Stiles,

DEVELOPING, Business and Test Medium. Slitings ship a specialty. Test Circles Sundays and Wednesdays. B.P. M., and Tuesday afternoon at 3. No. 8 Dwight street, Boston. Will be in Lynn every Triday and Saturday at No. 77 Pearl street.

J. Rhind, Seer. CITTINGS daily, with business advice. Circles Monday is at 7. Thursday at 3 P. M. Advice by letter. State in own hand-writing, age and sex. Enclose \$1. 1064 Washington st. Nov. 7.

Dr. May H. Blair, PORMERLY of New York, has taken rooms for Electric. Magnetic and Medical Massage, also Steam Baths. 45 Boylston street, Rooms 3 and 5, Boston. Hours from 10 to 9. Nov. 7.

Mrs. Hattie A. Young,

TRANCE, Business and Developing Medium, will hold Circles every Sunday evening at 7:30, also every Tuesday afternoon at 2:30. Sitting daily. Also her Indian Remedy for Piles; a sure cure. 22 Winter st., Room 16, Boston. Oct. 17. Miss A. Peabody,

DUSINESS, Test and Developing Medium. Sittings daily. Circles Sunday, Thursday evenings, and Tuesday afternoons at 3 o'clock. Six Developing Sittings for \$4.00. 1041 Washington street, opposite Davis street, Boston. Nov. 7. Hattie C. Stafford,

58 East Concord Street, Boston, SUNDAY, Thursday and Saturday, 2:30 P. M.: Wednesday 8 P. M. Newton Stansbury, Manager. 4w* Oct. 24.

Mrs. Lizzie Kelley,

PSYCHOMETRIST, Business, Test and Trance Medium. Gives private sittings dally. Public circles every Sunday evening at 7:30, at her parlors, 823 Washington street. Nov. 7.

Miss L. E. Smith, 344 SHAWMUT AVENUE, Test Medium. Private Sit. tings by appointment. Circles Tuesday and Friday at 8, Wednesday 3 F. M. Will go out to hold Circles. Oct. 24.

Mrs. E. E. Welch,

MAGNETIC Massageist, is located at 14 East Springfield street, Boston, Mass. Patlents visited at their homes

Mrs. H. B. Fay,

17 APPLETON STREET, will commence Seances Oct 22d. Thursdays and Saturdays at 2:30 P. M.; Sunday at 8 P. M. Oct. 17. Allen Toothaker,

CLAIRVOYANT Physician and Business Medium, 150A Tremont street, Boston, Room 4/5, 10 A. M. to 3 P. M. 216 Cross street, Malden, Mass., 4 to 8 P. M. Oct. 17.

Adelaide E. Crane, TEST and Business Medium. Magnetic Treatments. Bosworth street, Room 4, Boston. Hours 9 to 5. Sept. 19.

Mrs. M. E. Johnson,

BUSINESS and Test Medium. Hours 10 A. M. to 9 P. M. Circles Thursday and Sunday evenings, 8 o'clock. 41 Winter street, Room 6, Boston. Nov. 7.

Mrs. A. Forrester, L and Electric Treatments, from 10 A. M. to 5 P. M. 181 Shawmut Avenue, one flight, Boston. 4w Oct. 24.

Dr. J. G. Bowman,

MAGNETIC HEALER, 175 Northampton street, Boston. Specialties: Rheumatism and Neuralgia.
Oct. 24.

REE DIAGNOSIS from a lock of patient's bair. Give one leading symptom, age and sex; also send 25 cents for trial bottle medicine. DR. CARPENTER, 80 Borkeley street, Boston, Mas. Office hours, 1 to 6.
Nov. 7.

MRS. H. W. CUSHMAN, Musical, Test and Business Medium. Six questions answered by mail, gl.00. Examination by look of hair, gl.00. Circles Wednesdays at 2:30, Mondays at 7:30. 7 Walker street, Charlestown. 10w*

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. 1w* Nov. 7.

Carrie M. Lovering, MAGNETIC PHYSICIAN, 246 Shawmut Avenue, Boston Controlled by the late Lemuel Spear. 1w* Nov. 1.

Dr. Fred. Crockett, Magnetist, Moody House, 1202 Washington street, Boston. Oct. 31.

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

Miss J. M. Grant, TRANCE MEDIUM, No. 8% Bosworth street, Banner of Light Building, Boston. Oct. 3.

Miss Helen A. Sloan, MAGNETIC Physician. Vapor Baths. No. 178 Tremon Oct. 31. Mrs. A. E. Cunningham,

MEDICAL, Business and Tests, 247 Columbus Avenu.
Suite 8, Hotel Waquoit, Boston. 5w Oct. 10. DR. JULIA ORAFTS SMITH. 25 years suction Thursdays to ladies. 15 Warren Avenue, Boston.

PSYCHOMETRIC and Business Reading, or six questions answered, 54 cents. MARGUERITE BURTON, 1472 Washington street, Boston. Sittings 10 to 4. Nov. 7.

Nov. 7.

DR. M. LUCY NELSON.

MAGNETIC, Massage and Turko-Russian Baths, 33 Boylston street, Suite 6, Boston.

DR. L. BARNICOAT, Lecturer, Test, Medical Magnetic Medium. 175 Tremont street, Boston.

MRS. J. C. EWELL, Inspirational and Medi-cal Physician, 542 Trement street, cor. Hanson, Boston. 13w* MISS KNOX, Test, Business and Medical Medical

DR. JULIA M. CARPENTER, 303 Warren tr. Boston, Mass. tr. Mar, 14. DR. A. H. RICHARDSON, Magnetic Healer, Waverley House, Charlestown. 11 Hopt. 28.

VOUR Future Business Prospects, consult FRED A.
HEATH, the Blind Medium, Enclose Postal Note for
50 cents, or register your letter, with lock of hair and stamp,
address 164 Abbott street, Detroit, Mich. No stamps taken,
June 6. \$3,50PERDAY

"IF YOU WOULD KNOW"

more counties given competent person. Write to-day ing stamp for particulars. You will never-regret it, as, CHAMPION CO., 46 N. Fourth St., Philadelphia, Pa.

Miscelluneous.



DR. R. GREER

The Noted Spirit Healer of the West! 20 years in Chicago; treats patients at a distance, however great the distance, with unparalleled success.

All Persons, therefore, soft ring from any chronic malady or affliction, and who wish immediate relief and a permanent cure, are respectfully invited to call prescription, enclosing \$1.00, giving name in full, ago, height and weight, color of eyes and one leading sympton. Address,

DR. R. GREER, 127 La Salle St., CHICAGO. P. S. Dr. Greer's New Flootric Pindem, improves eight and hearing, increases mental energy and cures all brain and nervous diseases. Send to



THE CHICAGO. ROCK ISLAND & PACIFIC RY runs through Car Vestibuled trains from Chicago to Denver and Colorado Springs. This latter point is but six miles from the popular pleasure resort, Maniton, that is at foot of Pike's Peak. A Carriage Drive from Colorado Springs through the Garden of the Gods to Maniton is most charming and to ride in a Railway Car to the top of Pike's Peak (road now completed), is truly wonderful.

SECURE YOUR TICKETS VIA THE GREAT ROCK ISLAND ROUTE. E. ST. JOHN, JNO. SEBASTIAN,

Gen'l Manager.

6. T. & P. Agt.
CHICAGO, ILL.
6m CRATEFUL-COMFORTING. EPPS'S COCOA.

BREAKFAST.

"By a thorough knowledge of the natural laws which govern the operations of digestion and matrition, and by a careful application of the fine properties of well-selected Cocoa, Mr. Epps has provided our breakfast tables with a delicately flavored beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subite maladies are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."—Ciril Service Gazette. Made simply with boiling water or milk. Solid only in half pound tins, by Grocers, labelled thus:

11MUC VIDEO 8. CO. Hammonsthie Chamiels.

JAMES EPPS & CO., Homeopathic Chemists, 13teow London, England.

SOUL READING,

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

MRS. A. B. SEVERANCE,

1300 Main street.

Oct. 3. 6m* White Water, Walworth Co., Wis.

CARLYLE PETERSILEA'S LITERARY WORKS.

"The Discovered Country." Cloth, \$1.00. A Response to Howells' "Undiscovered Country."

'Oceanides," A Psychical Novel. (Dedicated to Rev. Minot J. Savage,) Paper, 50 Cents. Paper, 50 Cents.

These wonderful books have brought hope and faith to
thousands who donoted immortality. Their reasonableness
is incontrovertible.

ERNST VON HIMMEL PUBLISHING CO.,

Or CARLYLE PETERSILEA'S Music School Oct. 10. Steinert Hall, Boston, Mass. WHY SHE BECAME

A Spiritualist. By ABBY A. JUDSON, Minneapolis, Minn. Contains Portrait and Life of Author, her method of going under Spirit Influence, twelve Lectures, selected Pouns, and Communications from her Missionary Father and Mother, and other Guides.

This feully bound in cloth, 263 pages. Price \$1.00, postage locents. Remit by P. O. Order or Registered Letter to MINSA BBY A. JUDSON, 1026 Harmon Place, Minneapolis, Minn.

"TERRESTRIAL MAGNETISM," 10 cents. Oct. 24. 6w*

Show Your Colors!

WEAR THE BADGE. Storm of the sum of th

FRENCH Actually Spoken and Mastered in Ten Weeks at your own home, by CERMAN Dr. Rosenthal's Mesterschaft System. (59th thousand.) All subscribers, \$5.00 each for each language, become actual pupils of Dr. Rosenthal who corrects all exercises, and corresponds with them in regard to difficulties which may occur. Sample copy, Part L. 23 cents. Liberal terms to Teachers.
MEISTERSCHAFT PUB. CO.
106 SUMMER STRKET - BINFON 6toam

PARALYSIS CURED WITHOUT MEDICINE.
LOCOMOTOR-ATAXIA.
LOCOMOTOR-ATAXIA.
LOCOMOTOR-ATAXIA.
EASILY CURED. ADDRESS DR.C.I. THACHER,
G CENTRAL MUSIC HALL. CHICAGO.
Oct. 3.

MRS. JENNIE CROSSE, Business, Test and Medical Medium. Six questions answered by mail, 50 cents and stamp. Whole Life-Reading 81.00. Magnetic Remedies prepared by spirit-direction. Address West Garland. Me.

The Writing Planchette. CLENCE is unable to explain the mysterious perform. Sances of this wonderful little instrument, which writes intelligent answers to questions asked either aloud or mentally. Those unacquainted with it would be assonished at some of the results that have been attained through its agency, and no domestic circle should be without one. All investigators who desire practice in writing mediumship should avail themselves of these "Planchettes," which may be consulted on all questions, as also for communications from deceased relatives or friends.

The Planchette is furnished complete with box, pencil and directions, by which any one can easily understand how to use it.

PLANCHETTE, with Pentagraph Wheels, 60 cents, securely packed in a box, and sent by mail, postage free.

NOTICE TO RESIDENTS OF CANADA AND THE PROVINCES.—Under existing postal arrangements between the United States and Canada, PLANCHETTES can not be sent through the mails, but must be forwarded by express only, at the purchaser's expense.

For sale by COLBY & RICH.

STELLAR SCIENCE.

I WILL give a test of it to any person who will send me I the place and date of their birth (giving sex) and 25 cents, money or stamps.

I will write Biographical and Predictive Letters (from the above data). Also advice upon any matter, in answer to questions, in accordance with my understanding of the science, for a fee of 31; Consultation fee 31; as office, 206 Tremont street.

Nativities written at prices proportionate to the detail demanded. Address OLIVER AMES GOULD. Box 1664, Boston, Mass.

July 19.

STARNOS:

QUOTATIONS FROM THE INSPIRED WRITINGS () (OP (())

ANDREW JACKSON DAVIS, Secr of the Harmonial Philosophy. BELEGIED AND EDITED BY

DELLA E. DAVIS, M.D.

DELLA E: DAVIS, M. D.

A Compend of the remarkable teachings contained in thirty volumes written by the "Poughkeepsle Seer" under the inspirations of the Summer Land while it the Superior Condition. The world cannot but be grateful to Mrs. Dr. Davis for her successful compilation: "Starnos" is the whole body of teachings in a beautiful form.

Starnos" is an elegant little volume for a present. It is a bouque! of beautiful thoughts. It contains hundreds of brief sentiments, maxims, morals, rules for Mrs guidanes, and embodies the teachings of the New Age. It is sinely printed and beautifully bound. As a birthday fit; or form holiday present, nothing can be more appropriate than "Starnos."

"Starnos."

"Starnos."

"Starnos."

"Price, in fine cloth, 50 cents; extra fine, gilt edge, 75 cents.

Rew york Advertisements.

AMERICAN BREAKFAST CEREALS. Choicest Breakfast Foods.

TRADA "A-B-O" MARK.

Selected Grains. Steam-Cooked. Patented. Hulled. Healthful. THE BEST Digestible. Brain Foods. Muscle Foods. A. B.C. Oatmeal. (Crushed White Oats.) ALSO A.B.C. White Wheat.

Sold by all Grocers. Circulars free by mail. THE CEREALS M'F'G CO., 83 Murray St., New York.

DR. DUMONT C. DAKE,

231 West 42d Street, New York City,

MAGNETIC Specialist for Nervous and Chronic Diseases.

Lomplicated Cases Cured when other methods fall.

Patients at a distance successfully treated. DR DAKE has no peer in his especial mode of practice. Send for Circular.

TO THE FRIENDS OF SCIENCE.

I take pleasure in stating that I regard Dr. Dunont C. Dake as one of the most gifted individuals I have ever met in the way of Psychometric investigation and Diagnosis, as well as Spiritual powers.

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

All who would know themselves and des-

tiny, should send for the WILLIAMS Psychological Chart.

Address with stamp for informatio MRS. M. E. WILLIAMS, 232 West 46th Street, New York City.

Mrs. Webb, A STROLOGICAL MEDIUM, 357 West 23d street, New York, 357 Columbus Avenue, Boston, Oct. 27th until Nov. 28th, 9 A. M. until 6 F. M.; also Tuesday and Friday evenings. Health and Business a specialty. Ask your Drugglist for Mrs. Webb's Magle Tea.

J. W. FLETCHER,

No. 268 West 43d street, New York City. PUBLIC SEANCE Thursday evenings. Lectures at Adelphi Hall Sundays, afternoon and evening. Advice on mediumship, &c., by letter. Oct. 31. Mrs. Stoddard-Gray and DeWitt C. Hough

Trance Medium,

HOLD Materializing Scances Sunday, Wednesday and Friday evenings; Tuesday and Saturday 2 o'clock, 323 West 34th street, New York.

Oct. 24 PILES INSTANT RELIEF, Cure in 15 days, Neverreturns No purge No salve. No suppostory REMRIDY MAILED FREE. Address J. H. REEVES. Box 3290, N. Y. City, N. Y. 13

DR. F. L. H. WILLIS

May be Addressed until further notice,

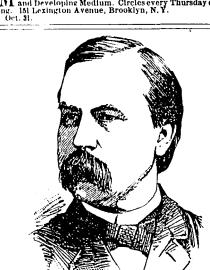
Clenora, Yates Co., N. Y.

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

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

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

MARY C. MORRELL, Business, Prophetion and Developing Medium. Circles every Thursday evening. 151 Lexington Avenue, Brooklyn, N.Y.



ALBRO'S

For Dyspepsia, Flatulency, all Gastric Troubles; also Diarrhœa and Constipation,

and thoroughly regulates the Bowels. If your life is made miserable by any of the above com-plaints, try the Cordial and be made happy.

Mrs. C. E. Davis of Monroe, N. H., writes: "Having been a great sufferer from Dyspepsia for a number of years. I flud nothing that has given me such instant relief as your **Elegulating Cordial."**Sent by mail, postage prepaid, on receipt of price. Price, 50 cents per bottle, or \$2.50 per box of six bottles.

CEORGE T. ALBRO & CO., Sole Proprietors ALBRO'S VEGETABLE REMEDIES,

55 Rutland Street, Boston, Mass. Sept. 12. The Psychograph,

OR

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

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

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

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

"Soon after this new and curious instrument for setting spirit messages was made known, I obtained one. Having no gift for its use, I was obliged to wait for the right medium. At last, I found, a reliable person, under whose topolysm a first trial the disk swuing to and fro, and the second time was done still more readily."

Price 31.09, securely packed in box, and sent by mail postivent in the content of the resisting postal, arrangements, between the United States and Canada, PLANCHETTER cain to be sent through the mails, but must be forwarded by express only at the purchaser accense, "And Sandard Sand DIAL PLANCHBUR.

DIAGNOSIS FREE.

Banner of Pight.

BOSTON, SATURDAY, NOVEMBER 7, 1891.

MEETINGS IN BOSTON.

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

come public.

First Spiritual Temple, corner Newbury and Excer Streets.—Spiritual Fraternity Society: Lecture every Sunday at 24 P. M.; School at 11 A. M. Wednesday evening Social at 74. Other public meetings announced from platform. Mrs. H. S. Lake, regular speaker. T. H. Dunham, Jr., Secretary, 17 State street, Boston.

The Beston Spiritual Temple

The Hoston Spiritual Temple, Berkeley Hall, i Herkeley Street.—Services [0]; A.K. and 7/5 P.M. leats free. Public cordially invited. William Boyce, Presi-lent; L. C. Clapp, Secretary.

dent; L. C. Clapp, Secretary.

The Boston Spiritual Temple, Horstcultural Hall, 100 Trement Street.—Public meetings every Sunday at 10½ A. M. and 7½ P. M. Lecturer for Nov. 8th, Mrs. Helen Stuart-Richings. Choice musical selections by the Barrenther family. Richard Holmes, President; Hiram O. Young, Treasurer; Oscar L. Rockwood, Secretary.

The Echo Spiritualist Meetings, America Hall, 7284. Washington Street.—Services every Sunday at 10% A. M. 2% and 7½ P. M., and every Thursday afternoon at 3 o'clock; also the 2d and 4th Thursday evening of every month services will be held of a religious and social nature. Wm. A. Hale, M. D., Chairman.

Figir-Hall, 616 Washington Street.—Sundays at 10% a.m., 1½ and 7½ P.M.; also Wednesdays at 3 P.M. F. W. Mathews, Conductor.

V. Matnews, Conductor.

College Hall, 94 Essex Street.—Sundays, at 10½

L. N., 2½ and 7½ P. M. Eben Cobb, Conductor.

Alpha Hall, 18 Essex Street.—Services every Sundays 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 1614 A. M. in Red Men's Hall, 514 Trement street, opposite Berkeley. J. A. Shelhamer, President; Wm. F. Falls, Con-

ductor.

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

First Spiritualist Ladies Aid Society.—Parlors 1031 Washington street. Organized 1857; incorporated 1882. Bu-iness 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 Kueeland.—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

Templar Hall, 724 Washington Street.—Every Tuesday, \$12% P.M., meetings for tests, speaking and psychometric readings. Mrs. M. A. Wilkinson, Conductor.

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

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.

Chelses, Mass.—The Spiritual Ladles' Ald 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 unday evenings in Odd Fellows Hali, 548 Main street. H. D. Slinons, Secretary.

First Spiritual Temple. - Last Sunday afterternoon, Nov. 1st, Mrs. H. S. Lake began the services ternoon, Nov. 1st, Mrs. H. S. Lake began the services by reading a poem by John G. Whittler, entitled, "The Eve of Election," after which she became entranced, and an address was delivered upon "Political Duties." It was said: "No one, however stationed in life, of whatever occupation or sex, can divorce him or herself from obligation to the State. The associated interests of the people demand consideration at the hands of all, and that in the most sincere and devoted spirit. A little girl, curling her doll's hair, causes a blaze which destroys property worth thousands of dollars. This illustrates how complicated are the relationships of civilization, and how wise must be the methods which would conserve liberty for all, with the least abridgment of freedom for any.

To day you are on the eve of a contest, close waged and carefully considered. Several parties appeal for support, and offer remedies for public evils. A duty is placed upon every citizen both to think and to act. Platforms should be studied as carefully as 'sacred writ,' and men and measures challenged as to the good involved. Neither Free Trade nor Protection are responsible for poverty, and politicians are wasting the energies of the people upon issues that are not vital. Knowing this, it is your duty to cut loose from such as are misleading you. Political virtue is demanded, and should express itself in adherence to principle, no matter how discouraging the outlook. The qualification to vote is not merely a mental, it is a moral one, and is grounded upon interest in one's neighbor equal to interest in one's self. However remote the territory, the inhabitants thereof are knitted to the great centers of civilization by interchange of service. The farmer and the poet, the mechanic and the artist, living under the same institutions, are equally affected by their health or disease, and to devise methods which shall mean larger and better conditions of living for all, is the political duty of all. Corruption is not confined to any partisan class, and is due to innate individual states.

Buying labor cheap and selling products dear, means mildew and blight to democratic institutions, which are based upon the intelligence and integrity of the people.

Prohibition and protection are equally ineffective to To day you are on the eve of a contest, close waged

of the people.

Prohibition and protection are equally ineffective to secure political virtue. Nothing will save the State except the sense to see motives clearly, select meas except the sense to see motives clearly, select measures soberly, and stand by your colors, whatever the anticipated result. Politics and religion should be interchangeable terms, meaning the common weat."

Next Sunday afternoon the subject will be: "The Law by which Different Spirit Intelligences Operate the Same Medial Organism." Social each Wednesday evening. Psychical Society alternate Tuesday evenings.

REPORTER.

The Boston Spiritual Temple.-Last Sunday, Nov. 1st, Dr. H. B. Storer addressed a large and appreciative audience at Berkeley Hall at 10:30 A. M. taking for his subject "The Use of Spiritualism."

Nov. 1st, Dr. H. B. Storer addressed a large and appreciative audience at Berkeley Hall at 10:30 A. M., taking for his subject "The Use of Spiritualism."

At 2:30 Mrs. Ada Foye occupied the rostrum—her first public appearance in Boston for two years. After welcoming the many friends assembled, Mrs. Foye said she had often found it to be the case that a great many people, after attending a meeting or seance, thought of many things they would like to know and ask about, so she purposed devoting the afternoon meeting to the answering of questions from any one in the audience. Many were propounded, and answered satisfactorily. It was announced that Mrs. Foye would give descriptions in the evening, and long before the time of opening (7:30) every seat was filled by the throng, who were anxious to witness the truly wonderful and marvelous tests presented through that lady's mediumship. Many names and incidents were given, all of which were recognized by persons present, who claimed positively to have no acquaintance with the medium. Mrs. Foye prefaced her tests, as is her custom, with a short address.

In the absence of Mr. Lillie, Mr. Walter Heath sang with fine effect "The Lost Chord," Prof. Louis Isenbeck furnishing the accompaniment.

Sunday, Nov. 8th, Mrs. C. Fannie Allyn will speak at 10:30 and Mrs. Foye at 2:30 and 7:30.

The Helping Hand Society of the Boston Spiritual Temple held its first public meeting and entertainment at William Parkman Hall, 3 Boylston Place, Wednesday evening, Oct. 28th. The President, Mrs. Wood, kindly greeted the large number of friends who came to pay their respects to us in our new home, and cordially invited them to visit us often, also extended an invitation to all to become members. Mr. Lillie then favored the audience with a song, after which Mrs. Lillie made some opening remarks, closing with an apposite poem, the subject: "The Helping Hand," being given her from the audience. We were also favored with kind words of encouragement and best wishes for the prosperity of this new

Herticultural Hall .- At the morning service, upon being introduced, Mrs. Helen Stuart-Richings received a pleasant welcome at the hands of her Boston

ceived a pleasant welcome at the hands of her Hoston friends.

In answer to the question, "What is the Future of Our Republic?" she said, that while some advanced step was looked for by the people on the part of "some one," yet that future could only be outwrought in the highest sense by a practical recognition that upon every human being rests a due measure of responsibility in "pringing" about what was hoped for in the way of reform. I believe the race is advancing, but we cannot all see alike, and it is not always desirable that we should do so. There are many wrongs that should be righted. Selfshness is, I think, the root of all evil—and not money; in the hands of an unselfsh man money is not an evil. We should lose self in

Angles of the process of the state of the contract of the cont

thinking of the human family. The future of our republic cannot be told. The hopes are grand! Grand men are giving their best thoughts of justice and right. The upliting of others is an upliting of ourselves. What we are doing here and now is going to toll in the hereafter; every thought passing in our mind is for good or for evil. Each individual is in a certain state of the spiritual world. Our inspiration equals our aspiration—all are like links of a great chiain; you cannot move one without affecting the rest. I believe in individual responsibility, and that we should develop our spiritual natures from the interior.

chain; you cannot move one without affecting the rest. I believe in individual responsibility, and that we should develop our spiritual natures from the interior.

In answer to the question "Is anything real but spirit?" she said spirit is mightler than matter; it is the life; all matter is the outward form of spirit; no man has ever seen God at any time. We see the outward manifestations; the material universe is real and necessary. Soul has always a form to express itself.

In answer to the question: "What is Spiritualism as applied to practical life?" she said: It is science, philosophy. The intellectual and religious natures are appealed to by it. It has been demonstrated on scientific principles; all that have made it a serious study have arrived to this conclusion. It is the thinking people that are most ready to take up this subject—wanting to know. For some reasons people are not all ready to think for themselves as yet. They could all believe it if they would try.

Spiritualism is the last fruit of the spirit. We are growing; we shalf still progress. If it had not been for all that has come before it Spiritualism would not have been. It is the natural outcome of all which preceded it,

Spiritualism well understood is the greatest truth; well applied it is the grandest power. It is practical, and says you are not Spiritualists unless you apply it in the best manner. The keys are in our hands, and they should be made of some use in our every day life. In the evening the hall was crowded with people, who listened with marked attention to her eloquent remarks and correct psychometric readings—one of the latter of which was for Dr. H. B. Storer, who was present, and pronounced the reading remarkably correct. Her efforts, also those of Mrs. Maud Jones Gillett, who gave exhibitions in slate-writing, were highly appreciated, and eminently satisfactory to the large and intelligent audience.

Mrs. Richings speaks at this hall on subjects furnished by the audience—also gives tests—on Sunday, Nov. 8th, both mornin

The Children's Progressive Lyceum of Bos The Children's Progressive Lyccum of Boston proves by its work that it is truly a progressive school. Each session is one calculated to draw out the best thought and effort of the pupils, and to awaken the lasting interest of its many friends who visit this organization from Sunday to Sunday. The earnest endeavors of officers and leaders to make the Boston Spiritual Lyccum a credit to our Cause, and the means of instructing our young people in the higher truths and fundamental principles of Spiritualism, are meeting with well-deserved success.

Last Sunday the usual interesting exercises of the school—consisting of opening orchestral selection, singing, invotation, silver-chain recitations and lessons—were finely rendered. The theme of "Angel-Ministry" and the invoking of pure spirits to ald us, was well brought out in the lesson of the morning, and fittingly interpreted by Mrs. Longley in her usual ten minutes' talk.

Conductor Wm. F. Falls ably presided over the session, and during the morning this gentleman made earnest remarks concerning the Lyccum work, supplementing them with a little anecdote concerning the power of animals to discern spirits, as instanced by an experience which he had had in this line with an intelligent dog of his own.

Asst. Con. J. B. Hatch, Jr., displayed the elegant banner which he had promised to the leader of the group whose pupils should execute the Lyccum march with the finest skill for one month. This banner is composed of silken stripes of twelve hues—each color representing and corresponding to the group badge of one of the twelve classes of the school. Mr. Hatch then explained how this flag is to be won, and that gentleman managed the grand march which followed his remarks, this being executed with good effect by the entire school.

Mrs. Butler and Mrs. Longley had something to say of the fair to be held by the Lyccum during the week ton proves by its work that it is truly a progressive

his remarks, this being executed with good effect by the entire school.

Mrs. Butler and Mrs. Longley had something to say of the fair to be held by the Lyceum during the week beginning Nov. 23d. and the following literary and musical numbers were given by the pupils named:

Recitations by Sadie Stevens, Winzola Pratt, Willie Sheidon; vocal selections by Jessie Judkins and Joste Smith. During the programme a beautiful mandolin selection was given by the Alpha Quartette, which received a hearty encore; and again before the close of the exercises these gentlemen favored the audience with another selection which was highly appreciated by all present—Conductor Falls thanking the musicians in behalf of the school.

A contribution of ten dollars and forty-two cents encouraged the managers of the Lyceum, and attested to the interest of its friends. The session was brought to a close by united singing and by a benediction.

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

America Hall.-The Echo Spiritualists' Meet ings! Last Sunday morning after an invocation by Dr. Hale, his guides took for their theme that of the

Dr. Hale, his guides took for their theme that of the opening song, "Shall we meet beyond the river?" and held the close attention of the audience by the thoughts they expressed. Mrs. S. E. Rich gave descriptions and tests that evoked the warm appreciation of all, and in closing Dr. Hale held one of his marvelous test séances, giving names, dates, etc. *Afternoon.—Invocation and remarks by the chairmain. Mrs. A. Wilkins and her little control "Sunshine" were gladly welcomed after absence caused by illness, and gave a large number of tests. Mrs. Dr. C. E. Bell gave tests and readings. Mrs. Mott-Knight gave remarkable demonstrations in her phase of inediumship—independent slate-writing—under strict test conditions upon slates furnished by the audience. This exercise of her mediumship was highly satisfactory. Mrs. J. K. D. Conant gave a large number of tests.

*Evening.—Invocation by the Chairman. Mrs. M. A.

satisfactory. Mrs. J. K. D. Conant gave a large number of tests.

Evening.—Invocation by the Chairman. Mrs. M. A. Brown followed with remarks, under control, and a poem which was much appreciated; Mrs. Chandler-Bailey gave a large number of psychometric readings; Dr. Fernald followed with interesting remarks and recognized tests; Miss L. E. Smith gave tests and readings; Dr. B. F. Barker offered remarks of interest, also tests; Mr. Joseph Bartlett favored the audience with a pleasing song, after which Mrs. J. E. Wilson gave a large number of tests. Throughout the day Prof. and Mrs. Peak rendered excellent music; their services in this line are highly appreciated.

Thursday, Oct. 20th.—Remarks by the Chairman, Byron I. Haskell, Hon. N. J. Dill and others; tests by Mrs. Wilson, Mrs. Stratton, Dr. Hale and other mediums. The increasing interest in these meetings is encouraging. Services every Sunday at 10:45, 2:30 and 7:15; every Thursday at 3 o'clock. BANNER OF LIGHT and Better Way for sale at the door. Thursday evening, Nov. 12th, a social dance will be given in this hall for the benefit of the Society, from 8 to 12 Music by Peak's orchestra.

Engle Hall.—Wednesday, Oct. 28th.—Praise ser-

Engle Hall .- Wednesday, Oct. 28th .- Praise service, led by J. Bartlett. Invocation and remarks by Mrs. Atherton. Dr. Eldridge gave tests. Mrs. Chand-

Mrs. Atherton. Dr. Eldridge gave tests. Mrs. Chandler-Bailey readings. Remarks and tests by the Conductor, Mr Mathews.

Sunday, Nov. 1st.—The developing and healing circle at 11 A. M. was well attended. At 2:30, after singing, remarks were made and a fine poem read by Mrs. Collier. Dr. Toothaker and Mrs. Balley gave tests, David Brown delineations, Mrs. C. A. Smith facial readings. Mrs. Buck made the closing remarks.

Evening.—Remarks by Dr. Holmes of Lynn. Readings by F. W. Mathews, Dr. Willis and Mrs. Bailey. Mr. Harris Vie had his bands tied in the presence of the audience, and in a moment was loosed and freed by spirit power.

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

Alpha Hall .- Dr. Ella A. Higginson Conductor. Last Sunday the services comprised Bible reading, singing by the audience, invocation and remarks by singing by the audience, invocation and remarks by the Conductor, remarks by Mr. Quint, Mrs. Pierce, and others. Reading and diagnoses of the sick by Dr. Higginson. The tests were excellent. The diagnosis meetings and talks on health will, in future, be on Thursday of each week at 2:30. At these meetings the sick are told their ailments free of charge. Dr. Higginson treats patients before and after all of the



A cream of tarter baking powder. Highest of all in leavening strength:-Lutest U. S. Gor-

services on Sunday, and the suffering are gladly wel-connect to the service.

The meetings are interesting, and of the highest type.
Dr. Higginson will give a private lecture to indies Thursday, Nov. 12th, at 2:30 P. M.

E. A. H.

The Wirst Spiritualist Ludles' Aid Society .-A well-attended circle was held on Friday afternoon, Oct. 30th last, and several mediums gave excellent tests and descriptions. A mum supper, which was a great success, was held from 5:30 to 7 o'clock, and a good sum of money realized. A large number of propositions have recently been received, and the membership largely increased. Miss Amanda Balicy, as sisted by Mr. J. T. Lulic and Mr. King, had charge of the musical programme at the last evening session, and gave splendid satisfaction in solos, duets, etc. Mrs. R. S. Lillie gave a lengthy improvisation on Evo lution and Theosophy. Mrs. Kate R. Stiles gave a large number of positive tests—one spirit redeeming his promise to a friend to return and give his name if Spiritualism was true; or, as he expressed it, if upon passing over he found anything to it. She also gave strangers facts that could not be contradicted. Dr. Richardson gave a practical address on "Progress and Evolution." W.

At a business meeting of the Ladies' Ald, on the Oct. 30th last, and several mediums gave excellent

At a business meeting of the Ladies' Aid; on the afternoon of Friday, the 30th ult., the following preamble and resolutions were adopted:

amble and resolutions were adopted:

Whereas, Our loved brother, Mr. J. Mandell, has been called to the Life Eternal; be it

Resolved, That we, the members of the First Spiritual Ladies' Aid Society of Roston, desire to express our sorrow, for we know him to have been a mest valuable member of our Association. Integrity and honesty were exemplified by him in every act; positive in his convictions, he was ever loyal to them. Upon his face ever the smile of joy and hope, the grasp of his hand ever signifying eternal friendship and God-speed.

Resolved, That we desire to express to his family and friends our sincere sympathy. In our Father's house are many mansions; he has gone to prepare a place for you and yours. May the consolations of angel ministry, the knowledge of immortality and a happy retinion in the life to come, strengthen and aid you through these dark hours.

Resolved, That these resolutions be forwarded to the relatives and friends, and to the BANNER OF LIGHT for publication.

MRS A. E. BARNES.

MRS A. E. BARNES,
MRS. ALICE WATERHOUSE,
FRANCIS B. WOODBURY,

Resolutions.

Ladies' Aid Parlor.-Last Sunday the developng circle was well attended, and the results very satisfactory. The afternoon exercises were introduced isfactory. The afternoon exercises were introduced by Mrs. Hammatt, with music, and consisted of remarks by the Chairman and Mrs. Leslle, tests by Mrs. E. M. Shirley, Mr. Wright and Miss Knox, readings by Miss L. E. Smith and Mrs. Loomis-Hail. At the evening meeting vocal music by Miss Bean; remarks by the Chairman, Dr. L. A. Boyer and Prof. Carpenter; tests by Mrs. Burke, Mr. Wright and Miss L. E. Smith.

J. E. HALL, Conductor.

The Ladies' Industrial Society met at Arlington Hall Thursday afternoon and evening, Oct. 29th. The circle at 4 was quite large. Dr. Eldridge as me-The circle at 4 was quite large. Dr. Eldridge as medium was very satisfactory. A very full meeting in the evening; Mrs. Whitlock opened it; Mrs. Stiles followed, showing the friends present how near our spirit friends are to us; Mrs. Foye spoke, hoping all would investigate our glorious philosophy, and urged all mediums to sympathize with each other. Mrs. Hadfield gave recitations; Mrs. French a song; Mrs. Wellington, Dr. Eldridge, Mr. Ripley, Mrs. Floyd and Mrs. Butler made remarks. Mr. and Mrs. Gillette closed the evening exercises by giving tests on two slates bound together. A committee was chosen, and pronounced it very satisfactory.

Remember our social dance Nov. 12th. All are invited.

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

Rathbone Hall .- A correspondent states that at 10:30 A. M., Nov. 1st, the exercises consisted of readings by the Chairman; fine music by Mrs. Agnes

reaungs by the Chairman; the music by Mrs. Agnes
Sterling; and explicit tests by Miss Annie Hanson
and Mrs. C. A. Butterman.
At 2:30 and 7:30 P. M. Mrs J. K. D. Conant, Mrs.
A. M. Wilkinson, Mr. C. D. Fuller, Miss Jennie
Rhind, Miss Josephine Webster, Mrs. Willson and
Mrs. 1. E. Downing contributed remarks, readings,
tests, etc., and Mrs. Hammatt from California executed a selection upon the guitar.

Dwight Hall .- Very fine audiences were present at this hall last Sunday afternoon and evening at Mr. and Mrs. Perkins's meetings for conference and spiritand arts. Ferkins's meetings for conference and spiritual manifestations (mental). An hour was spent in conference in the afternoon, participated in by Mr. and Mrs. Perkins. Mr. Jones and Mrs. Luther, after which Mr. Perkins gave several striking tests and accurate readings, followed by several fine communications by Mrs. P. The evening session was devoted entirely to communications and astro-psychometrical readings by date of birth. The exercises were instructive and pleasing, and the communications all acknowledged by the recipients as accurate.

Frank W. Jones.

G. A. R. Hall.-On Tuesday P. M., Oct. 27th, there was quite a good attendance. Mrs. Ida P. A. Whitlock and Mrs. Julia E. Davis gave psychometric Whitlock and Mrs. Julia E. Davis gave psychometric readings; Prof. Van Horn of New York and Mrs. J. C. Wilson made remarks, followed by tests. L. L. Whitlock gave an address; Mrs. M. A. Wilkinson gave psychometric readings, a phase in which she is prompt and clear; Mrs. Hammett of California favored the audience with songs, and Mrs. E. F. Howe with the closing address.

Hereafter these meetings will be held in Templar Hall, 724 Washington street.

MEETINGS IN NEW YORK.

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

Knickerbocker Conservatory, 44 West 14th Street.—The new Society of Ethical Spiritualists holds meetings every Sunday at 11 A. M. and 8 P. M. Speaker, Mrs. Helen T. Brigham. Arcanum Hall, 57 West 25th Street, N.E. corner 6th Avenue.—The Progressive Spiritualists hold services every Sunday at 3 and 8 p. m. Medlums, Spiritualists and investigators made welcome. G. G. W. Van Horn, Conductor

Adelphi Hall, West 52d Street, East of Broad-way.—Meetings will be held here regularly on Sundays, J. Wm. Fletcher (258 West 43d street) being the settled

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. Bnipes, President, 28 Broadway.

The First Society of Spiritualists.-Last Supday morning Mrs. Clara Banks discoursed upon "The Privileges and Duties of Spiritualists," conclusively

day morning Mrs. Clara Banks discoursed upon "The Privileges and Duties of Spiritualists," conclusively proving that we as a sect have done more in the last forty years to liberalize public thought than has been done since the Christian era. Her lecture was profound, and the reasoning, logical and pleasing, commanding the strict attention of the audience.

At the meeting in the afternoon Mrs. Banks made fitting remarks for the occasion, alluding in compilmentary terms to the mediumship of Miss Maggie Gaule. Mr. Walter Howell delivered a brief address. Mrs. M. E. Williams made appropriate remarks to open the way for perfect conditions for Miss Gaule of Baltimore, who gave a larger number of tests than on any former occasion; many of them were very won derful, and all were fully recognized.

Mrs. Banks spoke in the evening on "The Second Coming of Christ." The lecture was a good one, and loudly applauded. The speaker took the position that the second coming of, Christ was forty years ago, when Modern Spiritualism was given to the world, and one would conclude this was so from the manifest pleasure of the audience at the speaker's remarks.

Miss Maggie Gaule gave tests with the same satisfactory results as in the afternoon. The audiences were large at each service during the day; and there was great harmony and satisfaction manifested at the growing popularity of the, Society in the new hall under the present efficient management.

Mrs. Banks will occupy the platform next Sunday, morning, afternoon and evening, also the third Sundays.

New York, Nov. 1st, 1891.

Adelphi Hafl. - The test psychometric seance which Mr. Fletcher held on Sunday afternoon attracted a large and highly interested addience. Indeed, in ed a large and highly interested audience. Indeed, in the early days of Spiritualism there was never a greater demand for demonstrations of spirit presence than now. Many tokens were laid upon the table, and as the medium toke one object after another in his hand, and delivered some message, which showed rare spiritual insight, his words were listened to with breathless attention. Something over sixty attempts were made, and declared to be correct in every par-ticular.

ticular.

The scance was followed by instructive remarks from Dr. Sara Hervey, and Mr. Bunce, the Chairman narrated an interesting test given to a gentleman of its acquaintance through the Banner Circle department, and afterward confirmed through Mr. Fletcher's mediumable.

ment, and afterward confirmed through Mr. Fletcher's mediumship.

In the evening a large audience listened to "My Experience in Spirit by Prof. Henry Kiddle," which proved to be a narrative of individual experience, related in a calm and impressive manner. Every one present seemed to respond to the magnetic influence of the hour, and many were heard to remark, "What a leautiful exposition of Spiritualism." The Fowler Trio rendered several fine musical selections.

Next Sunday morning Mr. W. J. Colville will lecture at 11 o'clook. In the afternoon Mr. Fletcher will hold a séance, followed by several speakers, and in the evening deliver his highly entertaining illustrated lecture upon Spiritualism, in. which many beautiful views are shown by the lime-light. Mr. Fletcher holds a developing séance on Monday evening and a test séance on Thursday evening at 268 West 42d street.

MEETINGS IN MASSACHUSETTS.

New Hedferd.-Sunday, Oct. 25th, Miss S. Lizzle Ewer of Portsmouth, N. H., occupied the platform for the First Spiritual Society. Her afternoon ad-Ewer of Portsmouth, N. II., occupied the platform for the First Spiritual Society. Her afternoon address on "Life and its Spiritual Realities" was a scholarly effort, interesting and logical, touching upon life here and hereafter, the power of spirit over matter, the transformations, transfigurations and the return of the excarnated to this sphere of life; philosophizing that "Transformations are the legitimate results of that activity of spirit that subdues all things unto itself." The tests given at the close of the fecture were of a positive nature, accurate and all recognized.

At the evening session a large audience convened. The subjects for an address, given from the audience, were, "What Good in Spiritualism?" and "What is True Charity?" These were very intelligently treated upon. At the close a large number of tests were given, to the evident satisfaction of all.

Miss Ewer remained with us through the week, giving the Society a benefit circle on Tuesday evening, which was well attended. She will meet with a cordial welcome when she again visits this city.

Last Sunday we had the veteran Joseph D. Stiles, who appeared at his best. The evening service was mostly devoted to the giving of messages from the "loved ones on the other side." Over one hundred and fifty names and messages were received, proving conclusively the continuity of life.

Next Sunday Mrs. Cella M. Nickerson of this city will occupy our platform.

Brockton .- Mr. J. Frank Baxter, the announce nent of whom as lecturer and medium means much ment of whom as recurrer and megium means much in Brockton, lectured, sang and gave tests to appreciative audiences there on Sunday, Nov. 1st, the company of the evening densely crowding every portion of the hall. It is safe to say none were disappointed, for grand lectures, appropriate and pleasing music, and a forceful séance of one hour, filled the time most acceptably with the good things that only Spiritualism and genuine and well developed mediumship can offer.

ism and genuine and well-developed mediumship can offer.

One noticeable feature after the lecture, and one that must have been pleasingly flattering to Mr. Baxter, was the number of former school pupils, now grown to manhood and womanhood, who pressed around him, taking his hand, speaking kind words, and renewing old memories and associations. The audience, too, was unusually demonstrative, frequently applauding and honoring the many fine points of the lecture.

OLD COLONY.

North Scienate.-Last Sunday's session of the Children's Progressive Lyceum was one of the most interesting that we have had the pleasure of attendinteresting that we have had the pleasure of attending. Recitations were finely rendered by the Misses Flossie Lincoln and Velma Morris; Bro. Geo. Stetson in a well written essay gave his reason "Why I doubt some portions of the Bible"; Sister Sarah J. Marsh read the poem "Revelation" to good acceptance; and Bro. D. J. Bates read an extract from a lecture in the BANNER OF LIGHT; Sister M. O. Morris gave a very instructive object lesson to the children; Mrs. Litchfield presented the Lyceum with an "In Memoriam" to her son Elwood B., who was a late member; Bro. H. G. Dick gave a short exposition of our beautiful religion, and closed with an earnest appeal in behalf of the Lyceum.

Hubbardston.—Last Sunday Mrs. Marguerite St. Omer lectured in the Unitarian Church on "Spiritualism, and What It Teaches Us." The leading people ism, and what it reaches Us." The leading people from the Methodist, Orthodox and Unitarian churches attended in large numbers, and listened very attentively to this bold and fearless exponent of true Spiritualism. Mrs. St. Omer held circles Saturday and Sunday evenings in my house, which were well attended. Her visit to this place seemed like that of an angel, and we liope she will soon come again. To all societies seeking for true light I would say, keep her busy the remainder of her stay with us.

DR. A. B. BISHOP.

Swansen .- Mrs. Nellie F. Burbeck lectured and gave tests, to a good audience in the afternoon and a very large one in the evening on the 1st inst. Her remarks were highly appreciated, and she gave some of the finest tests and readings that have ever been af-forded on our rostrum. Greater interest is manifested at every meeting. We expect Miss S. Lizzle Ewer of Portsmouth, N. H., as our speaker next Sunday. L. L. LAWTON.

Haverhill and Bradford.-Mrs. Carrie E. S Twing of Westfield, N. Y., was the speaker at Brittan Hall last Sunday, before the Union Spiritualists,

giving her usual exercises in mediumship in presence of very large audiences.

She is to speak here again next Sunday.

On Thursday evening a Harvest Supper was arranged for and carried out, and in connection Mrs. Twing gave exercises in mediumship.

E. P. H.

Chelsea.-Meetings were held here during Octoper, and Nov. 1st we entered upon the second month. The meetings thus far have been quite successful. On the evening of Nov. 1st Mrs. Vombrock gave some interesting thoughts, followed by Miss Wilder and Mr. Anderson in readings and tests, which were all Mr. Anderson to consider recognized.
Sunday, Nov. 8th, Miss Josephine Webster, speaker and test medium, will occupy the platform.

E. S. Wells, Chairman.

er and medium Nov. 1st. At both morning and evening services his lectures were of that thought stimulating character which could not fail to hold the closest attention of the reflective. His tests must be heard to be fully appreciated by closest attention of the reflective. His tests must be heard to be fully appreciated; he gave quite a number at each meeting: they were notably correct and direct. We are to be favored with Mr. Wingin again next Sunday.

E. P. Winslow.

Cambridgeport.-Mr. Frank T. Ripley lectured in Odd Fellows Hall (large) Sunday evening, 1st inst., to a fine audience. He also answered questions inst., to a me audience. He also auswered questions interestingly under control of his guides, and gave some very satisfactory tests. Dr. Haines, President of this Society, is bringing before the people the best lecturers and test mediums to be had, thus presenting Spiritualism to the people of Cambridgeport in a dignified and pleasing manner, and giving skeptics something to think about.

Vindex.

Lowell. - Mrs. E. Clarke-Kimball of Lawrence ectured and gave tests for the First Spiritualist Socisty Nov. 1st. to crowded houses. Mrs. Craddock, of Concord, N. H., lectures next Sunday, Nov. 8th.

We have space this week only to announce the folowing facts regarding the localities mentioned: Fail River.—Mrs. Ann Hibbert reports that Miss Lizzle Ewer of Portsmouth, N. H., spoke and gave tests there last Sunday. Next Sabbath the platform will be supplied by Mrs. Nettle Holt Harding.

Lynn.-Mrs. H. H. Lewis, Sec'y, writes us that the neonle were addressed Sunday, Nov. 1st, by Dr. Drisko on the subject of "Theology versus Spiritual-

Drisk on the subject of "Theology versus Spiritual-ism." Tests by Mrs. Thomas of Plymouth and Mrs. Davis of Cambridge.

In the evening Mrs. Dr. Chase of Swampscott gave an address on "The Word of God." Tests from Mrs. Thomas and Mrs. Davis. Closing remarks by Dr. Orne. Good music by Mr. Churchill.

Next Sunday Dr. H. B. Storer of Boston lectures, followed by tests by Mrs. Prentiss.

Wercester.-Sunday, Nov. 1st, Dr. Geo. A. Puller occupied our platform, so writes Mrs. G. D. Fuller, Cor. Sec'y. The Wednesday evening circles held at Dr. Fuller's residence are largely attended. Mrs. Mott-Knight will spend a few days with Dr. and Mrs.

Fuller.

Mrs. Helen Smith will hold a circle for the benefit of the Worcester Association of Spiritualists on Thursday evening, Nov. 5th, at 253 Pleasant street. Mrs. Levi Wiggin holds circles Tuesday evenings. Mrs. Brown gives sittings daily at 50% Woodland

Grayness, baldness, dandruff, and all diseases of the scalp and falling of the hair, can be cured by using Hall's Vegetable Sicilian Hair Renewer.

CONNECTICUT.

Nerwich. - Sunday, Nov. 1st, good audiences greeted Mr. and Mrs. Lillie in Grand Army Hell, both afternoon and evening. Mrs. Lillie spoke in the afternoon upon: "The Nations of the Earth and their Religions," She said, the earth had been divided into nations and tribes, which had been more or less antagonistic upon religious tenets—man being by nature a religious being, ever, struggling toward a knowledge of a future existence, looking to some higher source, or power for light—call it what you may.

The time will come when all will be united, and we shall know but one nation and one human family: All interests combined, warfare will cease peace will reign, and good-will to all mankind will

peace will reign, and good-will to all mankind will prevail;
The evening subject, "Spiritualism; its Past and Present," was treated in an eloquent and comprehensive manuer. Each address was followed by an impromptu poem.

Mr. Lillie sang with much acceptance at each service.

MRS. J. A. CHAPMAN, Sec y.

All infections of the blood are removed by Ayer's Barsaparilla, Sold by all druggists.

Reception to Mrs. Ada Foye in Lynn.

To the Editor of the Banner of Light: Under the auspices of the Lynn Spiritualists and the Lynn Spiritual Social Society, a reception was given Mrs. Ada Foye of California, in appreciation of her good work and noble influence while in our midst. We trust the influence she left with us will long be felt, for while memory lasts we can never forget her

We trust the influence she left with us will long be felt, for while memory lasts we can nover forget her grand advice. May her guides favor us with her presence again in the near future. The meeting was opened by an invocation by Mrs. Ida P. A. Whitlock, followed by remarks by Mr. James, Dr. Lewis, Mrs. Prentiss, Mrs. Robinson, Mr. Haskell of Everett and Mr. and Mrs. Whitlock of Boston. Poems were recited by Mr. Manning of Wyoma and by Bro. Chase of Lynn; singing by Mr. Churchill and by a choir. A farewell address was delivered by Mrs. Dr. Chase of Swampscott, who spoke as follows:

Mrs. Foys: Dear sister in the cause of progress and spiritual unfoldment, a portion of your large circle of friends in Lynn and vicinity have gathered here this evening to pay a tribute of thanks for the good work you have done here toward the enlightenment of those who have in the past been valuly seeking for light of spiritual things through the darkness of mysticism and superstition, by the unfoldment of the divine law of things, and the laws which govern and control the same.

You have been chosen from earliest years as one of God's prophets, and endowed with a peculiar gift which brings you before the world as a fitting instrument to declare the truth, and reveal to humanity by incontestable evidence that if a min dies, he shall live again; that the soul has indeed a continuity, and a belief in immortality is not the product of a diseased brain but an existing fact.

The seed you have freely sown in the few weeks you have been with us have been productive of much good. They have not fallen, we trust, on sterile soil, but are quickening in the hearts of investigators of spiritual knowledge, and ere long will, under the fructifying principles of thought and reason, put forth shoots of a living tree of life, which shall answer for them the great problem of human life and destiny. To others you have opened the doors between the two worlds, and sweet messages of love have floated through, cheering the hearts of those who mourn, and

When the long night shall have ended, And the day begins to dawn, When no longer hearts shall worship Images of clay and stone. When has ceased to be a ruler Shining gold or silver ore, Then, and not till then, shall mortals Open wide the heavenly door.

When man serves no longer mammon;
Seeks to emulate the good;
Places high and crowns with virtue
Efforts wise, where vice has stood:
When each learns, by Christ-like teachings,
How to build a noble life,
Then, and not till then, shall mortals
Dwell in peace, and hold no strife.

When the venom-tongued disciples
Of the serpent, hate and greed,
Shall have ceased their cruel warfare
In this world of wee and need,
And each man shall love his brother
Whate'er he his creed or clan,
Then, and not till then, shall mortals
Know what makes a perfect man.

Whon fact rules the mind, not fancy, Reason holds her calmest sway, Wisdom with unerring finger Points along the better way; Then each true and great reformer Who has helped to crown the work, Shall be first among the many Who the heavenly gates unlock.

Thus shall you, dear sister worker,
In this field of heavenly truth,
Garner in the sheaves of wisdom,
As of yore did Sister Ruth;
Garner in and scatter seedlings
Far and wide upon the wind,
Till from heavenly gatherings leading
All their loved and lost shall find.

For Over Fifty Years

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

MEETINGS IN BROOKLYN.

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

Spiritual Union, Fraternity Rooms, corner Bedford Avenue and South Second street. Meetings Sunday evening at 7½ o'clock. Good speakers and mediums always present. Services hold under the auspices of the Ladles' 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 151 Lexington Avenue, three doors above Franklin Avenue L Station. Interesting speakers, good music, questions answered, tests given. Admission free; all are cordinally invited. Also meeting every Friday at 3 P. M. Mrs. Mary O. Morrell, Conductor. Spiritual Meetings are held in Mrs. Dr. Blake's par-lors, 284 Franklin Avenue, near Lafayette Avenue, every Sunday evening at 8 o'clock. Samuel Bogert, Conductor.

Conservatory Hall .-- We have with us the present month Mrs. F. O. Hyzer, whose inspiration flows on in rhythm, rhyme and reason to the sea of universal truth and love. She occupies the platform Sunday morning and evening.

Her lectures in connection with that of Mr. W. J. Colville Sunday afternoon, and the occasional spiritest demonstrations from the same platform by Miss Maggie Gaule, are all worthy of the Cause which each

represents.

Mrs. Hyzer's first appearance here, after an abscuce of three years, was most heartly greeted by large and appreciative audiences.

W. WINES SARGENT, Chairman.

King among Liniments is Johnson's Anodyne, because it can be taken internally by everyone.



VAN HOUTEN'S PATENT PROCESS noreases by 50 PER CENT. the solubility of the lesh-forming elements, making of the coccas bean an easily digested, delicious, nourishng and stimulating drink, readily assimilated even by the most delicate.

De If not obtainable from your grocer, en close 25 sts. to either Van Houwen & Zoon,106 Reade Street, New York, or 65 Wabash Ave. Ohicago, and a can containing enough for 85 to 40 cups will be mailed. *Monitors this* publication. Prepared only by the inventors Van Houren & Zoon, Weep, Holland.

The Standard Cocoa of the World. PIANOS : Belling to the large to

UNEQUALLED IN A THE TELE Tone, Touch, Workmanship and Durability. BALTIMORE, 22 and 24 East Baltimore Street. NEW YORK, 148 Fifth Av. WASHINGTON, 517 Market Space. E.W. TYLER, Sole Agent, 178 Tremont Street, Boston.

ROYT. ISLAW

RAPHAEL'S HORARY ASTROLOGY: By which every question relating to the future may be snswered. By HAPHAEL.
Cloth, English edition. Price \$1.00.
For sale by COLBY & RICH.