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NO. 11

ST. MARTIN'S LANE.

St. Martin's Lane winds up the hill,
And trends a devious way;
I walk therein amid the din
Of busy London day;
I walk where wealth and squalor meet,
And think upon a time
When others trod this saintly sod,
And heard St. Martin's chime.

But when those solemn bells invoke
The midnight's slumbrous grace,
The ghosts of men come back again
To haut that curious place;
The ghosts of sages, poets, wits,
Come back in goodly train,
And all night long, with mirth and song,
They walk St. Martin's Lane.

They wan st. Martin's Lane.
There's Jerrold paired with Thackeray,
Maginn, and Thomas Moore;
And here and there and everywhere,
Fraserians by the score.
And one wee ghost that climbs the hill
Is welcomed with a shout:
No king could be revered as he,
The padre, Father Prout!

They banter up and down the street,
And clamor at the door
Of yonder inn, which once had been
The scene of mirth galore;
'T is now a lonely, musty shell,
Deserted, like to fall;
And echo mocks their ghostly knocks
And iterates their call.

Come back, ghost of that ruddy host, From Pluto's misty shore; Renew to night the keen delight Of bygone years once more; Brew for this merry motley horde And serve the steaming cheer. And grant that I may lurk hard by To see the mirth, and hear.

Ah mei I dream what things may seem
To others childish, vain,
And yet at night 't is my delight
To walk St. Martin's Lane;
For, in the light of other days,
I walk with those I love,
And all the time St. Martin's chime
Makes niteous mean above

nd all the time by State above.

—Eugene Field.

The Rostrum.

REVELATION PROGRESSIVE.

[The following discourse, preached awhile since at Palmer, Mass., by the then Universalist minister there, is furnished us by MR. ASAHEL ABBOTT of that place, with a wish for its publication in THE BANNER. This eloquent and outspoken sermon is one of the many signs of widespread modern inquiry concerning the origin of the Bible-a book once so generally and flatly declared by the clergy as the direct and personal handiwork of the Architect of the Universe, but now admitted by so many authorities to be a human compilation, the outgrowth of blended inspiration, cumulative civilization and gradual mental evolution. As such we give the address to our readers.-Eps. B.

"Ye search the Scriptures."-John v.: 39.

this old book, precious to every sincere seeker hammedans, along with their Koran,) is in after truth, sacred to every Christian heart part legendary, and the reflection and record from the tender associations and memories it of a slow national growth; while the New Tescalls up of devout father and mother who have taught us from its sacred pages. I am going to say some things about it which may surprise you, which may disturb the cherished views of some of you, and maybe cause you pain; for I find there is nothing concerning which we are so conservative and prejudiced as that which criticises this sacred book.

Our text is one of the few references in the Bible to the Bible itself-for we must remember that the phrase, "the Word of God," has a much broader significance; such references are rare, and we sometimes wonder why the prophets and Jesus and the apostles have not enjoined more urgently than they have the study and use of this book, which to-day the Christian world holds in such sacred esteem; but we must remember that the times of these different characters mentioned were the very periods of the Bible-making, and its value was not realized as it is to-day, no more than the plays of Shakspeare in his own day were prized as they are now by the whole civilized world.

The Bible, we shall learn, has been a slow, gradual growth from the original ten laws of Moses, down to the complete book which we to-day call the Bible. Of the purpose and nature of this book many are as ignorant as they are of the geography of the planet Mars-they read it as a kind of fetich; they have set it up as a kind of ideal to be worshiped; they make it differ essentially from all other books, and consequently read it—they rarely study it—with blind eyes and confused minds.

Now I am going to try to answer the question, What is the Bible? To preface the way to our answer let us inquire how it is that we come to have a Bible, how did it originate. what causes called it into being? We must remember that we are not the only people who have a Bible. Countless millions throughout Asia hold their sacred books in even more devout reverence than we do our own. The Brahman, the Buddhist, the Persian, the Mohammedan, each has his Bible, and, like us, thinks it the only Bible in the world, the sure and only guide to holiness and right living. This is significant, that during these long ages great bodies, races of God's children. of whom. until recent years, we have known little, have been worshiping the great All-Father in one form or other, and this by the light gained from sacred books whose similarity to our own in many of their teachings, and some of their forms, surprises scholars to day.

But how came these people with a Bible? Just us we have come by ours. Religion is older than Bibles; there was a time when there were no Bibles, but there never was a time when man, in some form or other, did not give expression to the religious instincts which are as moses? The book of Genesis purports to narnative to his life as breath itself. Long before the art of writing was discovered, even before the first rudiments of an alphabet with which the first rudiments of an alphabet with which to write had been invented, man had been reaching out in aspirations, and homage to the power which instinct prompted him to seek. His race and religion. As they record events which came the original data to write had been invented, man had been power which instinct prompted him to seek. His race and religion. As they record events which came the original data this, as it is written, under the command of God. God never commanded this. Neither you not I believe this, no matter how many and said: "It has never deserted me. I see it to of King Ahaziah, and then craftily obtain the neartily obtain the ne

experiences of his religious life in a book, but back into an antiquity so gray and distant that they themselves seem very modern in comparison.

I can do no better here than to quote Dr. Sunderland:

"Almost every people, as soon as they begin to have a literature at all, have a Bible, and it comes about somewhat in this way: In the early times of a people. before they have a literature and before they have writing, there are tales and stories and legends about extraordinary persons and events, which, in one way or another, get into existence. The most notable and striking of these will be told from generation to generation and from family to family. These tales and legends will assume either a warlike or religious character. As rude instruments are invented they will be sung and chanted, and will take on more or less metrical forms. Now when the people arrive at that condition of civilization in which writing makes its appearance, it is, of course, these heritages of the past, these hymns, legends and tales, together with accounts of religious rites and expressions of religious worship, that naturally are embalmed in writing first. These, because they have come down from revered ancestors, and have the halo of a shadowy past upon them, are natually looked upon as peculiarly sacred. The more religious of these become, naturally, the first germ of the future Bible. As ages go on other writings come into being of one kind or another, some of which are of necessity religious or semi-religious. Such are the books of Ruth, Esther and the Song of Solomon in our Old Testament. By a sort of natural selection the best of these are preserved and grow in honor, while the rest sink into obscurity or pass away altogether. But at last there comes a time, as a result of national disaster or the stagnation of intellectual and religious life, when a line gets drawn and the sacred Book gets sealed up. Anything written at any time on this side the line is not true Bible. Such is, in brief, the history of one class of sacred books or Bibles. In the other class the starting point is a man-a great teacher-who has made a profound impression or inaugurated a new religion. Such Bibles are the works of Confucius, Buddha, Mahomet, and the memoirs of Jesus's life, the New Testament, which is the outcome of Jesus's life."

Now our Bible has thus two distinct origins. The Old Testament (which we must not forget I am going to speak to you this morning about is also the Bible of the Jews and of the Motament, the other half of our Bible, arises wholly out of the life of Christ.

Now how did the Old Testament come into being? Keep distinctly in mind that it is not one book. It is a compilation or aggregation of books. Our English word "Bible" comes from the Greek word "biblia," which means 'the books," and is evidence of its composite nature. It is a library in one binding of the most ancient Jewish literature. It is made up of legends, history, genealogy, poetry, maxims, prophecies-this very list indicating the vari ous hands which have had its making.

Probably the nucleus of the Old Testament is the ten laws of Moses, which in that absence in the mount he drew up for the moral guidance of that race of liberated slaves whom he was so patiently trying to teach a just conception of God as he conceived him. These ten laws the best scholars believe to be the kernel from which the Old Testament gradually grew. These were written on stone, the common material for records among all nations at that time. They were the sacred treasure of the ark, and naturally the first embodiment in a literature when they began to form one. But they existed on stone, and before this in the hearts and memories of the Jews for hundreds of years before they were placed in the record in Exodus as we now find them. The Pentateuch, which is the name given the first five books of the Old Testament, contains the old records of the Jews, but, as nearly all scholars agree, is not the oldest written part of the Old Testament, nor was it, as has generally been believed until recent years, written by Moses.

Davidson, the greatest of English biblical scholars, does not put the date of the earliest document further back than 1000 B. C., which is after the time of Samuel. Ewald, the greatest of German scholars, fixes the date of the "Book of Origins" (the name given by him to the first extended historical document that we can get distinct, continuous traces of in the Old Testament narrative) at about the same time. Thus we have a period of five hundred years occurring between the time of Moses and the appearance of any written documents giving accounts of his deeds. How were these accounts preserved during these five hundred years? They must have been preserved mainly by oral tradition - recited from father to son, from mother to daughter, as religious devotion and instruction; somewhat as Homer's poems were preserved by the troubadours or minstrels, who sang them from village to village. But if the events of the life of Moses came

down for several centuries mainly by tradition, how must it be with the events which are recorded as occurring long before the time of

We know not how many generations, how and teachings older than the discovery of the basis of all morals did we believe this; our ceptions of God and man and duty as lofty as thus worshiped before he began to record the means of writing, they must have been preserved in the memories of the people and we know that our oldest religious books look transmitted from parent to child, from teacher to pupil, by word of mouth. This was the prototype of the modern book-this was the ancient library.

Now this is the way the Bible came about. It is the natural and inevitable attendant or outgrowth of civilization. Man must tell of his religious experiences. It is by word of mouth at first, and the most valuable of these are treasured in the memory and told again and again, until they become the revered treasures of a whole nation or race; and then, when letters are invented, these sacred records of their ancestors, of Abraham and Isaac and Jacob, are embalmed forever in literature.

Our Bible is a natural growth. It grew out of the people's hearts and minds, as has every institution of man. God did, not say, "Now I have placed man on earth he will need a Bible to guide him in his life, and so I will inspire Moses and David and Isaiah and St. John to write one. I shall dominate their minds; they shall have no will but to write my thought, and all they write shall be as though I myself had written from the very secrets of eternal truth itself." No, God did not make machines of these men to write infallible truth. If we believed this, actually believed it, the Bible would become a terrible stumbling block to us, for we could not harmonize our ileas of God's love and tender mercy with David's hot utterances of vengeance, nor with Moses's conception of an avenging God, nor his sanctioning of slavery when he tells the children of God that they shall buy bondmen and bondwomen of the heathen round about them; nor when his superstition said: "Thou shalt not suffer a witch to live": nor when he commanded that unruly and disobedient children should be stoned to death. These are not the thoughts of God, even though they are prefaced with "Thus saith the Lord." This is the legislation of a man great above the common run of men, inspired, if you will have it so, but yet of a man limited by finite human weakness, and the crudity of his intellectual and spiritual environment. Moses stumbled on through broken lights; dark shadows fell across his path. He went up into Sinai, he lived on the heights, he came close to God in the loftiness and purity of his life, but storms and clouds now and then shut out the vision of his God, and drowned his utterances in the storm of human passion all about him in those rude, clamoring, uncivilized slaves; and when he legislated and prophesied under these conditions, he put the human and not the Di-

vine into his laws. The Bible is not to be read as though it were the infallible utterance of God. It is not of equal worth in all its parts. In places it rises almost to the very soul of Deity and Truth in the sublimity and purity of its teachings-in others it is an eloquent reminder of how men's passions can traduce even divine truth. This estimating the Bible as all divine, all of God. equally binding in all its parts, has done more to inspire infidelity, and drive sensible, reasoning men from the church, than any other cause you can assign. Men and women with instinctive distaste have recoiled from a representation of God which makes him less just in many of its characterizations than an earthly tyrant of human passions, in other characterizations less just than they see men and women all about them. They prefer a sanction for their morals which is less inconsistent.

We have traduced the character of God in making this book a faithful likeness of his nature. It is not infallible. It has countless mistakes and errors, contradictions and misrepresentations. It is a record of the struggles of human nature to conceive the divine nature, and it has all of the errors and contradictions with which human nature is filled. When we come to realize this we shall study the Bible more intelligently, and shall not be confused and bewildered by these awful representations of our God.

Right will always be right, and wrong will always be wrong, and God planted deep in the breast of every man when he made him in his image a principle which discovers these; and, moreover, right always has been right, and wrong always has been wrong, as well in the days of Moses as to-day.

Do you recall John Norton that Christmas ve, sitting in his old cabin in the glare of the firelight, reading the old dog-eared Bible, and saying: "There's another spot in the book I'd orter look at to-night; it's a good ways furder on, but I guess I can find it. Henry says that the furder on you git in the book the better it grows, and I conceit the boy may be right; for there be a good deal of murderin' and fightin' in the fore part of the book that don't make pleasant readin', and what the Lord wanted to put it in fur is a good deal more than a man without book-larnin' can understand. Murderin' be murderin', whether it be in the Bible or out of the Bible; and puttin' it in the Bible, and sayin' it was done by the Lord's commandment, don't make it any better. And a good deal of the fightin' they did in the old time was sartinly without reason and agin judgment, specially when they killed the women-folks and the leetle uns."

John Norton is right. It was wrong for Jehu by God's command at Elisha's suggestion to kill King Joram, and then order the assassina-

many centuries, how many ages even, man had alphabet, before letters were known or the tongues would become palsied as we prayed to can be found in literature?" such a God; our very hearts be frozen in despair as we thought of such a Being as the ruler of our destinies. We know the writer was mistaken. He saw God as truly and clearly as his civilization and religious culture would allow him; but we cannot permit him to. be the revealer of God to us to-day. Yet, I should be sorry if these things were blotted from the Book, or if they had never been written; for they show us that the revelation of God has been progressive—that God has been schooling the race in knowledge of himself and the truth -that as he has grown in civilization, in manhood, in character, he has grown into purer and nobler conceptions of his God. The very fact that such a conception of God is revealed in a sacred book shows the antiquity and truthfulness of the book as a faithful historical revelation of the life of that day. If the Bible reveals one thing without dispute, it reveals this, that from the earliest accounts of recorded history down to the present moment there has been a continuous progress in man's conception of God. Pope said: "An honest man's the noblest work of God," and someone else has reversed the sentiment, saying that "An honest God is the noblest work of man." We do, in a sense, make our God. He is an ideal in our hearts, varying with each individual, the purer, truer and nearer the absolute truth, as the sources which have inspired and given shape to our ideal have been pure and true. No man has seen God at any time. We know him only as faith and love interpret him to our souls; and faith and love are partial and weak here on earth, and so must be our conception of God.

But the God who dominates civilization to-

day is far different in character from the God

of the Old Testament. The God of the Old

Testament is not the God we worship to-day-

we could, not revere such a God, we could not love him, we could not respect him. "He is," says Dr. Sunderland, "represented as walking, talking, having bodily form, wrestling with one patriarch, eating veal and cakes with another, contending, and for a while in vain, with the magic of other Gods, getting angry, being jealous, repenting, sanctioning fraud, commanding cruelty and exhibiting almost every passion and imperfection of man." Now these are not theories of what the Old Testament teaches about God, but actual facts descriptive of God in his dealings with men. Now it troubles, pains many good people to hear these things said of the Bible; it seems sacrilegious to say such things of God's word. They feel these things themselves; they are pained and puzzled every time they come across them as they read doubting hearts, telling themselves it is wicked to doubt, and counseling themselves that these are the mysterious things of God which the audacity of feeble man should not inquire into. Martin Luther made the Bible into another Pope, or rather those who came after him did, and since then devout but misguided souls have elevated it upon a pedestal of awful reverence, and made it more mysterious and sacred than the sphinx itself. This adoration has been pagan, and has palsied Reason as it stood timidly wondering at these strange anomalies of religious utterance. But fortunately a strong tendency is at work counteracting this disposition, the result of the remarkable scholarship which has been focused upon the Bible the past fifty or sixty years. And what does this scholarship tell us? It tells us that this dogma of infallibility and inerrancy is false; it tells us

spired than are the writings of Plato, Danté or Shakspeare, nor as much inspired! It tells us that councils of men, with like passions as ourselves, met to determine which of many books and writings should go into the Bible and which should be denied admission. It tells us that bitter passions, intimidation and crafty intrigue carried the vote for some and denied sanction to others because of their doctrinal import, the majority voting for the books which agreed with their theories. For proof of this, read Hefele's history of the early councils.

that certain parts of this book are no more in-

There are sixteen books missing from the Old Testament-which clearly ought to be found there—which are referred to in one place or another in the Old Testament as if they were genuine books. And there are books in our Bible which some of the great leaders of Christianity thought were not scriptural and of little worth. Luther thought that Esther did not belong to the Bible. He thought the book of Revelation neither apostolic nor prophetic, and of little or no worth. The epistle of James he pronounced unapostolic, and called it "an epistle of straw." Zwingle also thought the book of Revelation not properly a biblical book-and Calvin denounced it as unintelligible, and prohibited the pastors of Geneva from all attempts at interpreting it. All this going to show that the books are not equally inspired, nor equally of value; for to such minds as we have quoted, and in the judgment of the best minds of to-day, many parts of the Bible have little spiritual or moral value.

"Are all the books of the Bible of equal value?" asks one of our leading American scholars. "How can they be? Can a book like Genesis or Exodus, made up largely of legends. be of equal value as history with a later book which really is history and can be verified? Can a book like Chronicles or Kings or Judges or Joshua, made up of records of bloody and

All this, coupled with the intuitions of our good sense, must convince us that the Bible cannot be taken as a whole authoritatively in morals and the religious life. We must read it discriminatingly, or we read it to our harm and to mental and moral confusion.

It is inspired; it is from God as all things are from God, and parts of it, as parts of all nature and epochs in human experience, speak with a telling force on life, while other parts are indifferent, or, improperly read, positively harmful. Here and there, as in the Psalms, the Prophets, the Gospels and the Epistles, it reaches the very heights of inspiration, and man seems almost to hear the breathings of the Eternal One; while in other parts it seems but mental raving, religious ecstasy uncontrolled, or dull, empty commonplace, with not one tithe of God's mind that there is in passages of a Wordsworth, a Browning, a Whittier, a Carlyle or a Ruskin.

What is inspiration? Something we know nothing of now? Up to eighteen hundred years ago did God come into human lives in some strange mysterious way we know not of today? Did he then act on human minds by some occult law which now has gone out of operation? "Is not God the life of all that lives, and the motion of all that moves? Is not every good and holy thought, every noble deed, every high endeavor, every pure aspiration, by and through so much of God as works through humanity?" Inspiration is something natural to the human soul-is just the same to-day as it was on the morning of creation in principle, and its degree is determined in individuals by character and capacity. "An inspiration as true, as real and as certain as that which ever prophet or apostle reached is yours if you will," said Robertson, the devoted Brighton preacher.

There are in the Bible loftier, truer, grander utterances than elsewhere in recorded speech; yet I think God still speaks to men in the same old way, and has never yet left his truth without a witness on the earth.

Now some of you, I fear, will think that if this view of the Bible is to be held, its charm, its sacredness, its halo of divine authority will be gone forever. Some of you may wish you had not heard these facts of scholarship and research, but had again your old sense of security and certainty. I am not sorry for you. If you have been making of your Bible an idol for reverent but unreasoning worship, tear it down. God never meant it for an idol. My hope and aim is that you will read it carefully, devoutly, intelligently and rationally. It is literature, sacred literature, and you will their Bibles, but they cry "Hush!" to their never understand it except as you read it as a reflection of the human mind as it struggled to give expression to its loftiest experiences. They were crude and false oftentimes in the early days of the world's history; recognize this-do not be troubled by the fact. The true is none the less true because mingled with error-this only the more clearly cuts its outline; the foil of error makes truth the more clearly manifest. Gold is gold, whether shining as bright dollars in the mint, or mixed with baser minerals in the soil.

Read the Bible in the light of these facts. and many others you may discover by study, and it becomes, indeed, a source of light and strength and comfort-an aid to man's progress and not a stumbling-block. There never was book like it; never a book with so much of truth and beauty between its covers. The best minds of all literatures have acknowledged this. It contains the wisdom of ages. expressed in the richest, strongest language in our literature, and with this key of rational interpretation becomes the richest source of spiritual life open to man. Let us not come to its pages with reason blindfolded and conscience dumb; rather let us come as God has bid us, and reason together.

Historical Apparitions.

The following list of apparitions is taken from The Humanitarian. They are connected with the names of famous men:

Goethe states that he one day saw the exact counterpart of himself coming toward him.

Pope saw an arm apparently come through the wall, and made inquiries after its owner.

Dr. Johnson heard his mother call his name in a clear voice, though she was at the time in another city. another city. Swedenborg believed he had the privilege of

Swedenborg believed he had the privilege of interviewing persons in the spirit-world.

Loyola, lying wounded during the siege of Pampeluna, saw the Virgin, who encouraged him to prosecute his mission.

Descartes was followed by an invisible person, whose voice he heard urging him to continue his researches after truth.

Oliver Cromwell, lying sleeping on his couch, saw the curtains open, and a gigantic woman appear, who told him he would become the greatest man in England.

Ben Johnson spent the watches of the night an interested spectator of a crowd of Tartars. Turks and Roman Catholics, who rose and fought round his arm chair till sunrise.

Bostock, the physiologist, saw figures and faces, and there was one human face constantly before him for twenty-four hours, the features and headgear as distinct as those of a living person.

Benyanuto Cellini imprisoned at Rome reperson.

person.

Benvenuto Cellini, imprisoned at Rome, resolved to free himself by self-destruction, but was deterred by the apparition of a young woman of wondrous beauty, whose reproaches turned him from his purpose.

Napoleon once called attention to a bright star he believed he saw shining in his room, and said: "It has never deserted me, I see it.

Pearls.

And quoted odes, and jewels five words long, That, on the stretched fore-finger of all time, Sparkle forever."

The blossom cannot tell what becomes of its odor, and no man can tell what becomes of his influence and example, that roll away from him and go beyond his ken on their perilous mission.-Beecher.

MAJOR AND MINOR. A bird sang sweet and strong In the top of the highest tree; He sang-"I pour out my soul in song For the summer that soon shall be." But deep in the shady wood

Another bird sang-" I pour My soul on the solemn solitude For the springs that return no more." -G. W. Curtis

God offers to every mind its choice between truth and repose. Take which you please, you can never have both.-Emerson.

> In this dim world of clouding cares, We rarely know, till wildering eyes See white shapes lessening up the skies, The Angels with us unawares.

-Gerald Massey

He that does as well in private between God and his own soul as in public, hath given himself a testimony that his purposes are full of honesty, nobleness and integrity.—Jeremy Taylor.

> There 's beauty waiting to be born, And harmony that makes no sound; And hear we ever, unaware, A glory that hath not been crowned. -Adeline Whitney.

Hitherto I have been an exile from my true country: now I return thither. Do not weep for me. I return to that celestial land where each goes in his turn. There, is God. This life is but a death.-Her mes Trismogistus.

> Nor deem the irrevocable Past As wholly wasted, wholly vain, If rising on its wreck at last To something nobler we attain.

-Longfellow.

A STRANGE VISITOR.

The Haunted Box at the Theatre-A Quee tion for the Psychical Society.

"Harry, you might take me to the theatre to-night.'

"My dear child, on a night like this, with the thermometer at heaven knows what, and not a breath of air!"

"Let us go to the Thespian. You know you said the other day that you would like to see Miss Bertram act again, and she makes her reappearance to-night."

Ce que la femme veut! In ten minutes I had won the day; an hour later we were driving toward the See Thespian toward the See Thespian I had won the day; an hour later we were driving the see Thespian the See Thespian I had were the See Thes

won the day; an hour later we were driving toward the Strand, and after a little, by a lucky chance, were seated in two stalls that had been returned at the last moment.

The house was full, in spite of the heat, and the audience was an exceptionally brilliant and well-dressed one; for Miss Bertram was an established favorite, and was making her reap-pearance after along tour in America. She was a very beautiful woman, though, as my husband remarked, "a little too full-blown now." "A few years ago," he went on, "she was splendidly handsome; half the town went mad

You among the others?" I gently inquired. "I used to come here pretty often to see her,
I'll admit that much," he responded.
"I thought as much. I understand now why

you were so reluctant to come here to night; you were afraid of falling under her spell again."

My husband laughed back at me with the happy frankness of complete mutual understanding. We had only been married a few happy frankness of complete mutual understanding. We had only been married a few months, and in my absolute certainty of my husband's affection, it gave me a foolish pleasure to play at being jealous, to pretend to think he had been easily and frequently captinated before he met me. And so this evening I pretended to think that instead of being overcome by the heat, as he said he was, he was really the prey to uncontrollable emotion at the sight of the captivating actress. Certainly one could understand an infatuation for her. She not only had an enchantingly beautiful face, but in spite of advancing embonaoint her one could understand an infatuation for her. She not only had an enchantingly beautiful face, but in spite of advancing embonpoint her figure was superb. It was delightful to watch the magnificent freedom of her gait and gestures as she crossed the stage. As an actress she hardly satisfied me; I thought her heavy, monotonous, unemotional, wanting in variety and intelligence. But I must have been wrong, judging from the enthusiastic manner in which she was applauded.

After the first act, I took a good look round the house, observed with keen interest the latest style in hair-dressing, picked out, as only a woman can, the prettiest and best-dressed specimens of my own sex, and remarked on the strange preponderance of bald heads among the other, with an inclusive glance at my husband's perspiring oranium. Finally, my vaguely-wandering attention suddenly fixed itself with vivid interest on the box immediately over the stage box to the left of me.

itself with vivid interest on the box immediately over the stage box to the left of me.

Three people were occupying it: a very distinguished looking man of about forty, and a most charming girl, with lovely dark eyes and a radiantly happy expression. It was easy to see that they were either engaged or (and as a young matron myself I inclined toward the latter belief) just married.

It is a delightful thing to see two people raised above every-day life into a rarefied atmosphere of happiness, and I watched them with deep sympathy and interest.

The third occupant of the box puzzled me. He was so evidently de trop—the man and girl so entirely ignored him. Had they been completely unaware of his existence, they could not have appeared more unconscious of it. They never turned their heads to address one word to him, nor moved their seats one inch to enable him to have a better view. There he set sellet and motionless with his great derit

word to him, nor moved their seats one inch to enable him to have a better view. There he sat, silent and motionless, with his great dark eyes fixed eagerly on the stage.

I have (my husband tells me in unflattering moments) a vivid imagination. I like to piece together the casual incidents of life, to evolve situations, to guess at the links that bind people, or the feuds that separate them. But about this young man I could come to no conclusion. Could he be the brother of the beautiful girl, or a rejected lover, compelled by some subtle web of circumstance to the intolerable agony of looking on at the bliss of another man?

erable agony of looking on at the bliss of another man?

The curtain drew up. Miss Bertram was on the stage. I glanced upward at the box. Ah! at last, I had solved one part of the mystery, at any rate! In the rapt, hungry, adoring, entreating expression of the young man's face, as he fixed those glowing eyes on the beautiful actress, I read his story, a story of infatuation, and passion, and reckless' self-abandonment. He seemed absolutely unconscious of everything and everybody except Miss Bertram. His gaze dwelt on her with the same devouring, burning look, and followed her every movement, as if compelled by a mesmeric influence. I felt infinitely interested and sorry. My attention kept straying from the drama on the stage to the real life drama in the box.

I nudged my husband.

"Liook, Harry, just glance up to that box one moment, the one just over the stage box. Do look at that young man."

looking to see how the dark young man was affected by his divinity's ovation. To my surprise, instead of joining in it, he say as still as a statue, though that strange, intent look, never wandered from her for a moment. I determined I would waken my husband's interest. "Now do look at the young man," I said; "just look how worshipingly he is looking at Miss Bertram."

He turned obediently, and looked earnestly of the box.

He turned obediently, and looked earnestly at the box.

"But surely, my dear child, you do not call him a young man," he said again; "and as to being interested in Miss Bertram, it strikes me he is far better employed talking to that sweet-looking girl. Now that is evidently a 'case,' I should say, in spite of some disparity."

"You are looking at the wrong man, you old goose; I don't mean the tall, fair, middle aged man; I mean the dark, pale young fellow sitting at the back."

"I see no young fellow sitting at the back."

"You must be getting blind, dear! Do you mean to say you can't see him sitting behind that pretty gir!?"

He looked long and earnestly, at length turned to me with a puzzled air and said:

"One of us must be laboring under some delusion. I wonder which. Certainly I can only see two people in the box."

"Well!"

I was too taken aback to say more. Was he

"Well?"

I was too taken aback to say more. Was he going blind, poor dear, or was he trying to tease me? I was fairly bewildered, and subsided into astonished silence. Turning toward my husband presently, I found him speaking to a man whom he introduced to me as a Mr. Hibbert, an old friend of his. The thought struck me that I would make him the umpire in our argument.

"My husband and I were having a little discussion before you came in," I said, after a while, "will you arbitrate? You see that box over there?"
"Yes."

"Now, are there not three people in it?"
Mr. Hibbert fixed his glass in his eye, and studied the box as carefully as my husband

studied the box as carefully as my husband had done.

"Not at this moment, certainly," he said;
"I see a particularly charming girl, and a man evidently devoted. Where is your third person, Mrs. Nicholl?"

"Just at the back of the girl's chair. You must see him: a pale young man, with intensely dark eyes."

Mr. Hibbert looked long and earnestly. "I certainly do not," he said at last. "I think you are, perhaps, misled by the reflection of that light against the curtain," he went on feebly; "it is curious how one can be deceived in that way."

feebly; "it is curious how one can be deceived in that way."

This was too absurd! I felt indignant, as my husband laughed with cruel enjoyment.

Mr. Hibbert did not laugh, though. He seemed suddenly to have grown depressed and serious. I spoke to him twice, but got no reply. He sat staring at the box with an absorbed, far away look far-away look.

The curtain rose on the last act, and in this Miss Bertram had splendid opportunities. In the death struggle at the close, she had to rush down to the front of the stage. I felt an irre-

down to the front of the stage. I leit an irre-sistible impulse to see how the strange-looking young man was affected by this episode. I looked at the box. There he sat, with the same eager, hungry look, and his eyes with that strange deep glow, looking directly into the eyes of the advancing actress. It seemed to me that by the sheer force of an irresistible attrac-tion she was compalled to look straight at him tion she was compelled to look straight at him, as she came toward the footlights. Was it a marvelous piece of acting, or the reality of an unspeakable horror, that seemed to freeze her blood, and stiffen her limbs, and transform the living woman into a rigid statue of fear and agony! She stood there, rooted to the spot, with her dilated eyes fixed upon those other terrible eyes. Then, with a frantic gesture of terror and repulsion and a long thrilling shriek

terror and repulsion and a long thrilling shriek she fell heavily on the stage.

The strange drama demanded that the curtain should drop at this moment; poetic justice was satisfied; the play was ended, and from the excited audience rang round after round of frenzied applause at one of the most marvelous pieces of realistic acting the modern stage has witnessed. My husband was completely carried away. Mr. Hibbert sat silent, with a most curious and unfathomable expression in his face. I looked at the box. The dark young man was no longer there, and yet I had only turned my eyes away for a moment.

ror-stricken glance at the box, staggered off, almost fainting.

My husband was a little too enthusiastic, I thought, in his praises of her, and said that dying scene was one of the finest bits of acting he had ever seen, and he was an old playgoer.

"And the remarkable thing is that she began in burlesque and dancing parts," he said.

"When I used to see her years ago, she was looked upon simply as a beautiful woman and an exquisite dancer. No one could possibly have suspected the existence of such tragio have suspected the existence of such tragic power as she showed to night."

The papers next morning, without excep-tion, expressed the same opinion, and one and all dwelt on the marvelous stroke of genius all dwelt on the marvelous stroke of genius that could rise to so superb and unlooked for a climax at the last moment of a long and exhausting play. The actress had stepped at a bound into the front-rank of the highest walk of art. But, strangely enough, the triumph was never repeated. To the astonishment of the public, Miss Bertrath, on the day following, threw up her engagement at the Thesplan Theatre and abruptly quitted London.

Such an act at such a moment, with such splendid possibilities opening out to her, was simply suicidal. But the fact remains that no persuasions from her manager and agent, and no consideration of being bound to pay a heavy fine, would induce her to alter her resolution. She declared, without giving any rea-

lution. She declared, without giving any reason, that she would never set foot on the Thespian again, and she kept her word. In fact, she absented herself from the London stage

she absented herself from the London stage for many years.

Before we left town Mr. Hibbert came to dine with us, and as a matter of course Miss Bertram came under discussion, her extraordinary freak in throwing up her engagement being one of the topics of the hour.

"Well, at least we can congratulate ourselves that we were present that evening," Mr. Hibbert said; "it was an occasion."

"Yes, in more ways than one," said my husband, laughing. "Do you remember the mysterious man in the box, Gertle, who only condescended to reveal himself to your eyes, and was invisible to every one else?"

Mr. Hibbert started, and looked up with sudden interest.

den interest.
"You may say what you please," I said, firmly, "but as clearly as I see you now I saw

that man."
"I remember you described him as being dark, with large, dark eyes, Mrs. Nicholl. Had he a moustache?"
"Yes, a black moustache, and he was unusu-

"It is most strange, most remarkable," he said to himself. Then aloud: "Mrs. Nicholl, said to himself. Then aloud: "Mrs. Nicholl, you are a very clever artist. Could you by possibility have retained that young man's face in your mind sufficiently to make a sketch of it?"

"I believe I could. I will try."

My artist's memory helped me, and in a little while I had completed what I felt myself was an excellent likeness.

Mr. Hibbert uttered an exclamation of anazement, and set looking at it with an expression.

to me, but whom you could never, I should im-

to me, but whom you could never, I should imagine, have seen."

"Never have seen! When I have drawn a sketch of him!" I exclaimed.

"Suppose I give you a theory of mine about the connection between the mysterious young man and the extraordinary refusal of Miss Bertram to act again at the Thespian Theatre. You know, I think, that I am deeply interested in psychical researches, and have a firm belief that we stand on the threshold of great discoveries with regard to the connection between the spirit-world and our own."

My husband nodded with assumed gravity. I listened with breathless interest.

"Some years back, when Miss Lottle Bertram was promoted from one of the lesser music halls to the Thespian, a lot of young fellows quite lost their heads over her."

"And one or two middle-aged bachelors, too, if I remember rightly," put in my husband, sotto voce.

Mr. Hibbert ignored the remark, and went on: "Her most complete conquest was a young man, named—but no; I will not tell you his name. At any rate, the girl held him, body and soul. There was something positively appailing in the influence she had over him. I never saw anything like it. Night after night he sat in that box."

"What box?" I exclaimed.

"The box you pointed out to me. I have often thought that if any place might be haunted that box should be. Night after night have I seen him there—always with that intense, eager gaze which you have caught so wonderfully, Mrs. Nicholl—his whole being absorbed by the beautiful radiant oreature on the stage. He got introduced to her somehow, lavished hundreds on her, was the slave of every whim. She was a vampire, who preyed upon him, and sucked away from him character, self respect, will—destroyed him body and soul. When he could no longer afford to give her the splendid presents she looked for as a right, she threw him over. In the hope of winning her back, the reckless fool forged bills for a large amount, and gave her the money. When detection seemed imminent, he blew out his brains. The whole affair was hushed and the connection with Miss Bertram. I hap-pened to be placed in a position that made the facts known to me, and now that you are in possession of them I will give you my theory. It is my firm belief," he went on, lowering his voice and speaking most impressively, "that the appearance so strangely revealed to you was also visible to Miss Bertram, and that that magnificant climps at the class of the death was also visible to Miss Bertram, and that that magnificent climax at the close of the death scene was not acting at all, but simply uncontrollable horror at the manifestation of the form of her lover appearing on the old spot, looking at her with the old absorbed gaze. And I firmly believe that the reason Miss Bertram so positively refuses to set foot in the Thespian again is that she dares not face the possibility of a second manifestation."

Whether this explanation is a satisfactory one or no, I leave it to the Psychical Society to determine.—London Theatre.

For the Banner of Light. "HOW YOUNG ARE YOU?" BY MRS. LOVE M. WILLIS.

This expressive question took the place of the common one, how old are you? in a conversation a few days since, and led to a meditation on time and its passage, its importance and its results.

In re-reading "Zanoni," by Bulwer, we find that the wisest of Zanoni's friends asserts: "On these shores, on this spot, have I stood in ages that your chronicles but feebly reach. The Phonician, the Greek, the Oscan, the Roman -I have seen them all! leaves gay and glittering on the trunk of the universal life, scattered in due season and again renewed; not in the knowledge of things without, but in the perfection of the soul within, lies the empire of

man, aspiring to be more than man." Zanoni himself is represented as a man who had lived on the earth for ages, and on whom death and disease could have no power as long as all passions and selfish indulgences were kept in subjection.

In "Romance of Two Worlds" Marie Corelli draws the character of Zara as a middle-aged woman who had the appearance of a maiden of

In Lew Wallace's new book, "The Prince of India," we are at once introduced to the hero, who had lived from the time of Jesus of Nazareth to the fifteenth century; and the narration is so matter-of-fact and direct, he seems like a man of our day, and one without more peculiarities than appertain to those we read of who call themselves "sages of the East."

Thus it would seem that there is "abroad in the air" the thought that our physical being can be made subject to a higher will, or to our own disciplined will, and that death is not the one event certain to follow the passage of a century or thereabout.

It may not be desirable to thus increase the number of our years, but surely it is desirable to know the laws by which the body can be kept in a condition of vigor, so that life can be useful after four score and ten.

The announcement that the senior editor of the BANNER OF LIGHT would before long be four score has led to this question: "Why not a score more?"-not for pleasure and worldly gain, but for the realization of hope and the fulfillment of desire.

To have lived to see our beloved faith recognized and respected is great reward; but there is so much more to be desired! The prophecy that we shall yet know more certainly of the inner life that is around us, and understand more fully the laws of spiritual revelation we trust in, and its fulfillment, is the earnest desire of those who have labored long and anxiously, with weary hands and fainting hearts ofttimes.

But to live until the mind refuses to do its

best work, until the heart almost forgets where its divinest labor is to be found, that, indeed, were not reward, but sorrow-almost injustice. Then let us see if there be a law that can compel the body to be subject to the mind, and then when we renew our youth like the eagle, it will not be merely for strength of sight, but strength of purpose, and to declare the possibility that when a man dies to his sensuous nature, he shall live again in his soul-nature, and by declaring there is no death to the soul. make the body the soul's fitting temple until the time comes that fulfills desire, and the spirit within declares "Now let thy servant depart in peace."

Newspapers in Persia are not printed from type. When the reading matter is ready it is passed to a scribe who makes a clean copy. From this a beautifully written, fine copy is made by a hand-writing expert, and this is finally exactly reproduced by lithography.

For Dyspepsia Use Horsford's Acid Phosphate.

stage to the real life drama in the box.

I nidged my husband.

"Löök Harry, just glance up to that box one moment, the one just over the stage box. Do look at that young man," horror on his face.

"Well, what's wrong, Hibbert?" said my husband turned indifferently round, who was much amused that his friend should n't call him young," Young man! I should n't call him young," is this a sketch from spirit-land, Gertie? Rather a good-looking fellow, I should say!"

Tresolved to wait till a more convenient season:

"What I am going to say will strike you as absurd, and absolutely inoredible," he said, at forward, smiling and bowing. I could not help

In Memorium.

Strong Testimony to the Worth of a Cleveland Spiritualist.

THE IMPRESSIVE FUNERAL OF THE LATE PRED ERICK MUHLHAUSER OF CLRVELAND, O.

Several Thousand Friends Attend the Services-Eulo gies by Dr. Hahn, Rabbi Gries and Thomas Lees. A tribute to the memory of the late Frederick Muhlhauser stronger than words, more impressive than

any eulogy, was the popular demonstration at the funeral yesterday afternoon, remarks. The Cleveland Leader of Nov. 6th: Such an assemblage has rarely been seen on a similar occasion in this city. Surrounded by elaborate and beautiful floral emblems the body lay in state at the family home on Walton Aveque, throughout the afternoon.

At one o'clock the employes of the Northern Ohio woolen mills, which were founded and operated by Mr. Muhlhauser, marched to the house. Five hundred were in line, and there were few dry eyes as they gazed for the last time on the face of their late employer.

An hour later the friends of the family were assembled to attend the funeral services. Mayor Blee, and several other officials, were present on behalf of the city. Gen. James Barnett, Mr. W. J. Akres, and others of Mr. Muhlhauser's associates in the Chamber of Commerce, were in attendance. Then there were those with whom he had to do in his own business affairs, friends with whom he had mingled in social

those with whom he had to do in his own business affairs, friends with whom he had mingled in social life, scores of people whom he had befriended, and a small army of employes who had learned to look to him as the best of their friends.

The spacious house was packed upstairs and downstairs; the front yard was filled, and in the street there were at least three thousand people who had found it impossible to get within hearing of those who conducted the exercises. Rabbi Gries offered the opening prayer. Dr. Aaron Hahn delivered the first address. "The interest taken by the people and the press in the life and death of our departed friend," he said, "shows clearly that he was no ordinary man. During our friendship for over nineteen years I often had occasion to observe his motives and aspirations. In his struggles and his triumphs, in both his public and private life, he showed himself to be a man of the noblest type. He was a man who would have been an ornament to any community. In his connection with the Board of Education, Board of Aldermen and Board of Trade he was true to the trust imposed in him. He was always sincere, frank and outspoken. He was true to his principles. He was a true friend to the poor and the oppressed. The orphan asylums, homes for the aged, hospitals and relief societies have well recorded his generosity. But it is to his family that the greatest sorrow has come. A considerate his-last rest."

Mr. Thomas Lees paid a touching tribute to Mr.

the greatest sorrow has come. A considerate hysband, a kind father and a noble son has gone to fits last rest."

Mr. Thomas Lees paid a touching tribute to Mr. Muhlhauser from the standpoint of a friend. Refering to his belief in and high regard for Spiritualism he said: I am reminded by looking on this sad scene what poor things these bodies of ours are when not animated by the spirit. It hardly seems possible that the shrunken form lying there so quietly in the casket is the same one that our friend Frederick Muhlhauser manifested so ably through only a few short months ago, then so robust, muscular and symmetrical, with bright-beaming eyes, the personification of mental and physical vigor and activity.

On seeing our friend two weeks ago, the day after his return from his European trip in quest of health, he (noticing, perhaps, my look of painful surprise) feebly said, "What do you think of me now?" Ahl what a change, my friends, was there—a mere shadow of his former exterior self. The spirit being powerless to manifest longer through such an emaclated body, at last arose to its next stage of existence—to the newer and higher conditions of spirit-life.

Methinks I thus hear his newly-freed soul speaking to this poor body lying here:

"So we must part, my body, you and I,
Who have spent so many pleasant years together.

"So we must part, my body, you and I.
Who have spent so many pleasant years together.
Tis sorry work to lose your company,
Who clove to me so close, whate'er the weather,
From winter unto winter, wet or dry;
But you have reached the limit of your tether,
And I must journey on my way alone,
And leave you quietly beneath a stone.

But you must stay, dear body, and I go,
And I was once so very proud of you;
You made my mother's eyes to overflow
When first she saw you, wonderful and new.
And now, with all your faults, 't were hard to find
A slave more willing or a friend more kind.
Ay—even hey who say the worst about you."
Was he Fred Mulhanser, preserved for the tr

Can scarcely tell what I shall do without you."

Was he, Fred Muhlhauser, prepared for the transition? In a spiritual sense I think yes, for I know of no one who had a more intelligent and clearer understanding of the Spiritual Philosophy than he—built up as it was on a solid foundation of facts, through persistent and honest investigation of its phenomena. Could we but hear him speak to day it would be (I doubt not) to repeat in more emphatic tones than ever the spiritualistic theory of life and death that he so firmly believed in.

the spiritualistic theory of life and death that he so firmly believed in.

Mr. Lees then read the poem Mr. Muhlhauser so much admired — "After Death in Arabia," by Sir Edwin Arnold, afterward saying: Although sad tears to day flow from the eyes of the sorrow-stricken ones of this household, it is a comfort to them and us to know they also find consolation in the spiritualistic idea of refunion not only in the sweet by and-by, in some remote region, but soon may be, and in this very home.

know they also and consolation in the spiritualistic idea of retuinon not only in the sweet by-and-by, in some remote region, but soon may be, and in this very home.

Mr. Lees closed by reciting that beautiful poem "The Beyond," by Ella Wheeler Wilcox, after which Rabbi Gries made a few personal remarks eulogistic of the deceased, and closed with a Hebrew prayer.

The funeral corriège then proceeded to Monroestreet Cemetery. The pall bearers were Gen. James Barnett, Gen. Ed. S. Meyer, Messrs. Louis Black, C. L. Hotze, Joseph Goodheart, R. L. Willard, Geo. H. Werner and Ed. Glueck.

Mr. Muhlhauser, records The Leader, was born in Berne, Switzerland, on March 2th, 1841. He came to this country in 1848 with his parents, who took up their residence in New York City. Six years later they returned to Europe, but Mr. Muhlhauser returned to America in 1857. When the war broke out he enlisted in the Third Maryland Volunteer Infantry. He was Captain of Company A, and fought in the battles of Antietam, Chickamauga, Culpepper, Fredericksburg, Missionary Ridge, Cedar Mountain and Gettysburg. He was one of the body-guards at the White House at the time of Lincoln's second in auguration. On resigning his position he was presented with a golden star by the members of his company. At the close of the war he went to Switzerland, where he learned the woolen business with an uncle, whose mills were situated in the historic Castle Heriden. He returned to America in 1857, and came to Cleveland, and three years later he established the Northern Ohlo Woolen Mills, which are now the largest in the world, employing one thousand people. In business circles Mr. Muhlhauser was known throughout the country. He was always considered an upright, conscientious man, and made friends wherever he went.

He was in the Board of Education from 1875 to 1882, and while there strove to widen the scope of public education, and assisted in bringing about the building of the Central High, Walton Avenue and Broadway schools. In 1834 he was elected to the B

CONSUMPTION CURED.

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

Passed to Spirit-Life.

From her home in Albany, N. Y., Nov. 5th, our loved friend Mrs. William H. Williams, at the advanced age of 79

years.

She was a firm believer in spirit communion—having undoubted proof of the return of loved ones to earth—and was ready, after a long and lingering illness, to join those who were waiting and watching to accompany her to the happy spiritual home.

Mus. M. A. Smith.

Buddenly, from Bellevue, Mich., on Sunday, Oct. 22d, 1993,

Buddenly, from Bellovue, Mich., on Sunday, Oct. 22d, 1898.

Prof. As Dolph, of Oakland, Cal.

Prof. Dolph will be well remembered by the many visitors at Onset, Mass., the past season as one of the most active workers there. As a measmerist he was recognized as a man of marked power, and was ever an earnest investigator in the realm of spirit work. He will be gratefully recalled in memory by many people throughout the country, as having given them their first gleam of mediumship.

The commemoration of his spirit birth was most beauti

fully performed by the guides of Mrs. Anna I.. Robinson of Port Huron, Wednesday F. M., Oct. 28th. According to a life-long wish the cartily tononnent was purified by the gros of cremation at the Detroit crematory.

From Chesaning, Mich., Oct. 80th, Leander Merrill aged

grom Chessning, Mich., Oct. sun, Leanuer merring aged 80 years.

He was born on the shore of Lake Canandaigua, N. Y. Has been a devoted Spiritualist for many years, and it was his great solace during the latter days—he being able to see his many dear ones from the other side daily.

He was one of the oldest settlers. Had been engaged in mercantile business, farming, etc. In 1836 he went on a geological survey, being absent from home three years. He leaves one daughter—Mrs. O. F. Walker, Chesaning—and four sons,

Chas, Andrus, a Spiritualist speaker, of Saginaw, efficiated at the last service, which was attended by a large concourse of people, whose members seemed well impressed with the cheering words and thought-pictures given of their brother's immortal home.

Mr. Merrill was a man who never "hid his light under a bushel," and was very pronounced in his convictions—thereby gaining the respect of the community.

Mr. From his home in Elisworth. Me., Oct. 23d, Mr. Horace

From his home in Ellsworth, Mo., Oct. 23d, Mr. Horace Davis, aged 69 years.

Davis, aged 69 years.

Mr. Davis was led to investigate Spiritualism by recoiving a inessage from his son, who had passed to higher life. Through the mediumship of his wife and others, the facts of spirit return finally became to him not only a belief, but a knowledge. He was one of the leading members of the "Spiritual Investigating Society" of Elisworth, and its meetings were held at his home for nearly a year.

Mr. Davis looked forward to his release from suffering with joy, and anticipated great pleasure in meeting his friends who had passed on before. He wished it distinctly stated at his funeral that he was a thorough Spiritualist, and KNEW that it was a truth that his loved ones could communicate with him.

From Northboro', Mass., Nov. 2d, Hannah H. Allen, widow

of the late Lyman Allen, aged 91 years.

Mrs. Allen was a woman fully in touch with the spirit of the age, and through her long life had maintained an interest in every progressive and reformatory movement. During the life of her husband, she shared with him an active interest in the Anti-Slavery movement. Spiritualism in its turn commended itself to her judgment, and solaced her in sorrow.

turn commended itself to her judgment, and solaced her in sorrow.

All beneath her roof, and the stranger within the gates, shared the influence of the gentle dignity of her character, and the ministry of her loving spirit. The tender care of her devoted daughter has soothed her pain, and cheered her heart in the months of waning strength. A sister, two daughters, grand-children and great-grand-children and a beloved daughter in law mourn her earthly loss, and hope for her angel presence.

In the unavoidable absence of the writer, the funeral service of Sunday, Nov. 5th, was conducted by the Rev. John Chase (Unitarian). Touched by the inspiration of the hour, his words were tender, appropriate and consolatory. Truly "a mother in Israel" has gone home.

JULIETTE YEAW.

JULIETTE YEAW.

To the Editors of the Banner of Light: There has just passed over, at Montreal, Canada, a lady who for some years was a most remarkable medium and an indefatigable worker for the cause of Spiritualism. I refer

indefatigable worker for the cause of Spiritualism. I refer to Madame A. B. Cate, whose funeral services were conducted by Bro. R. H. Kneeshaw at the house of the berëaved husband and family.

Madame Cate was devoted heart and soul to expounding and teaching the doctrines she received from a number of spirit intelligences of a very high order. The work she did for so many years was carried out in the most soif-eacrificing manner, without recompense or reward of any kind; and by the earnestness of purpose, coupled with the purity of her life and character, she won many hearts and made many converts to the truths and teachings of the Spiritual Philosophy.

GEO. W. WALROND.

[Obituary Notices not over twenty lines in length are pub-lished gratuitously. When exceeding that number, twenty cents for each additional line will be charged. Tex words on a over-age make a line. No poetry admitted under the above heading.

SPIRITUALIST MEETINGS.

Albany, N. Y.—Spiritual meetings every Sunday from 3 to 5, and 7 to 9 P. M., at G. A. R. Hall, 31 Green street, conducted by Miss G. Reynolds. [BANNER OF LIGHT ON Sale.]

ducted by Miss G. Reynolds. (BANNER OF LIGHT on sale.)

Buffale, N. Y.—First Spiritualist Society meets Sun days in A. O. U. W. Hall, corner Court and Main streets, at 24 and 74 P. M. Henry Van Buskirk, President; L. O. Beesing, Secretary, 846 Prospect Avenue.

Baltimore, Md.—The Religio-Philosophical Society meets every Sunday at 11 A. M. and 8 P. M. at Raines Hall, corner Baltimore street and Post Office Avenue. Miss Estella Kapp, 1100 Clifton Place, Secretary.

The Psychical Society meets every Sunday at 8 P. M. at Newton Academy Hall, 1120 West Baltimore street. Mrs. Rachel Walcott, permanent speaker. "Truth" our motto.

Chicage, 111.—The First Society of Spiritualists meets at Washington Hall, Washington Boulevard, corner Ogden Avenue, every Sunday at 103 A. M. and 73 P. M. Speaker, Mrs. Cora L. V. Richmond.

Cleveland, O.—The Children's Progressive Lycoum

er, Mrs. Cora L. V. Richmond.

Oleveland, O.—The Children's Progressive Lyceum meets regularly every Sunday, 2 r. M., in Army and Navy Hall. Everybody welcome. T. W. King, Conductor.

Oleveland, O.—The Spiritual Alliance holds regular Sunday evening meetings free at Army and Navy Hall, at 1½ o'clock. Mrs. H. S. Lake, permanent speaker. Everybody invited. Thomas A. Black, Chairman. Colorado City, Col.—Meetings are held in Woodman Hall, Sundays, at 2 o'clock.

Dayton, O.—The Spiritualists' Library Association holds meetings every Sunday at 7½ r. M. at its hall in Central Block second floor, corner 5th and Jefferson streets. J. C. Cox, Cor. Secretary.

Detroit, Mich.—Fraternity Hall: Mrs. Minnie Carpenter gives lectures and tests Sundays at 2½ P. M.

Dubuque, Iowa.—Services are held every Sunday at 7½ P. M. and Thursdays at 7½ P. M. Lycoum Sunday, at 2½ P. M. Dr. O. G. W. Adams, President.

Everett, Mass.—Society Hall, Spiritual meetings at 2% and 7% P. M. Dr. O. F. Stiles, Conductor. Grand IR. Mich.—Spiritual Association holds public meetings every Sunday at 104 A. M. and 74 P. M., also Wednesdays at 8 P. M., in Lockerby Hall, 33 Fountain street. L. D. Sauborn. Secretary, 205 North Lafayette street.

Grand Rapids, Mich.—Progressive Spiritualists' Society, Elks' Hall, Jonia street. Meetings Sundays, 10½ A. M. and 7½ P. M.; Thursdays, 3 P. M. and 8 P. M. Mrs. Effic F. Josselyn, President.

Lynn, Mass.—Spiritual Fraternity holds meetings at Providence Hall, 21 Market street, Sundays at 2½ and 7½ P. M. Mrs. E. I. Webster, President; Mrs. E. B. Merrill, 53 Lowell street, Society

Lowell street, Sec'y.

Children's Lyccum meets Sundays, 12 M., in the same Hall.

T.J. Troye, Conductor; Mrs. A. S. Hines, 203 Broadway, Sec.

Milwankee, Wis.—Public meetings every Sunday in
Fraternity Hall, 216 Grand Ave., at 2½ and 7½ r. M. Secretary, H. C. Nick, 213 Lloyd street. Lecturer for November, W. J. Colville.

Minneapolis, Minn.—Services are held every Sunday at 2% and 7% P. M. in the "K. of P." Hall, Masonic Temple, Hennepin Avenue, corner of Sixth street. N. C. Westerfield, President.

New Bedford, Mass.—First Spiritualist Society meets Sundays, 2% and 7 P. M., at Knights of Pythias Hall, No. 34 Purchase street.

Purchase street.

Norwich, Coun.—First Spiritual Union holds services in Grand Army Hall every Sunday at 1½ and 7½ r. m. Children's Progressive Lycoum meets every Sunday at 1¼ A. m. in the same hall. Mrs. F. M. Marcy, Conductor.

North Scituate, Mass.—Children's Progressive Lycoum holds sessions at Gannett Hall at 2 r. m. each Sunday Silas Newcomb, Conductor.

Nashville, Trenu.—The First Spiritualist Church holds meetings every Sunday at 11 A. m. and, 8 r. m., and every Monday for spirit communion at 8 r. m., and every Monday for spirit communion at 8 r. m., at 602% Church street. Mediums with remarkable gifts officiate. C. H. Stockell, President.

New Orleans, L.a.—Association of Spiritualists meets every Sunday, 7½ P. M., at its hall, No. 59 Camp street. Geo. P. Benson, Fresident.
Oakland, Cal.—Mission Spiritualists meet every Sunday at 2 and 7½ P. M. at Native Sons' Hall, 918 Washington street.

Pittsburgh, Pa.—First Church of Spiritualists, 6 Sixth street. Meetings Sunday, at 10% A.M. and 7% P.M.; Thursday, 7% P.M. Nicolaus Schenkel, President; J. H. Lohmeyer, Secretary.

er, Secretary.

Providence, R. I.—The Spiritualist Association holds meetings every Sunday at Columbia Hall, Broad street, at 2½ and 7½ P. M. Progressive School at 1 P. M.

Portland, M.e.—The Spiritual Association, Mystic Hall, Monument Square; meetings at 2½ and 7½ P. M. Mediums and speakers wishing to visit Portland should communicate with H. O. Berry, 159 Oxford street.

Springfield, Mass.—The First Spiritualist Society—Mrs. J. P. Smith, President (Pine street), T. M. Holcomb, Secretary, (14 Howard street)—holds meetings in the Spiritualists flat, corner Main and State streets, Sundays at 2 and 7½ P. M.

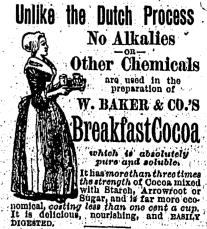
and I.K.F. M.

The Ladies' Aid Society—Mrs. H. G. Holcomb, President
(14 Howard street). Beclables at hall in Foot's Block, corner Main and State streets, Thursdays, atternoon and evening. Strangers cordially welcomed.

St. Louis, Mc.-Spiritual Association holds meetings every Sunday at 10M A.M. and 7% P.M. at Howard Hall, 3001 Olive street. A welcome extended to all. M. S. Beckwith, President. President.

San Francisco, Cal.—The Society of Progressive Spiritualists meets every Sunday morning and evening in Scottish Hall, 105 Larkin street. Also a Mediums' and Conference Meeting every Sunday at 2 P.M. Good mediums and speakers always present. S. B. Whitehead, Secretary.

Worcester, Mass.—Association of Spiritualists, Arcanum Hall, 566 Main street: Geo. A. Fuller, M.D., President, Mrs. Georgia D. Fuller, Vice-President and Corresponding Secretary; Woodbury O. Smith, Secretary; Edgar P. Hewe, Treasurer. Lectures at 2 and 7 r.m. Children's Progressive Lycoum at 12 m.



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Bunner Correspondence.

Maine.

FORT FAIRFIELD,-Mrs. M. J. Wentworth writes: "Spiritualism has been tardy in the presentation of its truths to the public of Fort

FORT FAIRFIELD,—Mis. M. J. Wentworth writes: "Spiritualism has been tardy in the presentation of its truths to the public of Fort Fairfield and vicinity, but it may be interesting to the readers of The Banner to learn something of this far away inland town, only one mile and a half from the boundary line that divides Maine from the British possessions. It is pleasantly situated on the southern side of Aroostook River, and is not only interesting because of its picturesque scenery, fine public buildings and private residences, but because of its historic record. A fort was built here by the Americans at the time of the bloodless Aroostook war, and relies of the old barracks are still to be found where once it stood. A long, low building on the opposite side of the street, now used as a tenement house, was then a hospital. Fort Hill is a bold bluff with almost precipitous front, and forms a picturesque background, with its elegant residences looking down almost haughtly from their heights upon the busy town on the plateau beneath. There are evidences of industry and prosperity that impress one as they gaze on the factories, stores and streets filled with loaded teams, bearing the harvest yield to market. Not only does it impress thus, but it also gives evidence that intellectually and morally it keeps in touch with the 'Outside,' as they designate the localities beyond the vast forests that here and there like marshaled hosts seem holding them 'Inside,' and around and through which, at present, the care convey through the Province to Vanceboro, thence on to Bangor and stage by way of Houlton.

Two years ago or more a Salvation Army band built their 'barracks,' as they called the substantial structure, at the base of the fort. They could not pay their indebtedness, and Mr. R. L. Baker, an esteemed and wealthy gentleman of Fort Fairfield, purchased it. Some fifty or more Freethinkers, among whom were a few Spiritualists, organized as a Liberal League for mutual entertainment and profit, and made the 'barracks' thei

Communion Possible?'
A good sized audience listened to the opening A good sized audience listened to the opening remarks of Mr. Baker, President of the League, during which he said in part: These questions have confronted man in all the ages of the past, and at present are being considered and discussed more widely than ever before. Nothing but Spiritualism can answer them. If Spiritualism be true, none would be more glad to be convinced of it than he himself. He stated that the League had organized for the purpose of seeking for knowledge and truth, and aiding all in moral and intellectual development, etc. His remarks were listened to with marked interest.

The questions were of such magnitude that the spirit-control made each question the subject of a discourse. 'If a Man Die, Shall He Live Again?' was selected as the subject for the first address, which was followed with intense interest by the intelligent audience, and at its close Mr. Baker frankly admitted in his remarks that new light had been thrown on the problem of life.

In the evening the second question was chosen for the subject, and was answered in the affirmative.

Thursday evening the subject given by the au

the affirmative.

chosen for the subject, and was answered in the affirmative.

Thursday evening the subject given by the au dience was, 'What Does the Bible Teach?' In the lecture reference was made to the erroneous record of creation, as demonstrated by the facts of science, etc.; it met the needs, however, of those to whom it was given. Facts recorded in the Bible teach that in all times and among all people unseen intelligences—souls who had once worn the mortal garment—did communicate and labor forman's enlightenment and spiritual advancement. Spiritualism has not come to prove the Bible specially, but to prove by physical and mental phenomena that immortality is true, and thus it substantiates the recorded spiritual phenomena of the Bible.

Sunday forenoon, Oct. 15th, the last of the

Sunday forenoon, Oct. 15th, the last of the three questions, 'Is Spirit Communion Possible?' was taken as the subject of the lecture.

In the evening Mr. Baker made very interesting introductory remarks, after which the

In the evening Mr. Baker made very interesting introductory remarks, after which the address was delivered.

Sunday, Oct. 22d, we held our last meeting. Mr. Baker had bills posted announcing the meeting and subject, 'Spiritualism: Its Social, Moral, Religious Influence upon the Future.' Mr. Baker opened the meeting with remarks, in the course of which he said that no religion of the past or present has answered the question, 'Shall we have continued life?' When their exponents have been asked if they knew immortality to be a fact, they invariably have said, 'We believe, we hope, we have faith, but we do not know.' Spiritualists say, 'We know.' To them, therefore, we look for the evidence.

In the lecture the origin, the need, the utility of Spiritualism were spoken of, its evident influence in past and present was traced, and its probable influence upon the future portrayed in words that glowed with prophetic revealings of the good time coming.

We were present at the W. C. T. U. meeting, Thursday afternoon, at which a letter was read by the Secretary pro tem. from an old schoolmate, soliciting aid to send her husband to the Keeley Cure in Portland, Me. Her letter, so piteous in its appeal, so sorrowful in its narration of the loss of the once pleasant home, and of the struggle to feed the four little ones with the aid of her needle, touched our heart, and moved us to make an effort to render her assistance by giving a temperance lecture on Sunday evening, instead of our usual discourse, depending upon the same source for the thoughts spoken. All approved, and we decided to read the letter and solicit aid for the poor woman.

The house was well filled. Mr. Jones presided at the organ, and the audience joined in the singing. Mr. Ellis, editor of The Leader, offered the invocation, after which Mr. Baker spoke earnestly of the great eyil, and said his interest and influence were with the workers for temperance. Then followed our address and appeal, and thus closed the engagement for the three Sundays.

Undiana

···· Indiana. INDIANAPOLIS .- "Justice" writes: "The Indianapolis Association of Spiritualists elected for the coming year the following officers: B. F. Schmid, President; Mrs. Georgie Bar-tholomew, Vice-President; D. B. Herbine, Sec-

for this season's work are Mrs. A. M. Glading, George V. Cordingly, Mrs. Carrie E. S. Twing, Mrs. Helen S. Richings, Mrs. Adah Shechan and Mrs. Colby-Luther, all of whom rank high in their respective spheres of activity.

September and October Mrs. A. M. Glading of Doylestown, Pa., so well and favorably known, has been with us, and to say we have been well served speaks but mildly of her ministration; her rare gifts, by which she reaches the heart of humanity, instructing and enlightening them in our beautiful Philosophy, can only be spoken of in highest terms of praise. Her work has already borne a harvest of good, fully evidenced by the increased attendance the past month. At the literary and musical entertainment gotten up by Mrs. Glading, with the assistance of the ladies and the hearty coöperation of all the members, Thursday evening, Nov. 2d, Mr. George V. Cordingly kindly assisted and gave some most perfect tests, with full names and dates, most of which were recognized, and a wonderful interest was manifested by the large audience present.

May the good work go on; may truth and knowledge take the place of intolerance and bigotry; may light be given those blinded by ignorance and superstition; may the dawn of the coming day see humanity nobler, truer, more charitable and self-sacrificing; and may

the coming day see humanity nobler, truer, more charitable and self-sacrificing; and may all become united in fraternal bonds of universal love, our motto, 'One people, one country, one flag,' are the earnest prayers of one who loves mankind."

Massachusetts.

BOSTON.-Abbot Walker writes us a letter, from which the following is condensed:

from which the following is condensed:

"While I am in sympathy with the general tenor of the beautiful inspirational discourse of Mrs. Nellie J. T. Brigham, published in The BANNER of Oot. 28th, and also with the motives of Bro. Edson in giving it to the public, I feel that portions of it are too sweeping. Emerson says: 'It is the fault of our rhetoric that if we strongly state one fact we seem to belie some other.'

Mrs. Brigham says: [1.] 'Well, that man [who watches the sun and the moon] is just about as much of an astronomer as some people are Spiritualists. They vie with each other in sending to the press to have published the most marvelous stories of Spiritual Phenomena, but their Spiritualism has no root.'

Itualism has no root.'

SPIRITUALISM IS BASED ON ITS PHENOMENA! and without them there would be a slim gathering to listen to inspirational lectures, and perhaps to profit thereby. From the first issue of the BANNER OF LIGHT its editors have published reliable accounts of spirit manifestations to benefit the world. How would they have done this had not some persons—who had the courage of their convictions—sent them wonderful descriptions of what they had witnessed, not to vie with each other, but because they had stronger evidence to give, perhaps, that might reach some that former communications did not, also for new readers, and because they reach some that former communications did not, also for new readers, and because they thought it to be a duty to do so? Is it just to say that in these correspondents Spiritualism had no root? May not many of them have taken an interest in the ethics of this subject and been benefited? What right have spirits in or out of the physical body to pass judgment of this kind?

[2.] 'Why is it that those who believe the most, those who are already convinced, those in whose minds there is no doubt, take up the most prominent and the best places (at séances, etc.), while those who desire light are placed the furthest from it? Is that right?'

If those who are convinced are given the best places it is because their sympathetic condition makes it because their sympathetic conditions makes it necessary for a successful séance. Little satisfaction would be gained by a party of unbelievers. Neither is it for tests that all confirmed Spiritualists attend séances and visit mediums, but to meet their loved ones, and to receive wise and loving words—while spirits say that they are benefited and made happy by the communion. Is it strange that old Spiritualists should continue to visit scances and mediums to meet their spirit loved ones, when mediums to meet their spirit loved ones, when we enjoy so much the presence of our earthly friends? Within a few years 1 have had over four hundred sittings with a writing medium, Mrs. Stratton, and it has given my spirit-friends and myself much pleasure, without, I hope, preventing investigation by others, or being detrimental to my moral growth. I have attended many scances of different kinds in the past thirty-eight years, and I do not remember of proper seekers being kept away by the presence of believers. The latter are needed for the best results."

New York.

LILY DALE .- Mary Webb Baker writes: "One who has never visited Cassadaga—this 'Mecca' of Spiritualism-can hardly conceive of the beauty and attractions of the place: Beginning early in the year, and lasting until every leaf has dropped from the trees—and even then I doubt if the attractions are ended, for the social atmosphere here holds within itself that which lends a charm the whole year round. The beauty which greets one in June, extending into autumn—as displayed in beau extending into autumn—as displayed in beau-tiful flowers, singing birds, laughing waters and shady groves—cannot be excelled, unless it be 'in that land of eternal spring,' toward which our earthly footsteps stray.

While we feel uplifted and exalted by these sweet and simple things, there is still more which is offered to meet the wants and needs of the hungry souls who are ever asking for spiritual food, for peace and rest, for comfort

which passeth all understanding. All this can be found at lovely Lily Dale.

All that warms and inspires to thoughts of better things and higher aspirations, to deeds of love and kindness, to that which uplifts the spirit and beautifies the soul, are but preparatory lessons, to be developed in the great school of eternity."

Canada.

HAMILTON .- "Cor." writes: "Bro. Geo. W. Walrond, President of the Spiritualists' Association of Hamilton, is conducting public services every Sunday in this city.

services every Sunday in this city.

His spirit controls take subjects from the audience, and discourse on them at great length, and in a manner that sets many of the more skeptical ones to thinking. Every Sunday for over a year has Mr. Walrond carried on these public, services without a break in the exercises. To-day Hamilton is looked upon as the headquarters of Spiritualism in Canada. Mr. Walrond has developed a new mediumistic gift, viz., that of astro-psychological reading, or the diagnosing of life, character, health, mind, psychic power, and the general unfoldment of body, mind and soul. All who have been favored with readings say they are correct in detail, and scientifically accurate.

The Cause is gaining ground in Canada, for letters pour in from all quarters asking for information on the subject, and for advice as to the manner and method of conducting sittings. Mr. Walrond will answer all questions on resolute for the subject, and done of conducting sittings.

Mr. Walrond will answer all questions on re-ceipt of stamped and addressed envelope ready for the mail."

Ohio.

TOLEDO .- "X." writes: "The Progressive Thought Society met in the Annex Hall, Memorial Building, recently, a fine audience being assembled. Mr. C. Turnbull, the speaker for the evening, dwelt on the subject of Life, and Its Issues. The theme was treated scientific-ally, the lecturer insisting that man should rise from the common sphere of his present understanding to a conception of his true relation to the universe, and of the affinity of his spiritual being to the universal intellect. The lecture was listened to with close attention."

South Dakota.

tholomew. Vice-President; D. B. Herbine, Secretary; Thomas Baruitt, Treasurer; Grace Mayhew, Librarian; C. W. Cottou, J. Finnegan, Mrs. Belle Kirschmeier and Mrs. E. E. Barnitt completing the list. Most of the above officers have served us the past four years, which in itself speaks well for them as earnest and efficient workers.

The Association, though passing through many trials the past years, has nevertheless established itself in our community as a permanent fixture, and due credit must be given the faithful ones who have brought about this result. The speakers engaged by the Society

ce into the Street into

that no more forceful advocate of any cause has been heard in Aberdeen in recent years.

The speaker maintained that Spiritualism taught and demanded the highest principles of morality, and was the most advanced religion in the world to-day. Other religions and creeds were commended as rounds and steps of the spiritual ladder of which her doctrine was the topmost. Spiritualism had come into existence because man had advanced, and it answered to the higher spiritual and religious demands of his nature. . . The lecture was delivered with the graces of the trained elecutionist and scholar, and was interesting to everybody present."

Written for the Banner of Light. MOTHER BARTH'S CARPET.

BY MRS. M. A. STONE.

I wonder why I never thought Or never seemed to see The artistic work of Nature— How lovely it can be.

I thought, "What a lovely carpet, That covers this earth so grand!" I knew it was wrought by Nature, And never by human hand.

Then the carpet grew more levely; As I watched the weaver weave The living threads from the shuttle, I hardly dared to breathe.

Spell-bound I stood, but the weaver Knew not that I was there: I saw how she wove the carpet, And fastened it with care.

The rich blue dome of sky above Reached down to kiss the earth, And then I saw as in a dream How flowers have their birth.

I knew the weaver saw them all-For instantly she took And wove them in with magic spell, And such a loving look.

There were violets and buttercups, And daisies with eyes of gold, Ever sparkling in the sunshine With a beauty all untold.

Then the lilles of the valley, So white, with leaves of green— I thought as I looked upon them The lovellest I had seen.

But the weaver seemed enchanted As over the earth she flew; I watched her weave the clover-blooms. And the dandellons, too.

Flowers of every kind were there; The names of some I knew. Strawberries red, with blossoms white, Vines running as they grew.

I followed on. At last I stood Within a wooded dell; The cunning weaver then, I knew, Threw over me a spell. For I seemed like one enraptured!

'T was woven with moss and fern-leaves, And differently arranged. I saw fox, box and bunchberries-Such leaves, with berries red-

The carpet here had changed:

They were lying on the carpet, As though they were in bed. The bridal wreath that grew so high, Forget-me not was there,

Snowdrops, fox-glove and golden-rod, With Solomon-seal so fair; Cowslips, star-flowers and daffodils, Tea vines, with berries white, Indian pipes, with anemone-'T was such a lovely sight.

There were birds from every nation, Trilling their notes on high, Then soft and sweet. How it thrilled me, Till heaven seemed so nigh.

Bluebells the fairtes were ringing-I heard them calling me: "Oh, awake! idealist, dreamer, The Frost King! do n't you see?"

The spell the fairles had broken-I thanked them, bowing low, As over the beautiful carpet He threw a sheet of snow! Swampscott, Mass.

Verification of a Spirit Message.

In the Message Department of THE BANNER of Oct. 28th, 1893, there is a communication from DEA. DANIEL CHANDLER of Berlin, Vt. Such a man lived there many years ago, who represented the town in the State Legislature, and also held town offices. F. L. COMINGS. Sheffield, Ill., Nov. 6th, 1893.

THE QUIVER .- "The Air that Mother Sang" is the subject of the beautiful frontispiece in this number installments of the three serials now running are given, together with the usual number of complete stories; Mabel E. Wotton writes a pathetic article on the sadnesses of childhood in lowly places. Cassell Publishing Co., 104 and 106 Fourth Avenue, New York

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Far greater numbers have been lost by hopes Than all the magazines of daggers, ropes, And other ammunitions of despair, Were ever able to dispatch by fear.

— Buttle

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MRS. PAULINE BLAKEWELL.

sleep soundly, something I had not been able to do in years. I can conscientiously recommend the use of this great strengthening medicine to all similarly af flicted as myself.

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nimity of opinion of the doctors and the people, we are assured that this great and widely known remedy is just what our sick and suffering citizens require to restore them to health. All the doctors say that it does cure, and all sufferers from nervousness, weakness, poor blood, debility, stomach, kidney or liver troubles should give it an immediate trial. It is purely vegetable and harmless. Take it yourself and give t to your children. It will cure.

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losophy.

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toward the higher things of the immortal life.—Chicage Inter-Ocean.

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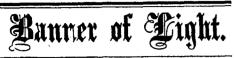
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The New Review-Borderland.

The second number of this new Quarterly, issued by the able and accomplished editor and publisher of Review of Reviews, fully sustains the high ideal of Mr. Stead disappoints his critics, and gives full promise that the philosophy and varied phenomena of Spiritualism will have a full, fair and candid presentation to the English-speaking world.

The success of the first number was phenomenal—a surprise, not alone to the large body of ond, or October number, but few copies of that Spiritualists, but to the free-thinking, scien tific and conservative world of readers and thinkers. The prevailing opinion of the liberal public of both Europe and America-upon the appouncement of the purpose of Mr. Stead to establish this Quarterly, with its wide range of psychical topics, and the critical care with which all cases of phenomena would be received and fairly presented—was that its publication was premature, that the intelligence of the age was not sufficiently liberalized and ripe to receive and sustain it, and that the task was too great for even the ability and experience of so brave and conscientious a disciple of the Spiritual Philosophy as Mr. Stead to make it a pronounced literary and financial

Critics and conservatives have alike been disappointed. The educated, thinking, popular mind is more awake to the profound nature of psychic revelations, and what must logically follow the verification of startling phenomenal manifestations and teachings, the extent of which even the bitterest crusaders against God's manifestions and revelations through excarnate human intelligences have never dreamed. Millions have been slumbering in religious organizations, content with the spiritual pabulum of creeds based upon a personal faith which satisfied their less enlightened ancestors, or have drifted into the heresy of thinking for themselves and becoming, in the parlance of the church, heretics and infidels.

Science has had its increasing army of disciples, but they have been bidden by the Church to confine their investigations strictly within the boundaries of the mundane, and not to trespass upon the metaphysical domain; except as these investigations and their logical conclusions were predicated upon and harmonized with the Bible and the claim of the Church that the Book was the divine fountain of all truth in every department of the universe. Old scientists (so called) obeyed the priestly instructions. As science, properly defined, is the antithesis of faith, and as faith is an exercise of the mind or soul, and belongs to the metaphysical realm of life, the examinations and deductions of science have been studiously shut out of that realm.

But that age of limitations to human reason and inquiry, except by the gracious permission of dogmatists, passed nearly a half century ago, when the metaphysical entered the domain of the physical with great power and with startling effect. It was an apparently new force and a new revelation. It disclosed personal intelligence, choice and will, like any did the Jewish church through an excess of embodied human intelligence in earth, by creating an alphabet and using it. It laid hold of matter, of material laws and forces, with the skill of a master and the strength of an Ajax. The delicacy of its touch was only paralleled by the force of its Titanic blows. Its soft

*BORDERGAND: A Quarterly Review and Index. London, Eng., 125 Fleet street, E. C. Vol. I., No. 2. October, 1893.

cadences were like the ripples created by a tain this inconsistent position, and deny the summer evening zephyr, and its commanding emphasis resembled the resounding blows of a trip-hammer. Thus did the metaphysical world of intelligent life introduce itself to the world physical when the brain and heart of the latter were sufficiently evoluted to examine, comprehend and welcome the union.

The disciples of creed, or the devout believers in faith as the only medium of receiving and conveying spiritual knowledge or force, ridiculed the manifestations and revelations. and called upon scientists to examine and explode them, because they were exclusively material, and consequently within the domain of scientific investigation as permitted by the Church. The ridicule has not ceased, though it has been greatly modified. The dissipation of ignorance by the great search-light of knowledge and fact, and the power of interpreting and applying the laws upon which facts can alone be predicated, closes the mouths of ridiculers and stifles the venomous hiss at its fountain, the heart.

Scientists once upon the track of well-established facts in the mundane, joined to forces in the supramundane or metaphysical realms. have boldly crossed the limited boundaries established by an ancient creedalism, and are following the facts and the necessary laws governing them to their logical conclusions. Science is finding voice, and even a free and bold speech in the assemblies of the disciples of faith. Skeptical scientists, endowed with the courage of their honest convictions, and with the honesty of nature to express them, have become not only the disciples, but the advocates of the new revelations and the newlydisclosed spiritual force so superior to the old conception of material laws and forces.

In other words, the great spiritual manifestations of the present half-century have swept the intelligent thinking world as a fire sweeps a broad prairie. The force is well nigh resistless. Old creedal rubbish, obnoxious to a cultured intelligence and at variance with facts, observed laws and sound reasoning, has been swept away. It has been found impossible for the church to modify its teachings rapidly enough to keep pace with the revelations of truth. The whole Protestant church is honeycombed with inquirers and disciples of the philosophy and religion of Spiritualism. It is enioved, both theoretically and practically, in the home without creating schism and strife by its public voicing. Many of the leaders and teachers in the churches are cognizant of these facts, and come as near the inculcation of the Spiritual Philosophy in their sermons as their ecclesiastical safety will permit, greatly to the comfort of their hearers, as well as the spiritual, numerical and financial prosperity of their churches.

Other many-a small army-have publicly severed the old shackles, and have arrayed themselves on the side of the new revelation, glorying in the knowledge that their loved dead still live, and can and do manifest their presence in the mortal and to the mortal living. This knowledge gives to them the fullest assurance that they also will live, consciously think, speak, act and give their spiritual natures voice when the laws of the mundane shall coërce their bodies into decay.

Mr. Stead wisely estimated the volume of patronage already waiting the issue of Borderland. He is not disappointed, but his critics and opponents are. The initial number gave promise of what the new Quarterly was to be. It was up to the latest disclosures of psychic manifestation; was ably edited; critically careful, fair and courteous in its treatment of skeptics of all classes who questioned the Borderland philosophy and phenomena. The new literary venture won the confidence of the public at once. The first number was soon exhausted, and a second edition put to press. At the time of the issuance of the secsecond edition of the initial number remained unsold. That practically settles the financial problem.

The October number, now before us, is even more interesting than the first. Every department is laden with facts, profound reasonings, and food for intelligent thinkers. This article is already too extended to permit of a critical examination of its most important features. There are twenty-one divisions or chapters, each devoted to some department of Borderland manifestation or teaching. We were particularly interested in Chap. V., under the title "Borderlanders of the Bible," the first article, from the pen of Mr. Stead, being devoted to the biblical history of the prophet Elijah. Its reading will carry conviction of the truth of nearly every phase of modern mediumship as voiced in Elijah's history to any honest believer in biblical veracity. Nearly every phase of mediumship in this age finds its parallel and counterpart in the wonderful life of that old Jewish medium and prophet. He was rightly called "A man of God," and of the mysterious forces which pervade the whole creative realm.

Elijah was the first "automatic writer"; he was clairvoyant and clairaudient; he was "levitated" by a force superior to mundane laws, and his body carried to great distances; through him natural law was suspended, or temporarily superseded; the fire-test, under extraordinary conditions, convinced thousands of skeptical bservers; stores of food were mysteriously replenished, and through him went forth the same psychic force of healing and help manifested in this millennial age of the outpouring of the spirit-world upon the old earth and its peoples, which Christian legislators are seeking to check and render nugatory by civil enactments and material pains and penalties.

The great wonder of both eternity and time is that Christians will accept, as true the biblical narratives of psychic manifestations as attaching to certain personalities, even to the reappearance of Elijah on the mount of transfiguration to commune with the great medium of Nazareth and Galilee, in the presence of living witnesses, and deny the same phenomena today. Have God and his laws changed? Does not the book pronounce both unchangeable?

We have followed the march of events spiritual and material, and believe that the Christian church must either incorporate the Spiritual Philosophy and Phenomena, outlined and prophesied by Jeaus himself in his closing words of earth, and amplified and particularized in the writings of his apostles, or it must die, as materialism. In any event, it must give up its faith in the Bible as a book of spiritual authority, for it cannot both believe and reject in the same breath the same phenomena, based upon the same subtle spiritual force. 'If it rejects the modern, thoroughly authenticated, it must reject the ancient, unauthenticated save by the mere credence of the heart. It is this stub- side of any struggle, for the message is given

continuance of spiritual forces in mundane affairs, which is imperilling the whole Christian system, and driving its adherents who think for themselves into a cold and hopeless Atheism, and a more dreary Materialism which finds an end of 'all life, all consciousness and all being in a rotting physical grave. Such a descent from a living, spiritual entity with its spiritual laws and forces, existing forever in a harmonious universe of being adapted to its growth and conscious, expanding life, to an unmarked grave in a little corner or section of the vast physical universe of the creating God, is too monstrous a conception to be entertained for a moment by even the most skeptical of intelligences, much more by the professed disciples of Jesus of Nazareth-a spiritual medium so divinely attuned in his material and spiritual organism that he declared to his human brotherhood the nature and the glory of their common Father and God.

In chapter VIII., "The Study of Psychic Phenomenena," the editor publishes the history and correspondence concerning the message of one Thomas Smith Hornby, an English weaver, who died, under peculiar circumstances, on the 27th of August, 1890. This spirit purported to come to the Banner of Light Free Circle-Room, and upon the occasion of his second visit announced his name, and gave, through the entranced medium, a message to his friends in England. The senior editor of THE BANNER transmitted a proof-slip of the message to Mr. J. J. Morse, THE BANNER'S able correspondent and representative in England, for verification. The message was found to be correct. The whole correspondence, with the replies to the questions propounded to the senior editor, were published in THE BANNER's issue of Aug. 19th, 1893: The message was given in the Banner's Free Circle Room March 14th, 1893; was published in due order in its columns June 24th, 1893. The editor of Borderland publishes in this October number the whole history, with the exception of the replies of the senior editor of THE BANNER to the very pertinent questions of its English correspondent, which give completeness to the record. This probably escaped the notice of Mr. Stead, and we take the liberty of calling his attention to it.

We advise American Spiritualists interested in the development of psychic phenomena, and in the study of the Spiritual Philosophy to place this able quarterly by the side of the BANNER OF LIGHT upon their reading tables, and to give to both a careful and conscientious study. The spirit-world is asking for a body of co-workers on the earth-plane, whose intelligence and knowledge shall keep pace with all spirit revelations, and who are not only conversant with spirit efforts the wide world over, but who are capable of disseminating and defending the truth. Neither ignorance, skepticism nor bigotry should be permitted to retard this living gospel of comfort and light, or plunge the human race into another night of darkness and doubt, when God, by his laws, is decreeing a spiritual morning, and sunrise is already breaking from the golden-crested mountains of the immortal realms.

Spirit Government in the Spirit-World.

Governments, said Mrs. Richmond in a lecure delivered some time since, all hinge upon the rights of possession, upon property, upon land, upon the privilege accruing to individuals to live, to obtain individual livelihood. As a monarchy is the fruition of human selfishness. so is it the opposite of that which must be the fruition of human unselfishness.

While it is true that every individual makes his or her own kingdom of heaven, it is also true that there is no imitation in spirit-life of human governments. In human life there is alone must govern. There is no one to compel. spirits are not permitted to go beyond the realm of being monitors and teachers, never exercise or possess authority. One is thrown at once weakness. The spirit that is separated from its body and can then retain its arrogance and conceit, or even desire to rule, must be earthbound indeed.

The subtle law of spiritual government is that the individual must be self-governed; the weakness of seeking for authority is spiritual childhood. The spirit is thrown upon its own responsibility. In the higher German universities the professors, preceptors and entire faculty say to the students, we are here to teach you, not to govern you-govern yourselves. And wee unto him who shall violate even the smallest portion of the rules which are adopted by the common consent of the students. After a like manner, only higher, all the moral enforcements in spiritual governments are fash-

ioned. There can be no true government save that which comes from within. The enforced obedience, even of the child on earth, is no obedience at all; if the will is not in accord, the very obedience is no better than rebellion. The child's love for the parent is sufficient guarantee for obedience. There is no heavenly or earthly state that may not be held in obedience by this simple law. But if human selfishness intervenes, if harshness and arbitrary methods are resorted to, we have the inevitable culmination in courts, prisons and scaffolds. These are the final methods by which obedience to human laws is enforced. All the unhappiness that follows in spirit-life is the result of the awakening from within, and is a part of the individual self-government when the spirit begins to realize its imperfections. Remorse is a state of suffering that results from the awakening of the moral responsibility. As spirits in the realm of spirit, we are amenable to spiritual laws; the human strength, which was our weakness here, is taken from us, and we have only the weakness out of which our strength has to be fashioned.

When we ask advice of our guardian spirit, and are told it is a moral question to be deolded for ourselves, it is because of the govern-ment of the skies. At another time the guard-ian spirit may tell his to avoid this, to cultivate that, to avoid selfishness, to cultivate patience and unselfishness. When the time comes for us to be put to the test, no spirit or angel can be authority for, us. Our conscience must be our guide. We shall indeed be led, be shown the right way. There will be a trial of our selfishness; no spirit will tell us what to do our conscience is to be alive to the light; no spirit is to be trusted that favors the selfish born attempt on the part of the leaders to re- only as an added lesson; but we may trust

every spirit that takes us away from self in the moral struggle.

In this way the kingdom of the spirit-world is so perfectly governed as not to seem to be governed at all. That which leads and governs is from the higher to the lower: imperceptibly the mind by such teaching and guldance gradually awakens authority from within. When we are told that the ideal kingdom of God on earth, the power that will bring his will to be done as it is in heaven, is that the individual spirit is so tutored and unfolded as to be in accord with the will of God, it is no impossible thing; therefore we pray for it. The kingdom that we seek is a kingdom that our own growth and consent will have achieved. It is just as impossible for the spirit when enlightened not to be in accord with the will of God as it is for the enlightened navigator not to be in accordance with the laws that govern the ebbing and flowing of the tide.

The only power which can govern spirits. whether on earth or in spirit-life, is the power of perfect truth and love; in the degree that these are possessed there is spiritual power, spiritual power over others; in the degree that they are not possessed there is spiritual weakness. Our guardian spirits will bear testimony to this, through the realm of spiritual existence. The great general purpose and tendency of all counsel and advice as derived from the spirit-world, is to awaken spiritual perception in the mind and heart of man to confess the government of the law and force that prevail there. So entire is the order and harmony that compared with the realm of the spirit the solar system is confusion and the planetary universe the jargon and disorder of motion. So absolute is the government in spirit-life it needs no authority; it controls by the very force of its absoluteness. It even reaches the lowliest state on earth, finding out each individual need and requirement, governing according to that state, yet never governing by any other force than that which comes from within the soul.

Courts of Conciliation.

It is made more and more clear, in the progress of our common experience, that in order to effect a completer and more satisfactory adjustment of the disputes arising over the relations of labor to capital, the causes of difference should first of all be understood as clearly as possible by both sides. It is very much like the necessity of a definition of terms in the disputes of moralists and philosophers, who may go on disputing interminably unless they come to some distinct understanding each of what the other clearly means. The very pertinent suggestion has been submitted that in order to reach arbitration the sooner in these labor contentions there shall first be tried conciliation, and the idea will strike all reasonable persons as an unmistakably good one.

A contributor to the November Atlantic proceeds to explain the advantages that would accrue from these proposed courts of conciliation, if they were once ingrafted on every system of arbitration. In the first place, he thinks, the most common objection to public arbitration of industrial controversies would fall to the ground, and labor strikes be more effectually prevented. They would arrest labor troubles at their inception. If the opposing parties were compelled to appear before such a body before any decisive steps were taken by either side, neither, as he maintains, would have any excuse for withholding from the other the privilege of a calm, unprejudiced discussion of their differences. Even if they could not come to an agreement, their full and open discussion of the matter in hand would give the board such an insight into the trouble as to enable it to arbitrate it more satisfactorily to all concerned.

The writer instances lawvers who maintain the perversion of desiring position because of a kind of private court of conciliation in their its power; in the realm of spirit, spiritual law offices. "Many of the foremost and most successful lawyers in the country devote their to enforce, to forbid; there is always some one | time almost exclusively to the task of keeping to suggest, some one to lead; no governor in intending litigants out of court. Numerous the spiritual kingdom requires conformity to | controversies are adjusted in this way, withhis law; even angel guardians and ministering out the aid of courts and judges. Most of the clients of this class of lawyers are people of intelligence and means. They prefer conciliation to litigation because it is cheaper, quicker, upon his own strength, or feels the individual and more satisfactory in every way. Now tribunals of conciliation will give the poor, ignorant litigants the benefits of a similar mode of settlement. Lawyers who deal with the poorer classes, as a rule, are not peace-makers. Instead of discouraging litigation, they very often incite to strife by playing upon the ignorance and prejudices of their clients. Tribunals of conciliation prevent to a large extent this kind of imposition, with attendant 'fleecing.' They enable the poor and ignorant to protect themselves by compelling them to stop and think. and to appeal to their own common sense, which, if not very keen or reliable, is a better counsellor than a pettifogger looking for employment."

It would indeed be a happy way out of these increasing labor troubles, if a system of arbitration could be generally established, and made compulsory, and then a system of conciliation be engrafted upon it that should take precedence of any measures it may be inclined to adopt. Its work would clearly be one of enlightenment, and incline contesting parties to charitable and peaceful feelings by reason of a previous explanation and understanding. A great deal of bitterness might be avoided. Friends might be made where enemies are made. Needless expenses would be saved. A feeling of fraternity would grow out of it. Industry would find it a lasting advantage, and peace would take the place of war.

Three States Now.

According to the election returns from Colorado, the Centennial State has voted at the recent election for equal suffrage for men and women. That only means the popular triumph of woman suffrage in this young State. There are, therefore, now three States in the Union where women have the right to vote for all State officials: Wyoming, Kansas and Colorado. The free West courageously takes the lead in this modern movement, and will inevitably draw after it the rest of the Union in its most praiseworthy action. The most and the worst that the carping journals of the older States can say against the result is that the cause of woman suffrage seems to thrive best in those States where there are the fewest women comparatively. "So much the more, then, to the credit of the men of those States say we. They do not invite women into their States to degrade and enslave them.

The two lectures by Mrs. Nellie J. T. Brigham, which have been reported in full of late for (and have appeared in) the BANNER OF LIGHT, have now been brought out in pamphlet form by the Helping Hand Society, of Boston; parties wishing particulars as to by fire Nov. 13th, causing \$500,000 loss; four persons copies can address its Secretary.

TIMELY TOPICS.

Bevelation Progressive, on our first page the present week. is/worthy the attentive reading of every patron of THE BANNER. It is another witness to the broadening of human thought, and states facts not so generally known as they should be.

Is it Intentional Deception !- Woman Suffrage experiences a set-back in Michigan by the recent decision of the Supreme Court of that State, that declares unconstitutional the law granting municipal suffrage to women in that State. And one of the lower courts of New York has just declared the act of the last legislature of that State, allowing the women to vote for school committees, also unconstitutional. In the case of both States the Constitutions expressly limit the right of suffrage to male citizens, and the courts hold that the legislature has no right to confer the elective franchise upon other nersons, unless so empowered by an amendment to the Constitution. A local contemporary therefore expresses surprise that the legislatures of these States should have passed laws notoriously in conflict with the provisions of their organic law, unless it was purposely done by them in order to trifle with the sex that is asking only natural right and justice at their hands. In view of such a suggestion, is it not time to change the character of our legislative bodies generally by admitting the only law-making element that can be depended on to purify and dignify the character of those responsible soclal agents and forces?

J. J. Morse, the well-known worker—as speaker and writer-in the spiritualistic field, announces that he has decided to establish a headquarters for Spiritualists in London, at Florence House, 20 Osnaburgh street, Regent's Park, in connection with a library and reading-room, where visitors from the country or abroad may meet friends, receive letters and obtain information as to meetings, séances, lectures, etc. The headquarters will be under the personal supervision of Mr. Morse, which is a sufficient guarantee of its successful management. Further information may be obtained by addressing the librarian, Florence Morse, as above.

The Spiritualists' Encyclopedia. - We published last week an announcement that "The Spiritualists' Encyclopedia; or, The World's Pioneers of the Spiritual Reformation," written and compiled by Mrs. Emma Hardinge Britten, is now ready for the press—if a sufficient number of subscribers can be obtained to warrant its publication. This work is the result of indefatigable labor and research on the part of Mrs. Britten, who is so well qualified to perform the task she has assigned herself. It is of the utmost importance that a full and authentic record of the manifestations which attended the advent of Modern Spiritualism together with biographical sketches of the noble pioneers of this great movement, as well as of the present workers, should be preserved, and we sincerely trust Mrs. Britten's efforts will be crowned with the rich success they deserve.

Universal Suffrage in Austria. - Universal suffrage is before the powers and the people of Austria in a formal proposition to the Parliament by the Premier. He introduced a bill early in October favoring the election of members to the lower branch of the Austrian Parliament by universal suffrage. Hitherto it has been effected by restricted constituencies. The Premier proposes to base representation on the ascertained number of the population, thus following the principle laid down in Germany, France, England, and the United States. He arrived at this late determination in consequence of the demands of the political reformers of Austria, and more particularly of those residing in the large cities. Within the last few months mass meetings have been held in Vienna and its neighborhood, at which the demand was openly made that the imperial government should give all men throughout the empire the right to vote regardless of their being tax payers. Great and important political changes are certain to result from such an extension of the suffrage as is demanded.

Pacumatic Tubes as Mail Carriers .- In his report on the condition of the Boston post-office to the Postmaster-General, Postmaster Coveney recommends, among other things, the use of pneumatic tubes for carrying the mall from one section of the city to another, as well as better service between New York and Boston. He remarks that one of the most embarrassing duties devolved upon him is that of transportation between the six railroad depôts in Boston and the central office. Probably no city in the country is so difficult to drive through, owing to the narrow and crooked streets. There is constant delay ons. Therefore, he recommend the construction of an arrangement by which the mails might be dispatched by tubes from the depots to the central office and back-similar to the one in use in Philadelphia—which should be large enough to carry sacks. He expresses the opinion that capital would be ready to build a needed connection of this sort, if it were only understood that such a measure had the encouragement of the General Post-Office. It is without question a good and timely suggestion. The saving of time by the aid of modern inventions and discoveries is a great desideratum for many and obvious reasons. Transmission and transportation demand rapidity before all things in this day.

No Sunday-Schools in Theirs.-The Jasper Baptist Association of Jasper, Ga., at its regular session in that town early in September, came out in the most emphatic style in condemnation of Sundayschools. An inquiry was offered from a church in Cherokee County on the subject, and this was the prompt and unequivocal answer. The church referred to wanted to know if there is any Scripture authorizing Sunday-schools. The Association declared there was not, and condemned them. Dr. Jones, the present representative in the State Legislature, preached them down to the public, saying that it was wrong to have them. He told his hearers that he would rather have a dance at his house than to go to a Sunday-school pionic." That certainly was flat. He did not give his reasons for his preference, however, though he unquestionably had them, whatever they were. But what wide-apart views, to be sure, people do entertain on this Sunday-school questionin fact concerning Sunday questions generally.

The Theosophist [for October] opens with "Old Diary Leaves," in the course of which the editor contrasts the views of Western Spiritualists and Asiasties in regard to spirit-communion, and contributes some curious facts; under the title of "A Queer Experience," Percival Graham gives a remarkable account of mesmeric influence; "Gurus and Chelas," by E. T. Sturdy, treats of the relationship between teacher and disciple in Eastern countries; "Remeannation in 'Isis Unveiled' " is discussed by N. D. K.; other valuable articles appear, and this number is especially strong in matter that will be instructive to the general reader as well as the Theosophist. Published at the Theosopical Society's Headquarters, Madras,

Alas for the Kirk!-The London correspondent of the New York Sunday Sun writes that the news comes from Scotland, which is the last stronghold of the Kirk, that the country is on the down grade as regards church going. The statistics given show that in all the large towns the attendance at Sunday worship is much smaller than ten years ago. Glasgow shows the greatest falling off, with the lowest proportion of church-members of all the towns in Scotland.

DOT LONG-HANDLED DIPPER, a delightful dialect poem, is a clever travesty on the Old Oaken Bucket. by the genial author of Leedle Jaureob Strauss, Charles Follen Adams, that met with such taxor some years since. It has been brought out in a novel form by L. Prang & Company, the fine art publishers of Boston, Mass., the cover being the shape and size of a long-handled tin dipper, of which it is an excellent counterfeit. The bowl, which forms the book, contains a half tone portrait of the author, and several colored illustrations from sketches by "Boz."

The Wetter Block at Memphis, Tenn., was destroyed reported killed, and several injured.

NEWSY NOTES AND PITHY POINTS.

WHEN. IT'S COLD.

When needles are in your fingers and toes;
When icicles hang from the snow man's nose;
When the frost on the pane makes sugary trees,
And wagon-wheels over the hard ground wheeze;
When the toughened old farmer flings round his arms
As if he'd throw them across two farms;
When ears are rubbed and noses are red,
And sheets are like ice in the spare room bed;
When water-pipes burst, and wells freeze up,
And the tea is n't hot when it leaves the cup;
When stray dogs coming along the street
Never stand for a second on all four feet;
When little boys cry if they have to be out,
And are heard for a full half mile if they shout;
When the day is as clear as the thoughts that fled
Out into the world from Shakspeare's head;
When the air about seems as still as a rock.
And a sudden noise is a sudden shock,
And at sudden noise is a sudden shock,
And the earth seems deserted, lonely and old—
You are pretty sure that it's pretty cold!
—November St. Nicholas.

The lightning which struck the skillet in which an

The lightning which struck the skillet in which an Illinois noman was cooking her dinner may be said to have flashed in the pan.

CREMATION.—Old Hornsey Churchyard is closed. Poor Hornsey! In that churchyard one hundred thousand bodies are rotting—over five hundred interred last year. The thought is horrible. Well may the recorder add, "In the face of such figures as these it seems incredulous that a single opponent of cremation should exist in London."—The Coming Day.

Some of the sons of sunny Italy, located at Boston's North End, are a highly dangerous set—so much so that the city authorities should summarily disperse them. They are no advantage to the American system of government. Send these bigoted ignoramuses back to their native wilds. The site selected for the Paris World's Fair of 1900

includes, in addition to that occupied by the last Paris Exposition, the Palais de l'Industrie and the Cours la Reine. But it does not match Chicago, and it will bea long time before any country equals Chicago in the extent and magnificence of its World's Fair. Francis Parkman, the eminent historian, passed to

spirit-life Nov. 8th of peritonitis, at his summer home

at Jamaica Plain, Mass. He was seventy years old. Mr. Parkman only recently celebrated his seventieth birthday, and had been ill but a short time. PROFESSIONAL INSTINCT.—Husband (the father of six daughters)—"Come, Rosa, there is a gentleman in the drawing-room who wants to marry one of our daughters. He is a wine merchant." Wife—"A wine merchant? Heaven be praised! Then he will be sure to select one of the older brands."—Le Nain Jaune.

The Cassell Publishing Company was sold at auc. tion on Friday, Oct. 27th, the purchasers being The Cassell Publishing Company. The new concern consists of some of the stockholders of the old company with others. Mr. W. L. Mershon becomes President and Manager. The Company will continue to be the sole agents of Cassell & Co. (Ltd.) of London. Its new quarters will be in Union Square, New York City.

Wood ashes, wherever made, should be preserved. They are rich as a fertilizer, are valuable in the garden, and for corn and wheat as well, and the value of a liberal application of them will be seen for years. Keep covered until ready to apply them to the land, so they will not leach.

What is history but a fable agreed upon?-Napoleon.

More than fifteen hundred persons were drowned and nearly seven hundred vessels wrecked in provinces of Japan recently by a severe tornado and tidal wave; so state San Francisco dispatches of the

A Philadelphia merchant advertises: "Misfit Un-prwear." It is of the kind usually sold.—N. O. Pica-

A universal exposition is to be opened at Antwerp May 5th, 1894. The exhibit from the Congo Free State is to be a special feature, while in the art department particular attention will be given to the Flemish school of painting.

A writer says that whenever a horse driven by him has balked, he has got out of his carriage, gone to the horse's forefoot, lifted it from the ground, and struck the shoe a few blows with a stone. He has never falled to start a balky horse in this very simple way.—Our Animal Friends.

An exchange avers that an old law, which has been forgotten, requires all ships leaving the port of New York to carry a small cannon, two projectiles and five hundred yards of line, so that in case the ship should be beached the crew would be able to communicate with the shore. All sailing masters have received no tice to comply with the law.

"Tommy, what is the feminine of duke?" "Duch s." "And what is the feminine of lord?" "Goddess?"-Life.

"The Late Mrs. Eliza Rumney Kept Her Word."

Under the above caption the Boston Post of Nov. 11th devotes a column of its space to the description of a "dream" that came true-as it alleges. The account is at least an interesting one, and the results are stated to be of a highly practical and pecuniary benefit to the parties concerned. According to The Post's

narrative:

"The unutterable goodness of the divine guiding hand never manifested itself more clearly even in the days of loaves and fishes than in the still watches of a night about two weeks ago to Mrs. Amaziah Emery of Everett. Such is her personal testimony...

Mrs. Emery, after composing her mind by attending prayers at the Methodist Church, went home, and in a dream saw a dead friend who had willed her money to some one else, but left the dreamer her large, richly-chased, gold-clasped, stiff covered Bible. This friend repeated three verses from the Bible several times impressively and then vanished."

When Mrs. Emery awoke in the morning she told

When Mrs. Emery awoke in the morning she told her husband, Capt. Amaziah Emery, about her vision. He immediately went down stairs, and examined this particular Bible carefully. He found the first verse in St. John, 14:2, and the second in St. Matthew, 10:28. The third verse brought him to Psalm 23, and, as he sought to turn the page, he saw that the leaves had been glued together at the corners, that they might hold several written documents; he decided not to part the leaves without witnesses:

"The whole family assembled in convention in the sitting room, and, breaking the seal, read the inclosed document, by which the dead friend, Mrs. Eliza Rumney, had left her fortune of fifteen thousand dollars to the family, instead of to the Advent Church of Biddeford, Me, as by an earlier will."

It is further stated by The Post that legal proceedings will be instituted at once to recover the legacy

A Wonderful New Book by W. J. Colville.

By kind permission of the publishers of my forthcoming Scientific Romance, Dashed AGAINST THE ROCK, which will soon be issued from the press of Colby & Rich, I beg to call attention to the fact that in this book of about three hundred and fifty pages I shall publish some of the most remarkable facts in connection with exact though occurr science yet presented to the reading public. I have in my possession valuable papers entrusted to my charge by a practical occultist, who gives me full liberty to print them, provided they are introduced in the course of a story.

In order to place this book wherever it will be appreciated at the lowest possible price, I guarantee to send one handsome cloth-bound copy to each of the first three hundred subsoribers, who must send sixty cents on sight of this notice, with full name and post-office address, to Messrs. Colby & Rich, 9 Bosworth street, Boston., After three hundred names have been enrolled, notice will be given in these columns, and regular price bestated.

W. J. COLVILLE.

Dandruff is an exudation from the pores of the scalp that spreads and dries, forming sourf and causing the hair to fall out. Hall's Hair Renewer cures it.

The New Spiritual Building.

To the Editors of the Banner of Light:
A preliminary meeting was held in Dwight Hall,
514 Tremont street, for the purpose of organizing an
association to erect a suitable building in the city of

association to erect a suitable building in the city of Boston in which to hold spiritualistic meetings. The meeting was called to order by J. B. Hatch, Jr.; Capt. Richard Holmes was elected Chairman and Mr. F. A. A. Heath, Secretary. The following paper setting forth the objects of the meeting was read by Mr. C. T. Wood:

"Hor wass these has been as the secretary was read by Mr.

C. T. Wood:
"For years there has been a strong inclination on
the part of all earnest spiritualistic co-workers to
unite in a grand, cooperative effort for the following

purposes:

First, For the establishment of a society which shall be recognized as in the line of active work similar to all present so-called religious societies, which have in view the uplifting of humanity and the saving

lar to all presont so-called religious societies, which have in view the uplifting of humanity and the saving of human souls.

Secondly, That upon the formation of such a society incorporated and endowed with all the functions and powers accorded to all others of a similar nature. Thirdly, Upon the said society entering into active work, due processes shall be taken according to the By-Laws of said society, by which committees shall be duly appointed to carry out the aims and objects of said society—among which, and which shall be considered of the greatest importance, a committee shall be appointed (consisting of such members of the society as shall be deemed qualified,) to take measures to find a suitable piece of land in such locality and of such value as may be deemed commensurate for the purpose of erecting a 'Temple'; and further committees shall be appointed from time to time to take into consideration the style of architecture to be employed, the interior arrangements and decorations, taking into view the future requirements to be made upon the Temple for the purpose of accommodating such gatherings of people as may come to enjoy the various services to be held—the various Lyceums and entertainments which shall be considered as portions of the grand effort to be made in behalf of those who may become interested.

It can be well understood that in relation to all undertakings of a similar nature, measures must be taken that the general public, and more especially

of the grand effort to be made in behalf of those who may become interested.

It can be well understood that in relation to all undertakings of a similar nature, measures must be taken that the general public, and more especially those whose interests ally them more closely to the above-contemplated movement, can be afforded the opportunity to contribute such sum or sums at such time or times as they may feel inclined; and that such an opportunity may be extended to them, and that they may consider that such sums as they may give from time to time shall be held, appropriated and expended for the above purposes, it is considered advisable to have a committee appointed by the general consent of those who first convened for the purpose of advancing this enterprise: Such a committee to consist of a number of persons (to be determined hereafter); said committee to enter into such legal conditions as shall constitute them proper custodians and trustees of such funds as may accumulate previous to the formation of the Religious Body or Corporation, which shall constitute the society for whose purposes the Temple is to be erected.

Previous to the spring of 1893 no general effort promising success as a mass movement had been formulated, although it is well understood that many interested workers in the Cause had anticipated a future movement of a similar nature, and had discussed at various times many and perhaps all of the features embodied in this prospectus. Among those who have evinced untiring zeal in their efforts to advance the Cause which is so dear to all our hearts, Mrs. Butler in the spring of this present year sent forth a call for a meeting to be held at her residence to consider the subject of a Fair to be held at Horticultural Hall the week preceding Christmas, to raise money for a nucleus for such a building as has been outlined in this paper; and many more have since gladly joined in this most noble enterprise, promising their efforts and subscriptious to carry the project to its complete fruition.

We

upon us in the education and refinement of those committed to our care, and with whom we come in contact."

The recommendations made in the paper were adopted unanimously.

Capt. Holmes, on taking the chair, spoke heartily in favor of the pian, expressing his regret that nothing of the kind had ever been done before, and gave three reasons why such a building had not been erected in Boston during all these years. First, the general feeling which exists among Spiritualists against organization. Second, the feelings which exist among us preventing harmonious action; and third, we have not many avowed Spiritualists who have the means to aid in such a work. We must unite, and have the liberal donations of those who have abundant means, as well as the dimes of those less favored.

Mrs. Sarah A. Byrnes followed, saying that it was time for Spiritualists to come together, and the angelworld has been so trustful with us that we should prove we have confidence in it, and erect a memorial building significant of our trust in the spirit-world.

Dr. J. C. Street was present, and spoke earnestly for principle rather than personality; if the Spiritualists would unite the project would surely succeed-otherwise the whole fabric would be swept away by the angel world.

Dr. N. P. Smith from the Commercial Hall Society gave his earnest approval of the work, adding that the State of Massachusetts was beginning to recognize Spiritualism, and this was our golden opportunity. Mrs. J. A. Charman, Sec'y.

Mrs. Maggle F. Butler gave notice that a Fair would be held very soon for the purpose of raising money for the proposed building, and she knew that when

upon his motion it was voted to open a subscription list at once.

Mrs. Maggle F. Butler gave notice that a Fair would be held very soon for the purpose of raising money for the proposed building, and she knew that when the spirit-world promise anything it is sure to be fulfilled, and that we shall have the building. There is no such word as fail.

J. B. Hatch, jr., proposed that a committee of nine be appointed to form an Association, procure a charter, and take all the steps necessary to carry out the plan proposed; and Mr. William S. Butler, Mr. C. T. Wood, J. B. Hatch, jr., Mr. Daniel L. Murphy, Mrs. Maggle F. Butler, Mrs. M. T. Lambert, Mrs. Sarah A. Byrnes, Mrs. H. E. Jones and Mrs. S. A. Wood were appointed said committee.

It was voted that the committee on organization report a code of by-laws at a meeting to be held early in the month of December, and that the Secretary furnish a report of this meeting for the BANNER OF LIGHT.

nish a report of this meeting to the Light.

Several other speakers addressed the meeting, and the unanimous wish was expressed for the success of our plan. The meeting then adjourned, subject to the call of the committee.

Friday, Nov. 17th, a meeting of the ladies to arrange for the coming Fair will be held at the residence of Mrs. Maggie F. Butler, 411 Mariboro street, Boston, at 1 P. M., and all ladies interested are especially invited.

F. A. A. HEATH, Sec'y.

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

Mr. Baxter's (J. Frank) present address is 434 K street, N. W., Washington, D. C., in which city he is now laboring with flattering success. On Sunday, Dec. 3d, he will lecture in Brockton; Sunday, Dec. 10th, in Lynn; Sundays, Dec. 17th and 24th, in Springfield; and Sunday, Dec. 31st, in Bath, Me. Week evenings open, and a few Sundays in June, '04.

Dr. F. H. Roscoe of Providence, R. I., will lecture for the First Spiritual Society of Lawrence, Mass., on Sunday, Nov. 19th; and at Plymouth, Mass., Sunday, Nov. 26th.

We are informed from No. 2011.

We are informed from England that Mrs. Emma Hardinge Britten is to open the Spiritualists' new hall at Barrow-in-Furness, on Sunday, Nov. 19th. Tuesday, the 21st, she is to lecture on "Leaves from the Lives of Our Ploneers," and on Wednesday give her able and thoughtful address entitled "Poverty, its Cause and Cure." We are glad to note that she is still an active worker in the transatjantic field. Mrs. H. S. Lake is speaking this month in Anderson, Ind., to overflowing houses. She will return to Cleveland, O., and resume her lectures there the first Sunday of December; permanent address, 319 Huntington street, that city.

Dr. C. H. Harding's address for engagements is "The Thorndike," Boylston street, Boston, Mass. The work of Mrs. Helen Stuart-Richings in Aberdeen, South Dakota, is well spoken of by a correspondent on our third page.

Theodore F. Price has been secured to speak for the Spiritual Society that meets at Hall White's church, corner Bedford Avenue and South Third street, Brooklyn. E. D., for next Sunday evening, Nov. 19th. Mrs. Maggie Walte can be addressed at her home in San Francisco, Cal., at 31 Fell street, between Van Ness Avenue and Polk street.

Mary L. French is now ready for platform work. She has a few dates not yet engaged. Address Box 98, Townsend Harbor, Mass. Dr. F. L. H. Willis and family go to their home in Rochester, N. Y., for the winter on Nov. 17th. The Doctor's address till further notice will therefore be 46 Avenue B, Vick Park, that city.

Miss Maggie Gaule in Cleveland, O. The interest in the meetings of the Cleveland Spiritual Alliance at Army and Navy Hall is well sustained by that well-known and eloquent speaker, Mrs. F. O. Hyzer, who is occupying the rostrum during Mrs. Lake's absence at Anderson, Ind. Mrs. H. took for her theme last Sunday" The Light of Truth," dis-coursing most eloquently upon it, and drawing a sharp distinction between a truth and a fact. The next two Sundays (Nov. 19th and 26th) Mrs. Hyzer will be assist-ed by Miss Maggie Gaule of Baltimore, who will supplement her lectures with platform tests.

Ayer's Sarsaparilla. Its record of forty years is one of triumph over blood diseases.

THOMAS LEES.

Letter from Onset. To the Editors of the Banner of Light:

The Children's Progressive Lyceum here is in a fair way of being revived. The writer met the children at way of being revived. The writer met the children at Industry Hali on the morning of Sunday, Nov. 12th—twenty-eight of them, with sparkling eyes, responding to his call. Mrs. Thompson, Mrs. Bliss and J. H. Young made addresses, and the Conductor had something to say about "Santa Claus," and a letter he had received from him, which he promised to read to them next Sunday. Myra Peterson and Loster Paine gave recitations; Wallle Baker rendered a harmonica solo. Next Sunday a fine entertainment is promised. We will be in a condition to properly entertain Boston Lyceum another season should it see lit to visit us.

Lecture.—In the afternoon Thomas Grimshaw de-livered a fine address upon "The Probable Effects of Spiritualism upon the Social, Moral and Religious Condition of Society During the Next Twenty-Five Years." It was a practical discourse upon the vital questions of the hour.

questions of the hour.

Conference.—A full attendance was had in the evening, and the meeting was quite an animated affair.

Ontset Wigwam.—The Saturday evening before witnessed a very successful supper and dance at the Hotel Brockton, under the auspices of the Oniset Wigwam Co. Workers. They have voted to purchase the lot adjoining the one they before bought, thinking it necessary to have more ground upon which to build their octagonal lodge.

D. N. F.

MAINE.

Pertland.-The Spiritual Association met in Mystic Hall, Monument Square, Sunday evening, Oct. 29th. Mr. Andrew Cross of this city delivered an ad-

20th. Mr. Andrew Cross of this city delivered an address upon "Psychological Phenomena: their Tendency. Are they worthy of Scientific Inquiry?" A large audience was present, and was much interested in Mr. Cross's discourse, which was an able and elequent presentation of the subject; at a later date he will deliver a series of lectures before our society upon this and kindred themes.

Sunday, Nov. 6th, Mrs. L. T. B. King read a very able paper on "Conscience," followed by tests by Mrs. Mary B. Redion.

Sunday, Nov. 12th, our platform was occupied afternoon and evening by that able exponent of the Spiritual Philosophy, Dr. George A. Fuller of Worcester, Mass. Large audiences attended afternoon and evening, and were much interested and pleased by the able discourses delivered. Dr. Fuller's afternoon subject was "From Death Arises still more Precious Life"; evening, "The Religion of Science," This earnest worker is to be with us again Dec. 3d.

Nov. 19th, Dr. W. S. Eldredge will lecture and give tests.

C. H. Jewell writes: "There are two regular Spiritualists.

C. H. Jewell writes: "There are two regular Spiritualist meetings in progress here. The People's Progressive Spiritual Society was started a few months ago. The numbers attending have increased steadily. Sunday evening. Nov. 12th, Mrs. Jewell lectured for the Society; Reform Club Hall was packed to its utmost."

PENNSYLVANIA.

Pittsburgh .- Nov. 6th, Mary J. Irwin, aged fiftyseven years, passed to spirit-life. Mrs. Irwin has been an active member of the First Church of Spirit-

been an active member of the First Church of Spiritualists of this city for several years, and during this time has done a vast amount of good in the work of the Cause she loved so well. She held the office of President in the Ladies' Ald Society, and was always ready to do her full share of every good work undertaken by the Society.

The funeral was very largely attended by friends and fellow-members of the church, the address being delivered by Mr. E. W. Sprague of Jamestown, N. Y. His remarks were most appropriate and pleasing, and were listened to with great interest by those present. Mrs. Irwin leaves a family of three daughters and a son, all of whom are matried. The children feel the departure of their mother most keenly, knowing that in her death they sustain a loss that nothing can replace. We trust, however, that they will experience the fact that though her work on earth is done, and in earthly form she may not be visible to them, her presence may still be realized and felt by each and all, and that she is ever near to comfort them.

Troy .- The First Society of Progressive Spiritualists holds regular meetings at its rooms, No. 18 Keenan Building, Sundays, afternoon and evening. A connan Building, Sundays, atternoon and evening. A conference meeting is held in the afternoon, at which questions are asked and views exchanged both for and against Spiritualism, which is all very interesting.

Dr. John A. Carpenter, our magnetic healer, occupies the rostrum for the month of November. His lectures are both instructive and editying. Subjects given by the audience are treated ably and satisfactorily. Our rooms are open to all who are in search of truth.

FRANK P. EDGERTON, Cor. Sec'y.

RHODE ISLAND.

Providence.—The Spiritualist Association met in Columbia Hall (No. 248 Weybosset street) Sunday. Nov. 12th, at 2:30 and 7:30 P. M. [Progressive School at 1 P. M. 1 Mrs. Ida P. A. Whitlock of Boston, Mass., occupied our platform and gave us two instructive lectures; the subjects were, "Is Spiritualism a Science?" and "Spiritualism a Home Religion"; both lectures were followed by recognized readings and descriptions.

descriptions.
Sunday, Nov. 19th, Mrs. Whitlock is again with us.
No. 95 Daboll street. SARAH D. C. AMES, Sec'y.

KANSAS.

Topeka.-I notice in THE BANNER'S issue of Nov. 11th an article relating to "Medical Slavery through Legislation." You quote from Henry Wood's paper in The Arena that only three States in the Union—to wit., Massachusetts, Maine and Rhode Island—remain epitrely free from medical slavery. I want to correct this. Kansas has not, and never has had, any restriction whatever debarring any one from practicing medicine. Yours truly, F. P. Baker.

A Valuable Work.

One of the very best books extant for the enlightenment of those seeking knowledge of Modern Spiritualism, its Phenomena and its Philosophy, is the grand work entitled

"IMMORTALITY DEMONSTRATED THROUGH THE MEDIUMSHIP OF MRS. J. H. CONANT,"

Who was a public medium at the BANNER OF LIGHT office for nineteen years.

Even the new generation of Spiritualists, who are more or less familiar with the phenomena, but have never read this book, will guin additional information by its perusal.

It is for sale at the Banner of Light Bookstore. Price \$1.25, postage 12 cents.

D. N. Ford has been appointed resident agent or the BANNER OF LIGHT, and all the publications of Colby & Rich, at Onset, Mass. He has a supply of THE BANNER for sale each week. Visitors, and all those who make the camp ground their winter home, should remember this fact, and give him a call.

To Correspondents.

"WHITE ROSE," GENESEO, ILL .- You can send us any hort articles on phenomenal Spiritualism, etc., which you may kindly feel'to prepare.

"I am n Well Man Again."

CHICAGO, Ill., April 19.

7. W. Kinsman & Co., 343 Fourth Avenue; N. Y.:
Gentlemen—I have been for many years a great sufferer from asthma and a very disagreeable hacking cough; have tried various medicines without obtaining relief. I was recommended to try your Adamson's Botanic Cough Balsam and am pleased to state that it afforded me immediate and permanent relief. I am a well man again, thanks to Adamson's Balsam.

Thankfully yours, H. A. TELLER, Boot and Shoe Manufacturer.

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. work.

Copies of Banner for Circulation.

We frequently have calls for copies of the BANNER OF LIGHT for circulation, and in order to accommodate friends who may desire them, we will send to any one who will place them in the hands of appreciative readers a parcel of twenty-five or more back numbers which have accumulated-on receipt of ten cents to cover

MEETINGS IN BROOKLYN.

The Progressive Spiritualists hold their weekly Conference at 102 Court street every Saturday evening, at 8 o'clock. Good speakers and mediums always present. Seats free. All cordially invited.

The Progressive Spiritual Association, Bedford Avenue, corner of South Third street. Meetings Sunday evenings, 74 o'clock. Good speakers and mediums. Mrs. M. Evans, President.

M. Evans, President.

Conservatory Hall, Bedford Avenue, cerner of Fulton Street.—Sundays 11 A. M. and 7% P. M. W. J. Rand, Secretary.

Spiritual Meetings are held in Mrs. Dr. Blake's parlors, 1024 Bedford Avenue (near DeKalb Avenue), every Sunday evening at 8 o'clock.

The Advance Spiritual Conference meets every Wednesday evening at Jackson Hall, 515 Fulton street. Good speakers and mediums. Herbert L. Whitney, Chairman.

MEETINGS IN PHILADELPHIA.

The First Association of Spiritualists meets at 1710 No. Broad street. President, Benj. P. Benner; Vice-President, James Marior; Secretary, Frank H. Morrill, 221 Chestnut street; Tressurer, James H. Marvin. Services at 10% A.M and 7% P.M. Lyceum at 2% P.M.

Spiritual Conference Association meets at the northeast corner of 8th and Spring Garden streets every Sunday at 2% P.M. S. Wheeler, President, 472 N. 8th street

MEETINGS IN WASHINGTON, D.C.

First Society. Metzerott Hall, 13th Street, between E and F.—Every Sunday, 11% A.M., 7½ P.M. Speaker for November, J. Frank Baxter. M. C. Edson, Pres. Second Society—"Seekers after Spiritual Truth"—meets every Sunday, 7½ P.M., at the Temple, 425 G street, N.W., opposite Pension Office. Wm. C. Scribner, Chairman Business Committee.

For Sale at this Office:

THE TWO WORLDS: A Journal devoted to Spiritualism, Occult Science, Ethics, Religion and Reform. Published weekly in Manchester, England. Single copy, 5 cents. HALL'S JOURNAL OF REALTH. A Progressive Family Health Magazine. Published monthly in New York. Single copy, 10 cents.

copy, 10 cents.

THE CARRIER DOVE. Illustrated. Published monthly in San Francisco, Cal. Single copy, 25 cents.

THE BIZARRE. NOTES AND QUERIES, with Answers in all Departments of Literature. Monthly. Single copy, 10 ents.
RELIGIO-PHILOSOPHICAL JOURNAL. Published weekly
n Chicago, Ill. Single copy, 5 cents.
The Truth-Seeker. Published weekly in New York.

Single copy, 8 cents.
THE THEOSOPHIST. Monthly. Published in India. Single copy. 80 cents. THE THEOSOPHIST. Monthly. Published in India. Single copy, 50 cents.
LIGHT OF TRUTH. A Spiritualistic weekly journal. Published in Cincinnati, O. Single copy, 5 cents.
NEW THOUGHT. A Monthly Magazine. Edited by Moses Hull. Published in Chicago, Ill. Price 10 cents.
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To Cuestions propounded by inquirers—having practical bearing upon human life in its departments of thought or labor—should be forwarded to this omeq by mail or left at our Counting-Room for answer.

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

It is our earnest desire that those who recognize the published messages of their spirit friends will verify them by informing the undersigned of the fact for publication. Letters of inquiry in regard to this Department should be addressed exclusively to COLBY & RICH.

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

Report of Public Séance held June 13th, 1893.

Spirit Invocation. Oh! thou Supreme Spirit who dost rule this universe with wisdom and matchless skill, thou who art the Divine Intelligence and the Soul-Power of all Truth, we draw near unto thee this hour seeking for light to illuminate our minds and quicken them with new thought which shall radiate throughout our beings, and, touching our hearts' core, cause them to vibrate with new emotions of love and sympathy for our kind. It is for this light of the spirit we pray, for by it we shall be uplifted to new heights of selfconquest and understanding.

We desire to come into close communion with the pure and sweet souls of intelligent beings who have passed be-yond the shadows of the tomb and have found immortality and peace and labor in worlds of light. From them may we gather the forces that shall stimulate us to new effort and help us to bear the burdens laid upon each one in the journey along the mortal way. Under such an influence as these bright souls bring may we find that peace which does not come from worldly things, but which is to be found alone in the spiritual that abide forever.

We ask that we may be strengthened in our labors, and that our understanding of truth may so increase that we shall not only realize it ourselves but have power to extend our knowledge unto other minds. We ask that it may be given to ds to extend unto the unfortunate and those who are struggling amid adverse conditions some helpful service which shall enable them to see the light, to feel the hand of the Comforter and realize that there is assistance and strength for them in their journe; life on. For all these things we pray, oh! Spirit of Light and Love, and we ask thy blessing to rest upon each one now and henceforth.

QUESTIONS AND ANSWERS.

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

QUES.—[By W. I. C., Boston.] Does the spirit-body of a person who dies with cancer, or similar severe physical disease, remain diseased for any length of time in the spiritual world? and if so, for how long on the average? Can a spirit heal his physical ailments after he passes from the hody? Is there any disease in the spirit?

Ans.—The disease of the spirit lies in the interior nature alone; yet it is also true that for a time the spirit who has been afflicted with disease of the physical body for a long period may have taken with it to the spirit-life certain emanations of a corporeal character, although these do not belong to the spiritual part of being. This comes under the law of psychol-

ogy.

If an intelligence has been afflicted for many If an intelligence has been afflicted for many months or years with an incurable disease, he naturally would become weaned from the body, and look forward to release every day with satisfaction. Such an individual is rarely affected unpleasantly after he passes from the body, because the spirit has gained the ascendency over material things; and while he must take upon himself a spirit-body, composed somewhat, although not altogether, of emanations and elements that have been given off by the individual during his occupancy of the the individual during his occupancy of the physical form, yet these elements and emanations are of a magnetic nature, and are therefore not charged to any extent with the corruptible things which belong to dissolution

Now and then, however, we find an individ-ual who, although seriously afflicted with aches and disease for a long time, still clings to phys-ical things; he does not desire to pass out of the body, even though it is unfitted for his use. When, therefore, the hour of dissolution does come to him, there is still the clinging to the mortal and he may not feel himself freed from mortal, and he may not feel himself freed from the suffering that affected him here, even though he is separated from the body, because he carries with him the thought, the desire and the inclination to hold on to that which is of the car-

Disease, as understood by mortals, does not, as we have said, seriously affect the excarnated apirit; and yet there are intelligences apart from the mortal form who are warped and distorted, and in various degrees diseased. It is because the mental and the moral natures are not well developed. There is a one-sided state, so to speak, or lack of power in certain parts of the moral or spiritual nature, which can readily be called a disease.

There are those in the other life who seem

mentally unsound, although they may never have seemed thus affected to mortal underhave seemed thus affected to mortal under-standing. They may have passed through this physical life full of energy and thought, dis-playing shrewdness and intelligence, and seem-ingly possessed of a sound physique and bright mental qualities; but perhaps they have ig-nored the demands of the moral and spiritual natures, indulging their perverted appetites and habits, and planning how to overreach their fellow-beings on earth for their own per-sonal advantage; and thus the spiritual nature has become diseased, warned, or undeveloped. has become diseased, warped, or undeveloped, and we find the spirit in the other world seriously afflicted, and needing the aid of the physician as well as the teacher.

Sometimes those who or earth were addicted

Sometimes those who on earth were addicted to the morphine habit, or who indulged in alcoholic drink, find themselves unpleasantly situated in the spirit world. They are filled with uneasiness, they are unable to express their thoughts clearly, or in a consecutive manner, and they may practically be called diseased. Owing, perhaps, to the effects of overstimulation in one case, or of long drugging the system with opiates in another case, the spirit is not able to properly balance or express itself while connected with the body, and it remains in this condition for a time after it has passed into the spirit world. Such spirits require the aid of the physician, and also of the moral teacher and guide, to train them in the exercise of the power within them, and thus overcome the evil which has attended them.

We have sanitariums in the spirit-world, hos-pitals of nursing and training, where fine mag-netic forces are given to those who are in need of the physician's care, and you may rest assured, friend, that just as soon as any spirit separates itself entirely in thought, inclina-tion and desire from the things of this outward state, and learns how to overcome the psychological law of attraction which operates through the material by the spiritual will-power, he will not be affected by any form of disease or of spiritual uneasiness.

Q .- [By J. E. S., Boston.] How is it that all the spirits who communicate through the BAN-NER OF LIGHT medium can and do give the time and where they passed away, as well as their full names, while they fait to do so through almost all other mediums?

A.—While those who communicate through our medium upon this platform may be able to give the facts mentioned concerning their past lives, yet we know of none that give all they would like in the way of evidence, because of the difficulty attending the control of a foreign brain; and while it is true that those who do the difficulty attending the coatrol of a foreign brain; and while it is true that those who do come are able to give something which will serve to identify themselves, there are many hundreds of spirits who, from month to month, hundreds of spirits who, from month to month, wish this Circle Room just as anxious to who do express themselves, but who are unsaled to make use of the medial organism in glying those facts (of their past experience with those who do come have the power to the facts of interest and conduct that glying those who do come have the power. The spirits who, from a condition of ignorance and that the section of things was rather and power, the ability to think and bilert. Was not a different pread and clear enough to enable me to see the spirit was the first of the not preaches of power and truth that the Supreme Spirit has held out for his children. I have known that the Supreme Spirit has held out for his children. I have the power and truth that the Supreme Spirit has held out for his children. I have known that have dearned and lear enough to enable me to see the spirit was the most of they can dear ones in Hros. Hard the court of the spirit was promoth a mortal who is clair, and life and power, the ability to think and bilert.

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give. A medium phiced in this position who has the power of volcing the thought of the spirits who approach her, has perhaps an advantage over mediums who are not similarly situated; as it is known in the spirit-world fust as widely as it is on this side that here is a public avanuational which spirits may just as widely as it is on this side that here is a public avenue through which spirits may come into contact with earth and give their testimony and messages to their mortal friends; and out of the hundreds that may be present here to day there will certainly be a few who will have the power to control the medium and voice their thoughts through her organism

who approach her to communicate in just the same way that they do in this Circle Room, which was established by the spirit world, its laws and conditions regulated by the controlling intelligences, who knew how to manage their mediums for this particular line of work; and it is their duty to select from the throngs of crists who came any along their of spirits who come such as can mingle their magnetic forces with those of the medium at the hour of sitting, and so manipulate her brain as to voice something of their thought and desire in characteristic ways.

Q .- [From one in the audience.] Where do we go when we leave the body ?

A.—Some spirits stay right here where they were before they passed from the body. They have no desire to rise higher; there are no athave no desire to rise nigher; there are no attractions drawing them on to other scenes; their inclinations and interests bind them to physical things. They make their homes in the homes that were theirs when they were in the body; and they may continue to do so for a long time, until their work with and desire for the things of this life are outwrought, and a reaching out and aspiration to know of a reaching out and aspiration to know of things and labors in other spheres develop within them.

within them.

Other spirits, when they become separated from the physical form, pass out into the spiritual atmosphere, and enter homes there that are just as real to them as your homes and environments are to you. They form new associations in the spirit life, gain new acquaint-ances, renew old friendships, take up such employments as are congenial to them, and in diverse ways find opportunities for developing the interior nature, the powers and talents of the interior nature, the powers and talents of the mind and spirit, and for giving them ex-pression in practical, useful ways.

INDIVIDUAL MESSAGES.

Mrs. Nancy Hall.

[To the Chairman:] You do n't object to an old lady's coming? [Not at all.] Well, I thought I would like to come, sir, and look about a little, and see how you conduct these meetings on this side. I've been here a few times with some old neighbors that told me about this place. this side. I've been here a few times with some old neighbors that told me about this place, and said it was a good one to visit. I was powerful interested in the way things went on. I saw people coming up here, and when they got back where I was they said they 'd been talking to those in the earth-life, and letting the folks know they wan't dead. I thought I'd like to come, too; and the kind gentleman that stands by here (maybe you don't see him but he's

come, too; and the kind gentleman that stands by here (maybe you don't see him, but he's right here,) said to come right along. He gave me his hand to help me in, and I'm very glad, for I would like to have the folks and the neighbors away down in Canaan, Me., know I've come back.

I lived a long time in this world, sir, nigh up to ninety year. It seems a good while to you young people; and somehow, as I look at it, it seems a long time, and then, when I think of it again, it don't seem so long after all, for I see so many on the spirit-side that have lived and lived and kept on living, sir, that it seems see so many on the spirit-side that have lived and lived and kept on living, sir, that it seems as if a hundred years isn't of much account. Well, I had a pretty good experience, and I had a good many friends on this side. I know they said in the old neighborhood that they missed me, and it made me feel good, because I thought I must have been liked or I would n't

have been missed.

I come back to send my love and greeting, and to tell my friends and neighbors it's all beautiful on the other side. We don't sit with palms in our hands or striking the strings of a harp; but 1 do n't know but that it is just as well and better, too, to have gardens to look after and children to see to, and everything just as natural as it used to be, only a little brighter and sweeter, and not so much sorrow and care. It seems as if it's all about right, and I'm powerful glad I live and am going to

keep on living all the time.

I'm Mrs. Nancy Hall
You've got some beautiful flowers here. do love the flowers, and I'm glad you love them, too, because I think folks are pretty good that love flowers.

George W. Lord.

[To the Chairman:] My name is George W. Lord, and I give it to you first, for I heard one of your teachers here instructing the spirits not to forget their names when they came up to the medium. I do n't think I would be likely to forget mine, but we never know what may

to forget mine, but we never know what may happen.
I have been in the spirit-world, as we call it, going on three years, and I thought I would like to come back and tell about how I'm getting along. I was only twenty-one when I passed away. Perhaps it seems young to go out of the body, but there are some reasons why I do n't feel it was too bad. I have found so many advantages, and so much power there, that what little I had here do n't seem to have been strong at all, and I'm just satisfied with been strong at all, and I'm just satisfied with the change I've made. I love the friends here, and I would like to

I love the friends here, and I would like to have my people know I can come to them, and that I'm getting along in the spirit-world studying and trying to bring out powers that are mine, and that I knew of when I was in the body. I have been, and am now, in a sort of training school (I suppose that is what you would call it), where each one is subjected to a certain increasing by the trackers a cort of drill that it), where each one is subjected to a certain inspection by the teachers, a sort of drill that brings out or shows what their most powerful talents are, and what they are adapted for; then when it is discovered just what they can do the best, they are given the association and instruction that will develop their powers.

I am very much pleased with my surroundings, and I thought if I could send a word home the dear ones would feel satisfied that death is

ings, and I thought it I could send a word name the dear ones would feel satisfied that death is not a terrible thing, but that it is a friend and deliverer to those who pass out of the body into the larger life of the spiritual world. My people, sir, live in Hanover, Mass. My father is Orlando Lord.

Asahel Sanborn.

[To the Chairman:] I suppose, my good sir, that every one who comes to you in this way has his own story to tell, and I am no excep-

has his own story to tell, and I am no exception.

I have had some very strange experiences since I passed from the body. I have been sort of being made over new in thought, and opinion concerning life as it is on this side; and surely, of life as it really is in the spirit world. I have different ideas from what I had here. I lived according to the light within me, but it was a feeble one after all, I find. It was not broad and clear enough to enable me to see the wide universe of power and truth that the Supreme Spirit has held out for his children. I am told by some of the preachers on the spirit-side that my conception of things was rather

my old friends and neighbors will find this light of spiritual truth, so that they won't have to get rid of their opinions and orceds when

will have the power to control the medium and voice their thoughts through her organism.

A medium in private life, or one who sits in her own home for the public, is not placed at the disposal of so many returning spirits, and if she were, those who could make use of her organism might not find their friends; but here the messages are published to the world, and a spirit who can give his name, the town in which he lived and also the State, together with the time that he passed away, will have a hearing through the press and be very reasonably sure of reaching the friends to whom he directs his message. There are many mediums that can be utilized by the spirit world more or less in this direction if they can only have the conditions provided for them.

We have no doubt that if we were to place this medium amid different conditions and in other circumstances, it would be almost impossible for more than one out of every ten spirits who approach her to communicate in just the same way that they do in this Circle Roam. my friends here that if they have anything to dispose of when the time comes to go from the body, I hope they will put it into the practical work of feeding the hungry and clothing the naked, or in some way make for those who are in need of instruction a condition whereby they will get the very best that can be brought to them. Not but what I tried to have good work done for those who needed instruction and light, but, as I said before, I see things differently. From the spiritual standpoint I see that all are the children of God, and it is better to put one in the way of becoming a useful member of society than to build up any number of denominational creeds.

So I have grown a little in that way, but my friends may say I have retrograded, or that it is not myself at all that comes here and speaks; but after they have had a time of experience

but after they have had a time of experience on the spirit-side I think they will find them selves as much changed in some respects as I seem to be. Well, sir, I have friends in Meredith, N. H.

and that is where I seem to be the most attracted at the present time. Ido, however, send greetings to Meredith Centre and Laconia, and also to other places in the county where I am remembered with a thought of regard. l am Asahel Sanborn.

Electa Graves.

[To the Chairman:] I thought I was an old lady, sir, until I beheld the first one that came

lady, sir, until I beheld the first one that came to you, and heard her say she was up in the planties; then I thought I was quite young and spruce because I had n't reached anywhere near that age, although they do think in our parts when one has got to be seventy-four or seventy-five years of age she is pretty well along in life.

Well, sir, I don't know as I shall be expected, but when I found there was a line of people coming here from the spirit condition and life, it seemed to me I might as well join in and take my place, so if there was a chance of sending love and greetings to friends at home I would perhaps get it. That is all that brings me here to-day, sir. I have no special concern with material things. I want my friends and all that are near to me on this side to be well and happy and prosperous, and to be well and happy and prosperous, and anything I can do to help them in that way I'll be very pleased to do, but I do n't cling to the old dresses and the old places of earth-life. I have exchanged them for a good home and a

have exchanged them for a good home and a bright raiment in the spirit-world.

I have found many dear ones that were laid away on this mortal side, and they are fair and strong and full of life, and I feel that the good Lord has given me more than I deserve in the beautiful home life that I have found after passing through the experiences of earth. So layares my gratifude and joy and eavy to my I express my gratitude and joy, and say to my friends: Be ready when the summons comes live as nearly right as you know how; do your duty day by day, as it comes to you, with trust and confidence, knowing that if you try to do right no harm can reach the spirit, and I know you will find a pleasant home when the

trials of earth are over.
I lived in Whately, this State. I am Electa

Louisa Mills.

Louisa Mills.

I am so happy to come and voice a few thoughts of love and tender recognition of friends in the earth-life! I direct my message to dear ones in San Francisco, and I wish to say to them: I have known of your desires and doings during the last few months, and have been in sympathy with your work: I have felt many times that the thoughts coming up from your minds have been for me, and they are to

precious to my soul, I send an offering of love and tenderness and congratulations for the pleasant conditions that have come into that life, and which have made associations sweet and valuable—associations that will leave their impress for all time, and go with the dear one into the spirit-world for the enrichment of personal experience.

I wish to say to other dear friends who are interested in the Spiritual Cause and its work: I am in sympathy with you. I have been working through the years that have passed since I went out of the body under such trying circumstances—working to know more of these spiritual laws, and to reach those of earth who needed the consolation and strength of the spirit, and hoping to be of use to them. To those friends I mentioned in California,

who are giving their lives to the work unself-ishly and with hardly any thought of reward. I bring my greeting and word of cheer. There are with me here to day the dear spiritual workers, Mrs. Brown and Fanny McDougai, and they join me in sending out a magnetic force that we have gathered for their use.

and they join me in sending out a magnetic force that we have gathered for their use.

I think my words in this connection will be understood by those workers, and perhaps they will feel encouraged to press on if they hear that we three are striving constantly to influence their lives and this power of theirs; because I have seen a little shadow of disappointment and disheartenment coming to them during the past winter, and have thought perhaps they did not realize how much their spirit-friends are trying to increase the power and push forward the work. I know that better things and conditions will come before another spring, that much that had been given up almost will not only be attempted but accomplished, and that new lines of light and force will be seen and understood and utilized. Perhaps I have not given my ideas quite as clearly as might be wished, but I think my friends will understand me, and take heart. I wish them to feel that all the dear ones who have passed away are with them in sympathy and refeation, and are preparing bowes of

have passed away are with them in sympathy and affection, and are preparing homes of light, comfort and cheer to be theirs when the work of earthly life is o'er.

I am Louisa Mills.

Hezekiah Walker.

[To the Chairman:] I see that you let in the plain country people as well as the city folks, and I just stepped around here to see what was going on, not expecting to get the chance to speak or even to peep in and see what you looked like on this side; but I was told to come right along, and here I am.

Now I'm here, I'll say to the good people of Belchertown: You've lost a great many from your neighborhood during the past few years. You think they have gone to the great un-

You think they have gone to the great un-known country, and you look on the place where their dust lies, and say, "There is no more of them; there will be nothing more of those dear ones until the last day."

Oh! that is a mistake; there is a great deal to them. It is not dust and askes, to be sure, and it is not bones that are decaying; but it is real life and power, the ability to think and speak, to move about and build homes, to lay

orfor to one of light and of an understanding friends and relatives are close by, and we have of truth, and it is by his own deeds that he gone to other places, and are looking after I have learned these things more fully on the spirit-side than I ever did in all my life here; go from place to place, cross the seas and visit but, as I said before, I was true to my convictions, and I lived according to the light that I for the world is wide; but no one can get lost, lad.

I come back here now hoping that some of the place to place, cross the seas and visit for the world is wide; but no one can get lost, so we know each one is in his own place.

If you have tried to live according to the raties of honor and right: if you have been

for the world is wide; but no one can got lost, so we know each one is in his own place.

If you have tried to live according to the rules of honor and right; if you have been square in your dealings and tried to make others happy, you will be contented in the spirit-world and find happiness for yourselves. It is no use, though, to think you are going to have a lazy time when you get over, for there's a heap of work to be done, and if a man doesn't do his share his neighbors don't look at him with respect; they consider him a shirk and a drone, and he finds there is no place for him. But if he braces up, goes to work, pulls up the weeds and makes things look pleasant everybody is ready to help him along if he needs it, and first he knows he is full of sunshine, he finds himself growing handsome, and people like to look at him. I give it in a homely way, but it is about the lay of things as I find.

I'm plain Hezekiah Walker, and I thought

I'm plain Hezekiah Walker, and I thought I'd just come and give a plain statement of

Controlling Spirit, for Anna Heberle. Before we close our Circle, Mr. Chairman, we will give a little message for a beautiful spirit who has frequently tried to communi-cate through our medium. She is a most lovely character, full of brightness and affection, and she throws out to those she meets these spir-

tual qualities which uplift and bless those who are receptive.

This spirit brings a soul full of love, sympathy and tender ministration for her dear companion in the earth-life. She realizes the loneliness and weariness that at times oppress him because he misses her from the mortal, and because he misses her from the mortal, and feels that life stretches on long and dreary before him without the personal aid and comfort that his dear wife might have brought him. Yet he realizes her spirit-companionship, and the power to sense spiritual things is growing within him. He has been passing through misfortune, and meeting hard experiences, but these will pass away after a time, and a brighter condition will arise through which he may be able to develop stronger powers, and to reach out into broader lines of activity, study and spiritual usefulness.

The sweet spirit desires us to say that she

and spiritual usefulness.

The sweet spirit desires us to say that she prizes the memory of every day that was so full of events in her life, and that of her companion, and that on the sweet anniversary in this month of June she will be with him, bearing her influence of cheer and helpfulness, hoping it will be sensed and understood.

Filled with purely this spirit expresses her

Filled with music, this spirit expresses her nature in melody, and we think the time will come when the loved one on earth will be able to catch the melody she evokes, finding in it a grander inspiration for his own external work. grander inspiration for his own external work. She desires to add that she is with the many dear friends who have been so kind to her. She did not know them here, but they knew of her, for they were relatives of her husband, dear ones who had prepared a place for her. They, too, join in sending much love and blessing to her companion, his sister, and the dear friends of the earthly life.

This spirit is Anna Heberle, and she wishes these words to go to her husband Joseph in Princeton, Ky.

We thank the kind friends for the beautiful flowers that decorate the table to day.

Report of Public Séance held June 16th, 1893. QUESTIONS AND ANSWERS.

QUES.—[From one in the audience.] Will the expulsion of Dr. Briggs from the Presbyterian Church, for his advanced views on theological dogmas, be acceptable to the masses, or otherwise? Will the Controlling Spirit please give us his opinion from the spirit-side?

Ans.—The present and past controversy and agitation in the Prespytery, especially as relating to the case of Dr. Briggs, is, to our mind and to the minds of many other intelligences of the spirit life, a sign of the world's advancement. Mankind upon this mortal plane is progressing out of the old conditions of intolerance unto the broader planes of liberality and ance unto the broader planes of liberality and growth. This progress is certainly going on within the stronghold of the Church even, as been in sympathy with your work; I have felt within the stronghold of the Church even, as many times that the thoughts coming up from your minds have been for me, and they are to me like blooming flowers of fragrance and loveliness, sweet as are these blossoms at my hand [the flowers on the table near the medium]. So the thoughts of my friends reach me in my spirit home, and are grateful as the odor of rare flowers.

To one who, in the past, has been very near and dear to me, and who always will be very precious to my soul, I send an offering of love and the beauty of spiritual unfoldment and and the beauty of spiritual unfoldment and growth, which bring to them a loftler conception of truth and a more rational idea of the goodness and universal love of the Divine Par-

goodness and universal love of the Divine Parent, making them feel more fully, year by year, the brotherhood of man, irrespective of creed, dogma or sectarian opinion.

Thus it is inevitable that such agitation as is displayed at the present time over the case of Dr. Briggs shall be felt within the very stronghold of the Established Church. It is inevitable that such agitation shall continue, not only during the remaining months of this year, but in the future, after the case of the reverend gentleman is fully decided and becomes a matter of history. This agitation will continue, because there are minds of broadening thought that will feel compelled to get out of thought that will feel compelled to get out of the old ruts of theological expression and of subscription to forms and articles of faith, and give utterance to grander and more inspiring

thoughts.

This, again, will increase the agitation; for, be it known, that those who will step forward boldly and declare their advanced opinions will not be those of narrow views and feeble will not be those of narrow views and feeble intellect, but always those of grand and profound intellect, whose opinion must command the attention of the world because of the display of original thought and mental brilliancy. Therefore these agitations must command the attention; of the world, and shake the very foundations of the old theological etropycholds.

shake the very foundations of the old theological strongholds.

The spiritual world looks upon this case and upon all others of a like nature as a sign of the advancing condition of the times, of the enlightenment of humanity, and also as an indication of that spiritual and mental emancipation that is to come to mankind generally, that is to strike off the shackles of alavery in the field of religious as well as in all other lines of thought and inquiry. What has been said by other spirits in this place we may repeat in this connection: that the spitation in the air will undoubtedly increase, and make its power felt in various directions during the remainder of this century, preparing the way for the oncoming of the larger liberty and grander freedom of thought and action in all religious circles in the dawn of the new century.

Q.—[By Inquirer.] Will the Controlling Spirit kindly explain the modus operandi of the phenomenon of clairaudience? Is it the result of vibrations in the air on the external drum of the ear? or is it a mental perception?

earl or is it a mental perception?

A.—Clairaudience we may define as clear-hearing or perception, as clairvoyance is clear sight. We do not recognize clairaudience really as the effect of the vibrations of the atmosphere upon the external ear of the individual, but rather as the effect of the mental vibration, caused by spiritual activity upon the inner sense of the individual. Now, a person might be totally deaf as far as the external sense is concerned, and yet he might be clairaudient, be able to receive and distinguish "spiritual sounds" (if. we may use, the term) with clearness, the inner perceptions being alive, and alert.

A spirit may approach a mortal who is clair-

(for such they are) of the spiritual atmosphere, and these coming in contact with the aura of the sensitive produce an effect upon his spiritual nature similar, as near as we can describe it, to the reception of sound by the external car. Therefore your clairaudient friend says that he hears the spirit speak to him. So he does, for the thought of the spirit is speech in this connection. Your clairaudient friend listens to the sound of music from the upper spheres, and catches the melody with distinctness because the spiritual perceptions are alive and active.

INDIVIDUAL MESSAGES.

Charles E. Lester.

Charles E. Lester.

[To the Chairman:] I give you greeting, sir. I take it as a great privilege to be permitted to step forward and communicate in this way, for I have become a student of these laws, and am seeking all the information I can gain concerning them, and their relation to human life and happiness on both sides of the veil.

I was a man of activity, perhaps more fully so in my mental nature than in manual lines of labor. I was one whose mind was kept exercised constantly in various directions, and it expressed itself in diverse forms in order to satisfy its own impulses and bent of thought.

Perhaps I did not realize as I have since I passed from the body how much or how fully I was impinged upon by external intelligences who found in my atmosphere a certain vehicle I was impinged upon by external intelligences who found in my atmosphere a certain vehicle of expression, and who gave added impulse and impetus to my thought as it was expressed through the medium of the pen; but I have learned since my physical demise that I was attended, and am at this time, by a band of intelligences who have the welfare of humanity at heart, and who labor to ameliorate somewhat the condition of the working classes and all others that have been cramped and limited in their powers and opportunities for gaining happiness and comfort, by calling public attention to the wrongs that have been done them. I feel that my life-work is not at an end, but that it stretches on and on; I know not where it may ultimate, and that does not concern me now.

It may ultimate, and that does not concern me now.

I would inform my friends that I feel myself to be in possession of powers that are not impaired by the encroachments of age and weariness. Those conditions belong to the physical, which I have laid aside. My faculties are in the fullness of their strength, and I feel that, with the help of the good souls that attend me, I shall be enabled to give expression to many thoughts in the future that may be of service to my fellow-oreatures by helping them to think and act for themselves. So, if any of my former friends desire to know what engages my time and attention apart from the physical life, say to them in my name that I am interested in the same lines of thought and labor that attracted me here, and that I feel I am going in the right direction to expand my mentality to the best advantage. now.

in the right direction to expand my mentality to the best advantage.

For many years I resided in New York, where I formed many pleasant associations. I passed away, however, from the city of Detroit, Mich., and I have friends there (I speak advisedly) and in many sections of our country. I feel that this is a beautiful land, and that I can well be proud to connect myself with any part of its great domain and feel that here is my country and home. Not but what I have a home and country in spirit, but tender ties and associations still attract me back to this world and its people.

world and its people.

Many years ago, during the administration of President Tyler, I received an appointment to foreign parts, and in the discharge of the duties encumbent upon me I gained much in-formation and an impetus to and expansion of thought which led up to my later career and to the efforts which I put forth to draw attention to the condition of many of the working peo-ple. I feel even now that the experiences gained in that distant land at that time did much toward shaning my present beat of much toward shaping my present bent of thought and environments in the spiritual life, and that I am indebted to those experiences for much of the companionship and guidance that were mine later on in my earthly life and

are now mine in the other world.

I will not linger longer, sir, for I see many who would like an opportunity to speak. I thank you for the kindness you displayed in admitting me.

I am Charles E. Lester.

Lewis R. Howe.

Lewis R. Howe.

[To the Chairman:] My name, sir, is Lewis R. Howe. A good part of my life, and the latter part, was passed in Orange, Mass. I am familiar with that town's streets and with much of its history. My home was on Mechanic street. I was a man of business, a builder of churches and also of other structures, and I feel myself identified with the place.

I have relatives and dear friends that I wish

I have relatives and dear friends that I wish to send my greeting and love to. I would like them to know that I am busy in the spiritworld. As a builder? Yes, in a way; putting material together, and trying to form that which will he substantial and abiding.

I am glad that this Spiritualism opens a highway between the two worlds, over which those who pass from earth can come and communicate with their friends and over which and love to.

municate with their friends, and over which those on this side can send out messages of cheer and information, if they will, to their dear ones who have gone on to another life. It is a very pleasing lesson to learn, and I am quite ready to take hold of all that promises

quite ready to take hold of all that promises instruction and experience.

I have tried once or twice to come to your office since I first visited it with a dear child of mine who passed away long ago, and has learned many lessons and gained much experience on the spirit-shore. That child learned of this place, and has visited it many times, I am told, not to communicate, but to help others come who seemed to need the experience, and I was brought here in the same way to ers come who seemed to need the experience, and I was brought here in the same way to manifest, but could not. To day I am pleased to find the way open to me to come and say a word to my friends who are yet on this side. I have many friends on the spirit-side, many who passed away long ago, but there they are happy and well and pleasantly employed, and it is truly a good world.

Maria Clapp.

I have a sister Susan who lives in Philadelphia, and I have tried a good many times to give a few words to her from spirit-life, but without success. A lady who was a medium there when on earth, by the name of Robinson, told me to come here, and perhaps I could speak; so I have been trying to do that for a little while, but this is the first time I have succeeded.

I want to tell Sue that I have been with her a great deal since I passed away, and have known

great deal since I passed away, and have known of the sorrowful experiences she met with a few years ago, and how they have affected her life since. I want her to know that I have tried life since. I want her to know that I have tried to chase away the gloom that sometimes settles over her in thinking of the past, and the disappointments and hardships that came when she anticipated so much of happiness and peace. I would say to her: My dear sister, those times have gone by. Do not let their shadow rest upon all your life to come. Be glad of the sunshine as it now comes to you, and let it brighten your days. No matter if the clouds have been; they have rolled-by, and I think if you look at them aright you will see the silver lining. It seems so to me, and our dear mother in the spirit-world rejoices that they came when they did, because they prevented a greater trial and bereavement that would have come had affairs been otherwise.

had affairs been otherwise.

We send so much of love, and all the influ-We send so much of love, and all the influences that a spirit can give in blessing and
kindly thought, to our dear one here on the
mortal side. To any friends who care to know
of our welfare, we would say: It is pleasant.
We have a comfortable home and bright conditions that help us to do the best we can to
bring out the very strongest powers of our lives.
My name is Maria Clapp.

there all the time, and that I make it my home always, because I feel that I have duties here. There are conditions that draw me back to carth-life, and friends and dear ones hold me here; so I seem to have two homes in two places, and I feel that I have a work to do in both.

both.

After I had passed out of the body, and realized my condition, I tried hard to make Frank, my husband, know how things were with methat I could come into this life and its surroundings, and know of what was taking place. Then I learned my first lesson in trying to come near to mortals, and to work with them, and I have been trying to gain more knowledge, and have been coming and going, bringing what influences I could to impress the minds of the dear ones here, and hoping to accom-

what influences I could to impress the minds of the dear ones here, and hoping to accomplish something for their good.

I come to-day to send my love home to each one, and to tell my friends that the spirit-land is a beautiful one. There are bright flowers there, and the sweet roses that you have here give only a faint idea of the beautiful flowers there that are full of fragrance and loveliness. I bring those flowers sometimes to my friends, feeling that they will give a spiritual strength and perhaps some magnetic force that will be helpful, if not understood.

My father's name is Asa Richardson.

Ezra M. Gay.

[To the Chairman:] You will pardon me, sir, if I look about me a moment. [The spirit pauses, and turns the head of the medium about, as if looking at the surroundings. I always liked to take my observations, and thus

always liked to take my observations, and thus sort of outline my situation in whatever place I happened to be in.

You may call me Ezra M. Gay, formerly of Milford, N. H., and still interested in that place and State, and also in some parts of this State; but I come here to-day not so much to speak of any special location as to give testimony to the truth of spirit-return, and to gain an experience through its law for my own future development.

I had some means—perhaps my friends would

an experience through its law for my own future development.

I had some means—perhaps my friends would say a competence—when here, which I dispensed according to my best judgment. I found, after passing into the spirit-life, that there was a little dissatisfaction in some minds—not in all, nor my own—with the settlement of my affairs, and that disturbed me for a little while; but that feeling has all gone by, and I am not at all exercised over matters that belong to the physical or to the material part of life. I have quite all I can do to attend to the affairs of the spirit which call for my attention, that I may gather for myself a competence of spiritual things; not that I feel in needy circumstances, only so far as we are generally in need of more enlightenment, more real spiritual development and growth, and that need attends a progressive spirit all along the line of life.

I am interested in matters of education, in the unfoldment of growing minds in those lines which pertain to the welfare of individulines which pertain to the welfare of individuals just entering the walks of practical life who need the very best instruction and conditions for the development and exercise of their powers. I am interested in these things as pertaining to mortal life as well as to the spiritual sphere, and I feel that by getting an experience here I am perhaps adding to my own information and power, that I may extend them to others along such lines as may call for their expression.

tend them to others along such lines as may call for their expression.

[To the Chairman:] Now, sir, if friend or relative desires to communicate with me personally, I shall be gratified to give him a hearing if he will seek, an instrument for my use. I cannot undertake to find what you call a medium for him, for I think that should be his part of the work; but if any one does find one through whom I can manifest, I shall be very happy to do all that is possible to give him information concerning either side of life.

Henry Towle.

I am happy to come, happy to send a few words back to the friends of my earth-life to tell them this life is all and more than I thought or anticipated. The spirit-world opens so broad and vast to my view that I cannot begin to tell my friends on this side what it seems to me; but it is all true that there is continued life and conscious thought; that we are individual belower that the spirit with the second constitution of vidual beings, and come into association with one another for mutual benefit and advancement; that we have our homes and our schools and our places of congregation; and that in all practical ways there is a life of ac-

that in all practical ways there is a life of action and of reality for those who pass out of the physical form.

I am from Portland, Me., and I know of friends and relatives there that will be pleased to get a word from the spirit side. I expect sometime to do better, but as I come to your medium for the first time, I feel a little cramped and limited in expression, for I have a sensation as if the machine might get out from under my control. I am so unused to it.

a sensation as if the machine might get out from under my control, I am so unused to it. Well, it does me good to say a few words, and to tell my friends I am all right and in some ways so much better situated than when here. I can understand some things more clearly, and there are conditions arising from past circumstances that interest me. I would like to talk them over quietly, but, of course, am not able to do so here. Some other time I may, perhaps, in a private way, and be able to explain some things that I did not quite understand when I was here. I am Henry Towle.

Mrs. Helen Stottler.

"There is a land of pure delight, Where saints immortal dwell."

"There is a land of pure delight,
Where saints immortal dwell."

That seems to express the thought of my mind to-day, as I look over the beauties and the privileges of the spirit-world that are given to all those who dwell there. I am told that there are states and places of unhappiness and unrest there, but that they are only conditions and localities that are necessary for those who are full of turmoil and strife which they have not left behind, but which they will have to outgrow before they can rise to a higher state. But what I have seen seems to be expressed by that line, "a land of pure delight," the atmosphere of which we breathe in, and it fills us with peace. I suppose all who are good, who want to be good, who try to do the best they can, and to be as good as they know how, are saintly, and they are immortal, for in that other world they are living beyond the tomb, beyond that which applies to mortality alone.

I come here with a heart full of love and joy. I am full of happiness, thinking of this great eternal life that is so free and so sweet. I come to the dear friends of earth to give them tidings of great loy. There is no death. What

to the dear friends of earth to give them tid-ings of great joy. There is no death. What seems so is only change, is only the passing out from one state into another that is brighter and more free.

and more free.

I send my affection out upon the wings of thought to everyother soul on this mortal side that has loved me in times past, and I sak each one not to give me up now, not to think of me as gone far away or as gone to dust. I am of the living present, and a part of the great active life around you, and I crave your love and your remembrance just as I would if I were here in the mortal.

I have met dear souls on the spirit-side who are beautiful and fair. They have given me strength and help, and have shown me how to take hold of this other life, and make it a part of myself, and myself a part of it. So I am

of myself, and myself a part of it. So I am happy in the companionship and the associations of that other world, and yet I do not wish to give up one heart that is near to me

I went out of the body far from here—in Now Mexico—away from the scenes and home of my earlier days, but not away from love and care, and I come back here to this place to send thanks and greeting and affection to all in every place.

send thanks and greeting and affection to all in every place.

My father is J. J. Warren of Stamford, Conn. He is well known there, I may say, and surely there are those there who will be pleased to hear that I am not deprived of the privilege of making myself understood, but that I can come from the spirit-world to waft a thought of greeting and of memory to all I have known.

[To the Chairman:] Sir, I am Mrs. Helen Stottler, wife of Lieut. V. E. Stottler of the United States Navy.

INDIVIDUAL SPIRIT MESSAGES TO BE PUBLISHED NEXT WEEK.

June 20.—Thomas B. Field; Dr. John L. Alexander; R. G.
Stevens; Anna Louiss Carpenter: Eugene F. Brennan; W.
L. Taylor; Mrs. Albina R. Britten.

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To THE EDITOR-Please inform your readers that I have a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy free to any of your readers who have consumption if they will send me their expr sand post office address. T. A. Slocum, M. C., 183 Pearl St., New York. Dec. 31. eowly

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Sept. 30.

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Nov. 11.

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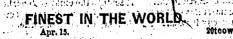
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F.M. Mrs. R. S. Lillio, speaker for November and December. Wm. H. Banks, President; F. B. Woodbury, Sec'y, 189
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Wednesdays at 7% P.M. Other meetings announced
from platform. Seats free. All are welcome.

The Veteran Spiritualists' Union meets the first
Wednesday of each month at Gould Hall, No.3 Boylston
Place, at 7% P.M. Dr. H.B. Storer, President, 466 Shawmut
Avenue.

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The American Spiritualists' Association will hold meetings every Wednesday evening at 7% o'clock in the First Spiritual Temple, corner of Newbury and Exeter streets. These meetings have as their object a more perfect development of meetiumship. Investigators are especially invited. All are welcome. P. O. Marsh, Gen'l Sec'y, Hydo Park, Mass.

Ohildren's Progressive Lyceum meets every Sunday morning in Red Men's Hall, 54 Tremont street, at 10%. All welcome. J. B. Hatch, Jr., Conductor.

The Ladies' Lyceum Aid meets every Wednesday. Business meeting at 4 P. M. Suppor at 6. Entertainment in the evening.

Eagle Hall, 616 Washington Street.—Sundays at ll a. M., 2% and 7% P. M.; also Wednesdays at 3 P. M. E. Tuttle, Conductor.

Huthbone Hall, 694 Washington Street, corner of Kuccland.—Spiritual meetings every Sunday at 11 A. M., 2½ and 7½ P. M. (1½ P. M. meeting in Commercial Hall) Thursday at 2½ P. M. N. P. Smith, Chairman. ciai Hall) Thursday at 79 P.M. N. P. Sintity, Chairmanny Hall, 724 Washington Street.—Meetings are held every Sunday at 11 A. M., 2½ and 7½ P. M.; also Tuesday and Thursday 5 P. M. W. L. Lathrop, Conductor.

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Barnes, President; Mrs. E. D. Mayo, Secretary. Abbotsford Hall (City Square, Charlestown).—Meetings Sunday at 11 A. M., 2% and 7% P. M. Dr. E. M. Sanders, President.

Cheisea - Pilgrim Hall.-Spiritual meetings every Sunday at 2% and 7%. W. Anderson, Chairman.

Boston Spiritual Temple, Berkeley Hall .-The morning service opened with a song by Mr. John T. Lillie, with piano accompaniment by Mr. Wm. H. Boyce, followed with an invocation by Mrs. R. S. Lillie, the speaker of the day. After another song by Mr. Lillie the questions presented were taken up and

Mr. Lille the questions presented were taken up and considered.

"Is it True that Jesus Christ Governs this Universe, as Asserted by One Medlum?" was the first query. In reply, the speaker asked who governed the world before the time of Christ? The fact is that no one person can fully understand the power by which this planet is controlled. The old doctrine of salvation by fatth in this same Christ, whom they say was sent into the world to avert God's unlimited wrath, was severely condemned, and pronounced to be not in accordance with the nature of the Divine Father. If we study the religions of the different countries, we shall find that many saviors of men have been presented to the world; but we conclude that no one system contains all the good there is in the world. We know that the spirits are constantly learning something new upon the other side of life; we know, too, that man clings very closely to the teachings of earthlife, and it may take a long time to eliminate the results of the habits of thought which have molded and fashioned his spirit while in the form?

Another asks, "If man is a spirit here and now, is he not in the spirit world here and now, and may he not regard himself as among spirits who have care of the natural form? If so, is it possible to realize the fact here and now?" We answer that there is but one world, the eternal world of spirit, with its variety of modes of expression, and we may realize the fact if we will.

Again, you ask if heat, light and electricity are not

of modes of expression, and we may realize the fact if we will.

Again, you ask if heat, light and electricity are not manifestations of the same spirit force? We answer, Yes; and further, the magnetism from the natural body is the effect of the spirit within the body. We all live in circles or spheres, and this is our atmosphere. We find elements which we term love and hatred and which our bodies take on from those with whom we come in contact. We should strive to know ourselves, instead of inquiring so much about God; and the more man learns about himself, the nearer will he come to that Divine Power.

The fact that the spirits of the so-called dead are alive and happy, and know nothing about the hell of the old theology, is sufficient proof that they retain their own individuality. Spiritualism teaches that the medium communicates directly with those spirits who have not become spiritual enough to leave the earth's surroundings and influences, or who return to earth as ministers of good. We should try to reach

earth's surroundings and influences, or who return to earth as ministers of good. We should try to reach out to the purest and highest, using the power of reason, and we should remember that heaven is within, and that there is a whole eternity in which to obtain that which we cannot gather here.

This interesting service closed with a song by Mr. Lillie, and a benediction by the spirit-guides of the greater.

Lillie, and a benediction by the spirit-guides of the speaker.

The evening session opened with congregational singing, led by Mr. Lillie, and accompanied by Mr. Boyce upon the cornet.

The topic presented for the discourse was "If God Cannot Change the Laws Which He has Madel! He Would, What is the Good of Praying to Him?" The guides of Mrs. Lillie began by saying that there is no subject we talk so much about, and yet know so little of. We know that there is an All-Pervading Power, and we know that there is an All-Pervading Power, and we know that there is an All-Pervading Power, and we know that worlds upon worlds rolled in space long before this planet existed. Back of us is an eternity of space, and numberless worlds are around us. The theory that this world was created, and that then the sun and moon were made for its especial benefit, has long since been exploded. God is all around us, and we find that nature's laws have always been in existence.

existence.

The majority of Spiritualists believe in God, but they invoke other intelligences. We ask aid from our spirit-friends, and should depend upon them to give us the assistance we so much need. Prayer is the soul's sincere desire, and if we place ourselves in a receptive condition we shall have a response.

Spirits recognize the fact that they are surrounded by other spirits who have been in the spirit-world for centuries, and we believe that they can aid and send us blessings.

us blessings.

We wish to call attention to the special mission of Spiritualism, which is to reach every class in society. The Nationalists' Organization was alluded to as one

The Nationalists' Organization was alluded to as one of great importance.

The world had had dogmas and creeds until it had become tired of them, and Spiritualism came to do away with them by removing the fear of death. No system of religion had been able to reveal to mortals that which awaits them in the other life, but spirits have declared that the other life is just as real and natural as the earth-life.

Spiritualism is changing our literature, and you find its truths creeping into almost all published works in some form or other. Every sermon is imbued with it more or less, but I do not think that Spiritualism is to be absorbed by the churches. Spiritualists are taking

more or less, but I do not think that Spiritualism is to be absorbed by the churches. Spiritualists are taking hold of every reform, and must organize in order that they may appeal intelligently to our legislators and secure the best results.

There are multitudes of spirits around us, and the world is growing better under their influence. Arise, then, as Spiritualists, and lend a helping hand, leading men and women to greater heights, and all will be well.

The service closed with a song by Mr. Lillie.

The admirable lectures of Mrs. Nellie J. T. Brigham upon "The Altitude of Spiritualism" and in answer to questions are furnished for gratuitous distribution, and may be obtained by parties outside of Boston by addressing the Secretary of the Helping Hand Society, Miss Nellie M. Bemis, No. 3 Boyiston Place, Boston. Mass., and enclosing a small fee for postage.

The platform was adorned last Sunday with beautiful flowers. We received the thanks of Dr. Mayo for a bouquet sent him the Sunday before. If the name of any friend who is confined to his home by sickness is given to the writer, he will gladly send a bouquet of flowers.

flowers.

Mrs. Lillie made an earnest appeal to the ladies to contribute to the tables of the Helping Hand Society, that it might be the better able to aid the Boston Spiritual Temple in its work.

F. A. HEATH.

The Helping Hand Society met Wednesday. Nov. 8th, at 8 Boylston Place, Miss Webster, President, in the chair. In the evening a goodly number were present. The exercises consisted of congregational singing; remarks by Mr. Edson, Mrs. Lillic, Mr. Haskell; poem, Mrs. Shirley; songs, Mr. Fenton and Mr. Lillic. Nov. 22d, a clam chowder will be served in the banquet hall at 6 o'clock.

N. M. Bemis, Sec'y.

poem, Mrs. Shirley; sengs, Mr. Renton and Mr. Lillic.
Nov. 22d, a clam chowder will be served in the banquet hall at 6 o'clock.

N. M. Bemis, Sec'y,
America Hall.—Last Sunday Miss A. Peabody
presided. Mediums present were: Bro. Hayes, Mrs.
A. J. Woods, Mrs. Georgia Hughes, Mrs. Annie Osborn (a new medium), Mrs. Julius Fredericks, Mrs.
born (a new medium), Mrs. Julius Fredericks, Mrs.
Forrester, Mrs. Taylor, Mr. Peter McKenzie and other thandles, readings and tests; Miss A. J.
Webster, Mrs. Mrs. Mrs. Hull, Mrs.
Bunday, 11 A. M. (Commercial Hall), Mrs. M. Irwin,
Mrs. Woodbury, Dr. Smith and Mr. James Cohen,
money can be saved is money saved. Time and money can be saved by using the Gail Borden
Eagle Brand Condensed Milk in your recipes for Customs, Mrs. Winsleys and Sauces. Try it, and you will be
surprised at the excellent results.

Nettle Holt-Harding, readings and tests; Miss A. J.
Webster, Mrs. Ali. Stone. speaking, readings and tests; Miss A. J.
Webster, Mrs. Ali. Co. R.

L. O. R.

Fer Over Fifty Years

Mrs. Atherton, Mrs. Alierton, Mrs.

ors. As musical attractions we had with us our famous boy singer, "Little Eddie," afternoon and evening. We had also the pleasure to listen for the first time to the accomplished zither soloist, Mr. Charles Weber. As usual, Miss Sadie Lamb presided at the plane, and also rendered several vocal selections: We shall have with us Mr. Weber, as well as "Little Eddie," next Sunday.

'The coming four Sundays we expect to have the pleasure of listening to the harmonica concert soloist, Prof. Wallack, who was a great attraction at former meetings.

moetings.

The Banner of Light is always obtainable at these meetings, and finds a large sale. Dr. S. H. Nelke is also ready at any time to take subscriptions for it—yearly, semi-yearly or trial; he has it for sale at his residence, 587 Tremont street.

SIMPSON.

First Spiritual Temple, corner of Exeter and Newbury Streets.—Last Sunday the guides of Mr. A. E. Tisdale, as announced the previous Sunday, discoursed scientifically upon the important question of "Why Do Not Mortals See Spirits and Hear Them Talk?" The lecturer treated the query with care.

of "Why Do Not Mortals See Spirits and Hear Them Talk?" The lecturer treated the query with care. He said:

"This subject requires more than an ordinary amount of thought. The human eye cannot observe or measure the sun; it can only recognize a certain amount. So narrow is the range of vision that it can take in but a small portion of the heavenly bodies." He continued: "The same may also apply to all the other senses. The senses were not given to fathom all of nature at once. That which you call light is caused by vibrations, and the ordinary eye is limited to a certain number; if the eye could receive a larger number of vibrations, you could see spirits." Here followed the gauge in numerals of vibrations sensed by the human eye and ear.

"The spirit-body is composed of such fine ethereal matter that over the spirit-body a coarser matter, taken from the medium and members of the circle, is drawn, so as to reduce the number of vibrations within the number that can be observed by the mortal eye; but the spirit-aties have not yet perfected the science so that this result may be readily obtained at all times. The lowest notes of music produce the least number. Sound, light and heat are produced the words fraud and exposure. Spiritualism for the words fraud and exposure. Spiritualism is the bridge between the mortal and immortal, a mirror reflecting the spirit. A man in a rage, seeing himself in a mirror, may shatter the glass in his anger, yet the enraged man still remains.

There is no such thing as absolute darkness; the fault is in the human eye. Some animals see better in the night. If darkness were real, this would not be the case.

Mr. Tisdale spoke of the glories of the spirit world, its beautiful landscapes, its mountains and valleys, its lakes and rivers, its flowers, communities, streets and buildings, which are now seen by a few through the sympathetic vibrations of the senses, and closed with a poem written by Mrs. Wilcox, extitled "The Beautiful City of Rest."

"The Hollis Halli.—(Society of Ethical a

Hollis Hall. - (Society of Ethical and Spiritual Culture.) Tuesday afternoon there was a large gathering, a majority of those present receiving convincing proof of spirit presence. The following mediums took

proof of spirit presence. The following mediums took part: Mrs. Jennie Wilson Hill, Miss Jennie Mullen, Miss E. A. Johns, Mrs. L. E. D. Davis, Mrs. M. A. Wilkinson, Mr. Hersey and Mr. Hardy.

Next Tuesday, the 21st inst., the "Indian Peace Council" will occur. All mediums having Indian spirit guides are requested to be present.

Sunday, 12th, morning, the developing class as usual was large and remarkably harmonious. The afternoon opened by David Brown reading the beautiful poem "He Giveth His Beloved Sleep"; singing; Mr. B. gave a number of convincing tests; Dr. James Magoon, pertinent remarks and tests; Miss Jennie Mullen, accurate psychometric readings; Mrs. M. A. Bagley spoke encouraging words, closing with some very remarkable tests; Miss Jennie Rhind, remarks in her unique style, then giving a few visions; Miss E. A. Johns, excellent descriptive tests; Mrs. Dr. Roy, interesting remarks and spirit tests; a few good tests from Mrs. L. E. D. Davis and Mr. Hardy.

Eventing,—Organ voluntary; Dr. Jas. Magoon, a tenminute address, with which every one present seemed interested and pleased. He also gave fine tests after his lecture. We understand the Doctor is open for engagements to lecture.

Dr. C. D. Fuller gave a number of psychometric

his lecture. We understand the Doctor is open for engagements to lecture.

Dr. C. D. Fuller gave a number of psychometric readings—fully recognized; Mrs. Jennie Wilson Hill, through clairvoyant vision, gave descriptions of spirits; "Little Rosie" rendered whistling solos; Mrs. Dr. Bell, accurate tests.

Next Sunday afternoon E. Andrus Titus will give a half hour address, after which tests and readings; in the evening, after the usual opening, and tests for one hour and a half. Mr. Wilkinson, the medium, will give exhibition of stereopticon views of great variety, exceedingly fine, and many of them in colors, etc.

The Children's Progressive Lyceum met Nov. 12th at 514 Tremont street. Assistant Conduc-

was a good one in attendance and interest. Dr. Huot, Mrs. Hatch, Mrs. Taylor, Dr. Lathrop and others were present and assisted in the work.

present and assisted in the work.

Thursday afternoon a fine meeting was held; Mrs. S. E. Rich, Bro. Hardy, Bro. Hersey, Mrs. Wilkins, Mrs. Knowles, Dr. Lathrop and J. Edward Bartlett of Brooklyn gave satisfactory tests, etc.

On Sunday morning the developing power was exceptionally fine. Dr. C. D. Fuller gave some striking tests; Dr. Lathrop and "Wild Rose" gave readings, etc. Afternoon, Mrs. S. E. Rich, Mrs. Annie Smith, Mr. C. O. Gridley, Mr. Jacob Edson, Dr. C. E. Huot, Bro. King and "Wild Rose," through Dr. Lathrop, filled the time with good things. Evening, Mrs. Dr. Bell, Bro. Hall, Mrs. Rich, Mr. Gridley, Bro. Hersey, Mrs. Fredericks, Mrs. E. M. Shirley, Mrs. Taylor and Dr. Lathrop, all gave fine tests.

The Friday lecture, on "The Growth of the Soul," was exceptionally fine, and was highly commended. Meetings on Tuesday and Thursday at 3 P. M. Lecture on Friday from 3 to 5 P. M.

BANNER OF LIGHT for sale at all our meetings.

W. L. LATHROP, Conductor.

Ragle Hall .- Wednesday afternoon, Nov. 8th, a good meeting; invocation, Chairman; excellent remarks, tests and readings, Dr. C. E. Huot, Mrs. M. A. Moody, Mrs. M. Knowles, Mrs. E. F. Taylor, Mrs. M. A. Chase, Mrs. G. M. Hughes, Dr. Thomas, Dr. Coombs, Mr. Tuttle.

Coombs, Mr. Tuttle.

Sunday, Nov. 12th, the morning developing circle was well attended, and successful. Afternoon, solo, Mrs. Carlton; inspirational poem, Chairman; pleasing remarks, recognized tests and readings, Mrs. J. K. D. Conant, Mrs. M. Knowles, Mrs. H. A. Trask, Dr. A. Toothaker, Mr. C. W. Capel, Mr. E. H. Tuttle.

Evening, cornet and plano duet, Prof. Rimbach, Mrs. Carlton; invocation, Chairman; Dr. C. H. Harding, eloquent remarks and fine tests; Mrs. M. Knowles, Mrs. E. F. Taylor, Mr. G. S. Trask, Mr. E. H. Tuttle, excellent tests and readings; Mrs. I. E. Downing added much to the interest with remarks, tests and readings. The meetings throughout the day were well attended, and their results satisfactory.

Medicaga Sundays, 11 A. M., 2:30 and 7:30 P. M. Wednesday afternoons, 2:45.

The Banner of Light, a paper of true merit, for sale each session.

The Home Rostrum (No. 21 Soley street, Charlestown) .- Nov. 12th the developing circle at 11 A. M. was one of interest and profit. The afternoon A. M. was one of interest and profit. The atternoon meeting was opened by invocation and tests by Mrs. Hodgdon, followed by Dr. Leighton of West Medford, who gave his ideas of Spiritualism in a genial manner. (Dr. Leighton will be with us on next Sunday afternoon.) Mrs. Georgia Hughes then gave readings and tests; the Chairman, readings, also answered scaled questions with good results. Evening, Mrs. Hodgdon gave fine tests; Dr. Sanders (Chairman) many of his rand readings.

rapid readings.

Music by Mrs. Neille Kneeland, et al.; cornet solo by Protanimach.

BANER OF LIGHT on sale at each meeting.

C. B.

Rathbone Hall (654 Washington street, corner Kueeland) .- 2:45 P. M., Mrs. A. Woodbury and Mrs. Nettie Holt-Harding, readings and tests; Miss A. J.

tations; Mrs. Emma Shirley, readings; Mrs. L. R. Davis, Miss Josephino Webster in tests; Mrs. Woodbury, readings.
N. P. Shirri, Chairman.

The Ludice Industrial Society met as usual at Dwight Hall Thursday afternoon and evening, Nov. 9th, with a good number at supper.

Nov. 9th, with a good number at supper.

Music was the opening feature of the evening; "Little Eddle" Hill fayored us with selections which were enjoyed by all; Mr. Ernest Faxom and Mr. Forsythe also roudered choice selections. Dancing was then in order, and, after the opening march, little Miss Atherton gave us some fancy dances, with a recitation later on by Master Atherton.

Usual meeting Nov. 16th. Supper at 6; circle at 5 P. M. All are welcome. H. E. JONES.

Irving Hall, Mr. George Gibbs presiding. These meetings were, as usual, well attended during the afternoon and evening of the 12th inst. Tests and atternoon and evening of the 12th inst. Tests and readings were given by Mrs. Robbins's control "Minnle," Mrs. Smith, Mrs. Hughes and Dr. Huot, and a short address by Mr. Varcoe. Miss Lee, a fine instrumentalist and vocalist, presided at the piano, and sang several selections very acceptably.

Banner of Light for sale at the door.

Theodore.

First Spiritualist Ladies' Ald Society,-" Envelope Sale" and "Mystery Party," with "Jack Horner Pie," Friday, Nov. 17th. A good attendance is hoped for-F. B. WOODBURY.

MEETINGS IN NEW YORK.

The First Society of Spiritualists holds its meetings in Carnegie Music Hall Building, between 56th and 57th streets, on Seventh Avenue; entrance on 57th street. Services Sundays, 10% A.M. and 7% P.M. Henry J. Newton President.

President.

Kulckerbocker Hall, 44 West 14th Street.—
The Ethical Spiritualist's Society meets each Sunday at 11 A. M. and 8 P. M. Mrs. Helen Temple Brigham, speaker.
New York Psychical Society, Spancer Hall, 11s West 14th street, near Sixth Avehue. Sixth year. Every Wednesday evening, 8 6'clock. Appropriate congregational music, representative speakers and excellent test mediums. The investigating public especially invited. J. F. Snipes, Pres.
Soul Communion Meeting on Friday of each week, 3 P. M.—doors close at 34—at 110 West 28th street. Mrs. Mary C. Morrell, Conductor.

The New York Psychical Society, on the 8th instant, was entertained by varied interesting exercises as usual, regardless of the stormy weather. Af-

The New York Psychical Society, on the 8th instant, was entertained by varied interesting exercises as usual, regardless of the stormy weather. After the President had commented upon the liberal treatment of the subject of "Ancient and Modern Spiritualism" by the Rev. Dr. Raton, in his pulpit the Sunday evening previous, Mr. J. B. Gibbs, of temperance fame, was Introduced, and entertained the audience with his remarks and agreeable manner. He liked to attend these spiritual meetings, he said, for one reason among others, that he always falled to hear any abuse of one's neighbors.

Although he was not a Spiritualist, he had many sentiments in common with Spiritualist, and had had some singular experiences. He did not believe in evil spirits—except the bottled—and had abiding confidence in the supremacy of the great Father's love for all his children. He related a peculiar dream of recent date, in which he thought himself approached by a friend who distinctly informed him that "Ida—" was dead. On the following morning he received a letter, saying, "My dear wife, Ida, died yesterday afternoon at—o'clock." As a simple studont, he desired an explanation of this predictive information from those who were "better booked up in the dictionary of heaven."

Again, while editing a paper in Roston some years ago, he had a dear friend for assistant editor, a man of brilliant mind, but one who preferred whiskey to food and fame. For a long time he had lost sight of him, and wondered what had become of him. One night he dreamed that the gentleman called at his business place in New York; that he head a noise at the front door, and looking up he saw him standing in the entrance, smilling, with a new black silk hat, fine broadcloth suit complete, and he exclaimed, after the mutual strprise, "I am well fixed now," drawing a big roll of money from his pocket. The next morning, while in his store, telling his wife of his strange dream, and how glad he would be to see his old friend again, suddenly they heard a noise at the door, an

Nov. 12th a 514 Tremont street. Assistant Conductor Wood read extracts from a letter from a gentleman who is much interested in the work which the Lyceum is doing, in studying into the various religions of the world.

Conductor J. B. Hatch, Jr., gave notice of the regular weekly sociables of the Ladies' Lyceum Aid Association, held every Wednesday, and the Ladies' Industrial Union, which meets every Thursday in Dwight Hall, also the first Thanksgiving social for the young people, to be held Thanksgiving eve, Nov. 20th.

Song, Winnie Ireland; Mat Sullivan and Milan Cory, recitations; Baby Gilford favored the school with a song and recitation; Miss Hilda Lee Drew gave readings which were highly appreciated; Eddie Hill and Alice Ireland, recitations; Miss Genie Bowen, plano solo; Mrs. Wright of Lowell then favored the audience with readings; Mrs. Magoon read an original poem; recitation by Helen Higgins closed the exercises.

George S. Lang, See'y.

The Ladies' Lyceum Aid Society held another large ly attended session Wednesday evening. These entertainments are excellent. Miss Amanda Balley sings every Wednesday evening. Come and help us, friends.

L. Wood.

Harmony Hall.—Our circle, Tuesday, Nov. 7th, Interest C. Howe gave us one of

Carnegie Hall .-- Lyman C. Howe gave us one of his most beautiful inspirational poems Sunday morning upon a subject presented by the audience, entitled, "Spirit Mates." It was a gem of rhythm and thought, showing how the one perfect being in the higher spheres is the man-woman, with all powers of life perfected and expressed in perfect harmony of beneficent love to all God's creations. The discourse was most able and effective in the points made. The subject was one suggested by the audience: "Is There a God?" He began by saying "Of course there is, and no man at this day thinks otherwise, in fact, though he may think he believes different; but neither the Atheist nor the Materialist believes all things occur by chance. It is nature or law to them. I care not," said the speaker, "what name you use, each and all know and see that intelligence guides and unfolds all things. The protoplasm of the naturalist and blologist, which is said by them to be the base of all life, is dominated by intelligence, and produces the results by law which must be the expression of God's power. What brings musle from the organ, the plano, the stringed instrument? The intelligence using its mechanism. What causes man to live and unfold his powers, and do the things that he does? It is the living power, the God within and without. He is a microcosm of the universe, a record or register of all that has gone before, from the protoplasm to the perfect man expressing the divine."

The afternoon meeting was a large one, many being obliged to stand. Mr. Newton, the Chairman, introduced a new medium, Mr. Swan, who has been recently developed, having been brought in contact with Spiritualism for the first time last summer at Cassadaga Camp. He gives promise of great susceptibility and power. He spoke briefly, under control. Mr. Harlow Davis gave many clear and straightforward in all his work, and wins golden opinions daily. Mrs. White gave several messages, as did also Mrs. Henderson. Mrs. Williams and Mrs. Styles spoke is ter, etc., all of which were declared correct. To a medium from Au his most beautiful inspirational poems Sunday morn ing upon a subject presented by the audience, enti-

the inquirer, and must bave sown many seeds that will lead to further investigation, which is the purpose of these afternoon gatherings.

The evening lecture was upon the text, "By Their Fruits Ye Shall Know Them." Mr. Howe showed in a most clear and cogent manner that all the claims that God is revengeful, merciless and, fond of adoration have sprung from the narrowness of the human mind, which conceives of a God with man's own imperfect nature.

Spiritualism is human and therefore natural, and adapted to human needs. If only immaculate and perfect beings came back, it would prove them to be not human. What touches and awakens hope in human hearts is when the loved babe, the brother, sister, father, mother or friend comes back, and bids us to look into the other life and see that nothing is lost, not a love destroyed or a tie severed.

Every possible phase of the subject was touched upon, and every objection answered for the anxious questioner, "Is it of God," or good?

Mr. Howe, who is one of our soundest and most truly spiritual speakers, is winning kindly opinions from old and new hearers. He speaks for us during the remainder of the month.

and the second

MEETINGS IN MASSACHUSETTS.

Lynn .- Cadet Hall was well-filled with an interesting and highly intelligent audience, both afternoon and evening, to listen to the well-known lecturer and test medium, Mr. F. A. Wiggin of Salem; appropriate music was rendered by Mrs. M. P. Johnson and Mrs. G. D. Morrill,

Mr. Wiggin took for his theme in the afternoon, God is Love," and he presented his hearers with a lecture which held the closest attention of every individual present. He remarked that the quality of love is to be found in every human being to some extent, and no one need to fear any wreck or dissolution of that part of his nature which partakes of this Godgiven element. Love is born of a knowledge of life and its relations to the universe. Hatred is the legitimate child of ignorance. The intelligent Spiritualist fluds in his heart no room for hate, but love for all, and forever finds happiness in the general weal of humanity.

inds in his heart no room for hate, but love for all, and forever finds happiness in the general weal of humanity.

In the evening Mr. Wiggin gave an eloquent address on "Wisdom; the Light of the World." This was a masterly effort, and furnished much food for thought as well as strength for the weary and discouraged along life's highway.

The tests and communications, both afternoon and evening, were of the best, being positively and quickly recognized.

Next Sunday Mrs. Carrie F. Loring will occupy the platform at 2:30 and 7:30 P. M. Mrs. Loring is a good speaker and test medium.

Tuesday evening Mr. F. A. Wiggin and Dr. Arthur Hodges will give a reception at 15 City Hall Square, from 7 to 7:45 P. M., followed by a grand test circle.

88 South Common street.

T. H. B. James.

The Spiritual Fraternity held its usual sessions Sunday, Nov. 12th.

In the afternoon, after singing, Mr. Millikin gave the opening invocation, followed by some good tests. Mrs. Webster filled out the time with tests given to nearly every one in the audience.

In the evening, after singing, Mr. A. E. Tisdale made a short and beautiful invocation, Mrs. J. P. Hayes then sang "Beautiful Home of the Soul." Mr. Tisdale took the title of this song for his text, and gave thereon a most eloquent discourse? At its close he sang "Mother's Hands," after which Mrs. Webster gave a large number of tests, all fully recognized. Next Sunday afternoon different mediums will take part in the exercises. Mr. Tisdale will again occupy our platform in the evening. We have some of the best talent engaged for the season, whom we shall announce in due course.

MRS. E. B. MERRILL, Sec'y.

Malden .- Nov. 12th Mrs. N. J. Willis of Cambridge, Mass., gave a very powerful and eloquent discourse before the First Spiritualist Society at Odd Fellows Hall, on subjects given by the audience. Fellows Hall, on subjects given by the audience. It proved to be one of the best of the course given so far this season, and received the closest attention.

The entertainment, supper, lecture and séance by F. A. Wiggin, given at Odd Fellows Hall on Thursday evening, Nov. 5th, by the Ladles' Ald, proved to be a great success, and netted a snug sum to the treasury. His lecture and séance created a profound impression, and were thoroughly appreciated. He will lecture again and give tests for the Ladles' Ald at this Hall on Thursday evening, Dec. 14th.

Roy. E. Andrus Titus—formerly an evangelical minister but now a convert to the ranks of Spiritualism—will lecture at Odd Fellows Hall next Sunday évening, Nov. 19th.

J. R. S.

The Childran's Progressive Luceum met at this hall

The Children's Progressive Lyceum met at this hall Sunday afternoon at 2 P. M.—Conductor Mr. Will Potter presiding. Usual Lyceum exercises, marches, etc. ter presiding. Usual Lyceum exercises, marches, etc. A special study was conducted by the A ssistant Conductor, Mr. J. R. Snow, on the subject, "What Kind of Knowledge should we Seek?" Duet, by Miss Potter and Miss Reagh; plane solo, Miss Florence Willard; recitations, Misses Belie Fagin, Alice Fagin, Florence Willard. Interesting remarks, Dr. Whitlock of Boston.

Special topic for study next Sunday: "How Can We Gain Knowledge?" A full attendance of children and group leaders.

Visitors cordially invited.

MRS. C. A. BUTTERMAN, See'y.

Melrose Highlands.-The Sunday services at the home of Mr. D. Evans Caswell are attended with increasing interest. On the 12th inst. the theme of the discourse was on "Heaven and Hell." The guides of Mr. Caswell held that the conformation of a man's brain is largely responsible for the character of the religious ideas which he maintains. When the convolutions of the cerebrum fail to reflect love, mercy and tenderness, man is left to indulge a preternaturally large organ of destructiveness, and a conception of a universal hell shapes his creed. Only as the higher organs of the brain are developed can the finer sentiments of God's love and goodness for his children prevail. The guiding intelligence gave a realistic description of those conditions of the soul which are typified by the words heaven and hell. The actual condition in which as soul finds itself after death depends upon the character of the life lived on earth. We carry with us our passport to the spheres of light or darkness. Individual responsibility cannot be lost sight of as a determining point in the future welfare of the soul.

Mrs. Wood of Stoneham furnished an original noam. the discourse was on "Heaven and Hell." The guides

Mrs. Wood of Stoneham furnished an original poem, Mrs. Wood of Stonenam turnished an original poem, and Miss Sanger rendered instrumental music.

The subject of next Sunday's discourse will be: "A Vision of What will Occur in the Next Twenty-five Years." These services are free.

ELIZABETH C. SANGER.

Haverhill and Bradford.-Last Sunday Mrs. M. J. Wentworth of Knox, Me., occupied the platform before the Spiritual Union, delivering two entertaining and instructive inspirational discourses, each of which was followed by convincing exercises in medi

umshlp.
The afternoon theme may be stated as "The Mission and the Power of Spiritualism; its purpose is to give to mortals a grander comprehension of what they are and of what they are to become."

In the evening the inspirational address was an explanation of "mediumship as a power existing in the world, to be exercised for the enlightenment of mankind; mediumship is not a miracle, but is a manifestation in accordance with a law of nature."

Next Sunday the speaker and test medium will be

Next Sunday the speaker and test medium will be Hattle C. Mason of Worcester. E. P. H. Salem .- In Cate's Hall, Nov. 12th, good audiences

listened to two able lectures by Rev. E. Andrus Titus of South Abington. Mr. F. A. Wiggin of Salem will occupy our platform the 19th and 26th. MRS. N. H. GARDINER, Sec'y. The Progressive Lyceum met at Kate's Hall Nov

12th, at 12 o'clock; an interesting session was held. Recitations, Addie Conant, Edna Peach, Elna Coats, Beth Stener, Edith Coats, Bessie Chase, Master Erven Goats, Master Nathan Chase, Master Arthur Chase, Flossie Libbey; poems by Miss Alice M. Turner, Mrs. Baker and Mr. Holden. Gertrude G. Thorner, Sec'y.

New Bedford.-Sunday, Nov. 5th, Mrs. Carrie F.

Loring of East Braintree was here, and occupied the platform of the First Spiritual Society. A large audience gathered at the evening session, which was mainly devoted to delineations and messages-nearly all recognized. Mrs. Loring always gives the best of satisfaction to our audiences. satisfaction to our audiences.

Last Sunday Mrs. Nettie Holt Harding received a cordial welcome by good audiences. At both sessions a short address was given, which was supplemented by many tests which bore the stamp of true medium.

ship.
Next Sunday Mrs. May S. Pepper of Providence
R. I., will be our speaker.
SEO'Y.

Worcester.-Mrs. Carrie F. Loring gave us excel lent addresses and fine tests Nov. 12th. Nov. 19th Mrs. Clara H. Banks.

Nov. 17th, at 3 P. M., the Woman's Auxiliary will hold a business meeting at 253 Pleasant street. The Fair held by the Auxiliary was financially successful. Our mediums report good results in their work.

GEORGIA D. FULLER, Cor. Sec'y. 7 Mason street.

Chelsen.-Nov. 12th, Circle at 2:30; interesting tests by Mr. and Mrs. W. Anderson, Mrs. Slight and Mr. Perkins. Evening, 7:30, Mr. Auderson, song; Dr. W. Franks gave readings-all recognized. We had a

pleasant surprise in a visit from Dr. Arthur Hodges of Lynn, who gave recognized tests. Music by Mr. and Mrs. Anderson and Master Turner. Next Sunday Prof. Kenyon. DAISY ANDERSON. Fitchburg.-Nov. 12th Mrs. Annie E. Cunningham of Boston was speaker and medium for the First Spiritualist Society, and was greeted in the evening with a large audience. Her themes were handled in an able

manner—discourses followed by many recognized tests and spirit descriptions.

Mrs. Julia E. Davis of Cambridgeport occupies the platform next Sunday.

Dr. O. L. Fox, Sec'y. Everett (Society Hall), Nov. 12th, well attended meetings afternoon and evening. The followingnamed took part: Dr. Stiles, Mrs. Dr. Bell, Mr. and Mrs. Atherton, Mrs. Buck, Mr. Hall, Mrs. Mason.

Buckwheat Cakes Try this recipe.

Two teacupfuls buckwheat flour, one teacupful wheat flour, three teaspoonfuls Cleveland's Superior Baking Powder, one teaspoonful salt. Mix all together, and add sufficient sweet milk or water to make a soft batter. Bake on griddle at once.

This makes delicious buckwheat cakes if you follow the recipe and use Cleveland's baking powder. Cleve-land's leaves no bitter taste and makes the cakes light, sweet and wholesome.

DISTRICT OF COLUMBIA.

Washington.-There are several liberal societies here, and among them three or more spiritual societies, notably the Spiritual Seekers after Truth, The

nere, and among them three or more spiritual societies, notably the Spiritual Seekers after Truth, The Wonn's Hall Spiritualists, and The First National Association of Spiritualists. The last-named body is the largest, and holds its Sunday sessions in the new and well-appointed Metzerott Music Hall, 12th street, near F street, N. W. The hall seats comfortably over sixteen hundred people, is centrally located and easily accessible from all street-railway lines. Mr. J. Frank Baxter of Chelsea, Mass., is the speaker for this Association the present month.

On Sunday, Nov. 5th, notwithstanding the day was dark and rainy, an unusually large audience listened to a grand discourse on "The Standing and Tendency of Spiritualistic Thought." It was timely, cogent and effective, and received well-merited applause.

At the close Mr. Baxter was greeted individually by many, both old-time friends and strangers, and graciously accepted the hearty congratulations bestowed. In the evening the auditorium was well filled by a very brilliant audience—a wide-awake one, too, for the pleasure and enthusiasm were marked, moved as the listeners were by the speaker's magnetism and eloquence. His theme was "An Analysis of the Ideas Generally Entertained by Spiritualists," and not only were the statements succinct and clear, but his replies to crifteism upon them were equally lucid and conclusive. The large audience may have been a sympathetic one, but whether so or not, it found itself committed eventually to his conclusions, by the elicited applause as various points were made leading up to them.

up to them.

The speaker was warmly congratulated afterward by President Edson and other members of the Board

up to them.

The speaker was warmly congratulated afterward by President Edson and other members of the Board of Management.

A scance of an hour's duration was given by Mr. Baxter at the close of the day's work, and many striking spirit delineations and some remarkably fine tests were enunciated.

The music of the occasion was furnished by the congregation, Mr. Homer Altemus and Mr. Baxter in solos, with Miss Julian as planist.

On Tuesday, evening, the 7th inst., at the weekly social of this Association, held in Wonn's Hall, a very enjoyable season was spent. It was of an informal nature. President Edson made an opening speech, and introduced Mr. H. D. Barrett, the recently-elected President of the National Organization of Spiritualists in Chicago, who set forth the benefits of organization, and the especial aid to accrue from the national order just incorporated. After this, the meeting was open to any, and several took occasion to speak in glowing terms of Mr. Baxter's Sunday work, and some showed the significance and marvelousness of tests they received. Mr. Edson finally called on Mr. Baxter, who was greeted with great applause. He made a capital half-hour speech, elaborating and adding to certain ideas of the evening, and offering valuable suggestions.

Several socials will be regularly held, and Mr. Baxter will be tendered, the coming week, a formal reception.

MICHIGAN.

Chesning .- A Grand Spiritualist Convention at Chesaning, Mich., Nov. 17th, 18th and 19th, 1893, of Saginaw Valley Spiritualist Societies. Object: The

Saginaw Valley Spiritualist Societies. Object: The formation of an Association to hold Quarterly Meetings and create a circuit for speakers.

Speakers: Hon. L. V. Moulton, Grand Rapids; Mrs. Anna L. Robinson, test medium and pastor Port Huron Society; Mrs. Martha E. Root, Bay City; Dr. Charles Andrus. Saginaw; Mrs. Dr. Sarah Allen, Flint; Mr. D. P. Dewy, Grand Blanc.

All meetings held at the Chesaning Opera House, and Interspersed with good music by a chorus of Chesaning's best singers. All Spiritualists invited to participate in the exercises and to consider this their meeting. The public are very cordially invited to all sessions.

Free entertainment furnished visitors to the Convention. All expecting to attend please notify, immediately,

wention. All expecting we account mediately, MRS. W. MILLER, Secretary Chesaning Society.

WILLIS MILLER, Chesaning, Chairman, MRS. DR. SARAH ALLEN, Flint, Seo., MRS. DR. SARAH ALLEN, Flint, MRS. DR. SARAH ALLEN, FRANK A

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