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THE MERRY HEART.

The merry heart that laughs at care Reflects a heavenly light, That makes the drearlest prospects fair, The gloomlest pathway bright.

The merry beart that laughs at care Needs neither rank nor pelf. Content its thornless crown to wear, And rich within itself.

The merry heart that laughs at care Is fit for any fate; Nor fortune foul, nor fortune fair,

Can change its equal state.

The merry heart that laughs at care Sees good in everything; Feels summer's breath in winter's air, In deserts finds a spring.

The merry heart that laughs at care Will best the maxim know, That he that doth contented fare Is happlest here below.

The merry heart that laughs at care Hath faith for guide and friend, And hand in hand will walk with her Serenely to the end.

-Charles W. Hubner, in Atlanta Constitution.

The Spiritual Kostrum.

THE GOOD OF SPIRITUALISM!

A Lecture Delivered before the Society of Eth ical Spiritualists, New York City, BY BELLE V. CUSHMAN.

[Reported for the Banner of Light.]

It often happens that the experience of one person is the experience of all, or of a class; and when we meet from many friends questions in regard to our religion, or, as some are pleased to term it, our want of religion. we know that all Spiritualists encounter the same; and the questions most commonly asked are as to the utility, or, as they say, the "good of Spiritualism." They ask: "Of what good to the world has it ever been-has it lessened the long list of crime and cruelties, of faithlessness and dishonor? Can you point us to any one isolated instance wherein it has benefited the-world, a nation or even an individual?" And we should welcome this sort of questioning, for it shows minds, like vines, reaching out for something to cling to; it shows that these right and proper questions satisfactorily answered, the questioner is already with us.

This is a practical age, and men and women demand utility and genuineness in all things, to the religion tendered from pulpit and rostrum, and it is one of the healthiest signs of the times that this is so. In that nation or family that eats unthinkingly and unknowingly, caring little for the cleanliness, the sustaining and nutritive quality of its food, you may look, and not in vain, for physical disease; and in that nation, family or individual that opens its mouth and shuts its eyes, and swallows whatever of so-called spiritual food the pastor is pleased to administer-asking no questions, not even for conscience sake-you may look and not in vain, for spiritual dyspepsia, lethargy, jaundice, and every other religious and irreligious disease. But as in this our country, at least, no one thinks to question the right of a man to test and examine the food that he provides for his family, so let no one dare question your right and my right to investigate and prove all things pure that we accept as spiritual food. That is our natural right, and, thank heaven, it is one of the recognized rights of an American citizen. This is a free country-so free that in it a man has not only the acknowledged right to worship God according to the dictates of his own conscience, but outside of himself there is no law and no man that shall compel him to worship God! Spiritual liberty! let us rejoice and be glad in it, and remember that for this reason, if for no other, with all its wrongs yet to be righted, with all its errors yet to be corrected, we have the best government that the sun shines on. And the day is coming when its flag, that floats now as free, as the wind that blows o'er the prairies, shall represent a government as pure as its own untrodden snows! That time is not yet, nor very near; it is only through toil and travail that we attain to such divine consum-

But to return to the path from which I have wandered: This investigating, questioning spirit of the age renders self-evident the duty devolving upon all Spiritualists to be ready at all times to give a reason for the faith that is in them. I quote that word faith intentionally; for although some assert that it has no place in the vocabulary of the Spiritualist, I do not agree with them-or perhaps to me the word has another meaning. By faith I do not mean or understand a blind superstition, an indolent resting on traditions and theories, but a sublime confidence in the future, founded on our knowledge of the now and the past. Paul of Damascus said: "We believe, and therefore speak." But since then this old earth has rolled for nearly twenty centuries, bringing us to where we gratefully stand on fact's firm foundation and say we know and therefore we

We know that our friends who have passed from earthly form and sight have entered into greater light and found a fairer shore, and we hear their footsteps falling and their loving voices calling as of yore. We are not resting on surmises and supposition, but upon positive knowledge; and this priceless possession renders us in honor bound to give the light that we have found to those who need it.

I need not point out to an intelligent audience like this the proper course that lies between that pursued by the man who intrudes upon private grief and unwilling listeners his ill-timed advice and unasked condolences, and that of the man who buttons his coat over his own comforted but still selfish heart, and seeth his neighbor hath need of the bread of life that he might bestow; the one is over zealous and most unwise-the other more unkind and less charitable than he who sends the hungry from his door unfed, or refuses shelter to the house less head. The proper way lies, as always, at equal removes from both extremes! There are occasions and opportunities that offer to all of us to help those in trouble; there are those who are weaker than any here; there are those who are poorer than any of us; there are those who are walking through deeper waters than are we; such as these have a claim on our strength, on our courage and our hopefulness-and I know of no better comfort for those who are in any trouble than that which can be given by those who have had similar

So, friends, when you are called to help those who are broken-hearted, weak and wounded, and ready to die, tell them of your own experience that you have come bravely through; tell them of the help and the healing, the comfort and courage that have come to you through the blessed truths of Spiritualism. So shall you sow seeds of hope in human hearts, to bear fruit to the honor and glory of humanity.

There is a woman who stands on this plat form from Sunday to Sunday—our regular pastor[*]—who does that work from January to December; no wonder that she is always happy, for thousands rise up and call her blessed. Through her helpful ministrations souls have been lifted from the slough of despond, and placed upon the rock of a sure and certain knowledge; the weak have been strengthened to resist temptation, the darkened and the doubter have been brought to the light, and these are cases where Spiritualism does good to the individual. And our pastor is but one of the honest, earnest, effective workers under the spiritualistic banner! And tell me, friends, with the hundreds and thousands who are thus helped, going out into the world, into homes and social circles and business centres, carrying the light with them, where shall it end but in the good of the nation? and this leaven worketh in other nations, and shall work until Spiritualism shall cover the earth as the waters cover the sea.

Friends, do not think for a moment that I claim for Spiritualism that it does all of the good that is done in the world, or that it has Il of the truth—far from it—but Ithe present day, and that the best utterances of Spiritualism; that the pews are largely filled by Spiritualists, some of whom are unaware of the fact that they are such, and more lacking the moral courage to avow it.

I claim that the first intelligent spirit message that was rapped out at Hydesville was an emancipation proclamation to all who were in spiritual bondage. We are working for the good as we understand it without fear of punishment or hope of reward; we are working for the right for the right's sake; we believe in the divinity of love, pure and unselfish; in the brotherhood of man-not the brotherhood of the working-man alone, hating and excluding the context, as well as all the extraneous conthe rich because they are rich, for I believe that the rich man is the poor man's brother and helper, and that the poor man is the rich man's brother and helper, and that when there is mutual recognition of this fact then the labor problem will be nearer its solution: We believe in purity of life—for men as well as for women; we believe in honesty, and hope for the time to come when the expressions "common honesty" and "common sense" will be appropriate, because truthful terms. In our arithmetic is written: "36 honest inches make 1 honest yard, 16 honest ounces make 1 honest pound"; and, friends, we believe, or we would not be Spiritualists, that the death of the body is the birth of the soul into a better stage of existence, and that from that stage to this, and from this to that, there is, and always has been, communication.

The old, old question that is probably now being asked by some of you confronts us still: "Why do you have so many deceivers?" Friends, they are not ours. We do not claim them, or want them; we do not manufacture or encourage them, they are certainly not Spiritualists, and when we have grown stronger and wiser I trust that these unpleasant excrescences on the spiritualistic body will drop off. Meanwhile let me ask you to turn to the New Testament, and there read that of the twelve disciples of Jesus one was a traitor; drawing your pencil from that point down through the ages until now, you will not be far from right if your deduction is that still onetwelfth of the professed disciples of the Nazarene are false. If you enter our city at night, and hear an intoxicated brawler in the streetdo you turn back and say "It is a city of drunken men, I will not tarry there"? Certainly not! Your common sense tells you that one such man will make more noise than a hundred respectable citizens! Do you upon finding a counterfeit coin in your pocket throw away its dozen of honest companions? Certainly not! You are not fanatical in this direction; and, friends, all that we ask of you is the same fair, honest judgment, and let that judgment be founded not upon prejudice and hearsay evidence, but upon your own knowledge.

[* Mrs. Nellie J. T. Brigham.]

Original Essays.

DEVILOLOGY.

BY WILLIAM FOSTER, JR.

There are five words, daimon, daimonion, diabolos, Satan, Beelzebub, which are the stock in trade of the Orthodox theologians-which also they ply zealously to bolster their dogmas as to sin, punishment and the finale of the human race. I said in a previous paper that Churchianity was only gilded Paganism; a critbear me out. But I cannot pursue this point further at present, reserving it for another paper, wherein I shall discuss "Hellology."

Before proceeding to my analysis and definitions of terms, as partially done heretofore. I wish to note that translators, to a great extent, have been swaved by their own preconceived notions on doctrinal points; they asserted dogma, then tortured and twisted the translations of the Revelation to prove the truth of the dogma, imposing it as an authority from God the Revelator. Dr. Campbell, an eminent Scotch Presbyterian divine, in his Preliminary Dissertations and Notes," unmercifully scores Theodore Beza, the Genevan critics and the fathers of the Geneva theology for their interference with King James's translators, who gave us the common version. and their studious efforts to color the translation and twist important texts into the service of their theology. He boldly asserts that these fathers of the Calvinistic Israel willfully and knowingly tortured many passages to favor their system. In Vol. II., page 228, in an extract from Beza, giving his reasons for certain translations, Dr. Campbell says: "Here we have a man who, in effect acknowledges that he would not have translated some things in the way he did, if it were not that he could strike a severer blow against some adverse sect, or ward off a blow which an adversary might aim against him. Of these great objects he never lost sight. I own that my ideas on this subject are so much the reverse of Beza's that I think a translator is bound to abstract from and as far as possible forget all sects and systems, together with all this polemic jargon which they have been the occasion of introducing. His aim ought to be, invariably, to give the untainted sentiment of the author, and to express himself in such a manner as one would do amongst whom such disputes had never been agitated.

So much for Dr Campbell, whose orthodoxy it is the greatest liberalizer of the thought of ness. Unfortunately he stood almost alone, for translators generally were under the banof the best orthodox clergy are the very spirit | ner of a sect, and therefore deemed it politic to give a tainted version. So when a common man reads the common version, he supposes he is reading the word of God, while it is nothing but the dictum of a dishonest theological bigot. In truth, this so called word of God has been forced through many strainers, so much so, that the Bible, as it stands, is a very unsafe

criterion to lean upon. To show how the translators have warped various texts to tally with creedal dogmas and hereditary opinions, needs only a discriminative examination. It is all important in considering the meaning of texts to keep in mind nections as to time, the current thought at the time of utterance in all its phases. In New Testament times there was this general idea. the interposition of deified human spirits, also the idea that disease was caused by an intromission of one of these spirits, especially in cases of lunacy and epilepsy. "Casting out devils," therefore, was casting out demons, these possessing human spirits. Among the early Christians this was clearly understood, and not a single author can be found to countenance the modern idea of an evil spirit, a fallen angel. In Luke viii. 2, we are told that on a certain occasion among the multitudes who came to him "were certain women, which had been healed of evil spirits and infirmaties, Mary called Magdalene, out of whom went seven devils, and Joanna, the wife of Chuga, Herod's steward, and Susanna and many others." Here were quite a notable number of women who had been afflicted with "evil spirits and infirmities," all healed, and so grateful were they that they ministered to Jesus of their property. Both Kneeland and Alex. Campbell in their translations agree with the common version in the rendition "evil spirits," but translate daimons, demons, while the '81 revision in a side note gives the same word, indicating that though the word "devils" is used in the body of the text still the appropriate term is demons; and this word devil is generally in a side note

marked demon. The term "evil spirits" can

in no sense be construed as meaning fallen

angels, because such construction would do

violence to the whole scope and tenor of the

record. As for Mary Magdalene, out of whom devil, never Beelzebub. The import of the latwent the seven devils, or demons, Celsus probter is entirely foreign to the term devil, and ably is better authority than the revisers has no affinity to this term, either in sound or and D. D.'s of the present time. He refers to her as "a distracted woman"; there was an unusual phrensy upon her, so much so that the I have now analyzed the foundation stones of Devilology, occupying as much space as I intensity was measured by the term seven think THE BANNER can spare. I have been at devils or demons, the word seven being an expletive signifying many or several. I need not some disadvantage, for I had no Greek Testament for reference, but probably have quoted cite the plural of diabolos, which is the generic passages sufficient for my purpose, to show the meaning, and which should be devils if the translations elsewhere are correct. If we turn utter fallacy of the claims that the demons, to II. Timothy iii. 8, in the enumeration of satans, diabolions and Beelzebubs of the New

what men shall become "in the last days," Testament have any reference to a personal

same plural—not devils. The same word is seduce its inhabitants. The Devilology of the again translated "false accusers" where the church is only a revamping of the myths of sowriter sets forth what is forbidden aged women. Other passages might be quoted of like tenor.

The word Satan is much more frequently translated generically an opposer, an adversary, than otherwise. Paul, II. Cor. xii. 7, among other things, of himself, says: "And trated in its name! The picture of the past is lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure." The phrase, "the messenger of Satan," is a mild translation, for in the origical examination of dogma and terms will inalitis "an angel satan." There is not the shadow of a reason to believe that "the thorn in the flesh" came from Satan, and was, therefore, his messenger. Plainly "the thorn in the flesh" and "an angel messenger" are one. At greater length follow the analysis of the two words daimon, or daimonion, by referring to individual passages in the New Testament, for the terms are translatable only by using the word demon in no sense equivalent to the popular idea of a fallen angel. And with the disappearance of fallen angels, there also fades out the ancient belief in possession, the outcome of ignorance and superstition.

There are two other words, diabolos and Satan, both of which are made to do duty by orthodox theologians as supports of their system. According to the Greek lexicon diabolos means a slanderer, calumniator, an informer, also Satan, which in turn is defined an adversary. It may be said that both these words are translated devils, but it is so done in contravention of the generic meaning of the words, where it is opportune to fortify the orthodox devil idea. It is different in other cases, as for instance I. Tim. iii., when the writer speaks of qualities which should adorn deacon's wives, he says, "Even so their wives must be grave, not slanderers, sober, faithful in all things." Not slanderers is a translation of the word, the same, the two phrases being in apposition. There is good reason to believe that this thorn" was a paralytic tendency which Pau again alludes to, Gal. iv. 13, as "infirmity of the flesh," which would have been better translated weakness, using the word "astheneia," by which the New Testament writers, as well as the Greek physicians, describe the palsy. This correction of the translation, and a knowle edge of the disease complained of, eliminates a personal Satan, and gives a common sense aspect to the whole matter. In Mat. xvi. 23. Jesus, rebuking Peter, said to him, "Get behind me, Satan," etc. The latter word is translated "adversary" by Kneeland and Alexander Camphell which is its obvious The idea of an orthodox devil is far fetched in this passage, used in that sense only because there was a desire to reinforce a theological dogma. Other passages where this word is found might be quoted, but sufficient has been said to set forth the true and generic meaning of the word.

Another word, Beelzebub, is supposed to designate the chief of devils, and is one of those words which Orthodoxy rolls as a sweet morsel over its tongue. Matt. xii. records a case of healing when the Pharisees were present, and the sharp controversy which rose thereupon. Read the common version, verses 23-28, and compare with Alex. Campbell's translation, as follows: "But the Pharisees hearing them said: This man expels demons only by Beelzebub, prince of the demons. But Jesus, knowing their surmises, said to them, by intestine dissensions any kingdom may be desolated; and no city or family where such dissensions are can subsist. Now if Satan expel Satan his kingdom is torn by intestine dissensions; how can it, then, subsist? Besides, if I expel demons by Beelzebub, by whom do your sons expel them? wherefore they shall be your judges." Devilology receives no endorsement from this incident. Jesus only meets the Pharisees on their own ground, showing that from their own premises the claim they set up is without foundation. In this case, as in others, he did not stop to muon as one nous a spinor or some in the did not stop to muon as one nous a spinor or some in the did not stop to muon as one nous a spinor or some in the did not stop to muon as one nous a spinor or some in the did not stop to muon as one nous a spinor or some in the did not stop to muon as one nous as on split hairs or enter into any philosophical disquisitions. "Out of their own mouths he condemned" his opponents. We may get a better understanding as to the meaning of this word Beelzebub by recurring to II. Kings, i. 2. King Ahaziah fell down through a lattice in his chamber, and was obliged to take his bed. Anxious to know the result he called messengers and said unto them, "Go inquire of Beelzebub, the god of Ekron, whether I shall recover of this disease." It seems that there was an oracle, presided over by Beelzebub, at Ekron, who therefore was a god of the Philistines, his temple there being his seat where he responded to querists. It is a well-known fact that in all cases these oracles of ancient times were presided over by a deified human spirit, and therefore Beelzebub was such in the estimation of the Ekronites. The name came down from ancient times, the Jews never attaching to it the meaning of a fallen angel or devil. Asmodeus was the Jewish name for

church is only a revamping of the myths of socalled "heathendom," much of which were only ideal and figurative, but which have been literalized and made a part of religion. Ah! what a terrible thing this creedal and dogmatic religion has been! What oceans of blood it has shed! What atrocities have been perpeawful; but let us not despair; free-thought is plowing wide and deep furrows; the rusty, time-worn error has lost its omnipotency; dogmas, soul-enchaining and hindrances to progress, are rotting away, and there flashes athwart the sky the promise of a better time, in letters of living light:

"'T is coming now, the glorious time, Foretold by seers, and sung in story, For which when thinking was a crime, Souls leapt to heaven from scaffolds gory! They passed, yet see the work they wrought, And the crowned thoughts of centuries blossom, While the live lightning of their thought And during deeds doth pulse earth's bosom." Providence, R. I., 16 Peace street.

THE KIND OF GOD ONCE PREACHED.

Jonathan Edwards, in his famous sermon on An Angry God," said what no pulpit would dare to utter to a congregation of intelligent people to-day. Why such atrocious sentiments are ignored now may not be so plain to everybody, but it obviously is because of the increasing influence and power of the secular press, which gives its attention to religious matters as well as worldly ones. The voice of humanity is to be heard in its columns, which was not the case when Edwards preached. Then the minister was esteemed the vicegerent of the Almighty, and was accepted as His authorized spokesman. The human conception of the God of the universe in those days was blasphemously belittling. Such a being for an all-father is infamously beneath, the reach of the vilest comprehension. A diseased liver is not a sufficient excuse for language like that employed by Edwards. He is said to have made his study in a long, dark, narrow entryway, much like a dark alley, that received its dim light from its farther end. Fit place for the generation of such sentiments as form the body of this abominable sermon, which, however, is only the plain, unvarnished language of lurid Calvinism. It is from the dungeon chains of such barbaric doctrines that Andover and Union Theological Seminaries are effectually breaking away. Listen to Edwards. He is describing the con-

dition of the lost, the damned. He tells his hearers, supposing them to be in hell: "If you cry to God to pity you, He will be so far from pitying you in your doleful case, or showing you the least regard or favor, that instead of that He will only tread you under foot. And though He will know that you can't bear the weight of Omnipotence treading upon you, yet he will not regard that, but He will crush you under His feet without mercy. He will crush out your blood and make it fly, and it shall be sprinkled on His garments so as to stain all His raiment. He will not only hate you, but He will have you in the utmost contempt; no place shall be thought fit for you but under His feet, to be trodden down as the mire of the streets.

'It is everlasting wrath. One moment of this wrath would be dreadful, but when you look forward you shall see a long forever-a boundless duration before you; you will know certainly that you must wear out long ages, millions of millions of ages, in wrestling with this almighty, merciless vengeance. And then when so many ages have been spent by you in this manner, you will know that all is but a point to what remains. So that your punishment will, indeed, be infinite. This is the dismal case of every soul in this congregation that has not been born again, however moral and strict, sober and religious they may otherwise

"The God that holds you over the pit of hell, much as one holds a spider or some loathsome fully provoked. His wrath toward you burns like fire. He looks upon you as worthy of nothing else but to be cast into the fire. He is of purer eyes than to bear to have you in His sight."

How does such wretched rubbish, named theology, sound in the ears of a modern audience? They would turn and look into one another's faces with indignant surprise at the utterance of such childishly dreadful sentiments. The very children themselves would rise out of their seats among their elders, and struggle to be let out from a place where such pictures of frightful horror were sketched for. the sole purpose of frightening them out of their live wits into dead obedience and cowering submission. This sort of demoniac dogmais just what formed the barricade from behind which the minister was wont to fulminate his self-asserted authority over the lives and conduct of his fellowmen. But thanks to the enlightening power of the secular press and the increase of fearless intelligence among the people-in which work Modern Spiritualism has been a great factor—the dark and heavy clouds are finally lifted and the light of eternal days revealed. PALIMPSEST.

A lady writing about hotels from the Argentine Republic to one of the large daily papers of this city states that "the charges are from \$2 to \$12 a day per capita, always in gold, never in Argentine paper of fluctuating value. The truth of the matter is that Argentine hotels have no regular rates, but every boniface levies upon the stranger within his gates for as much as the latter's appearance indicates that he among other things it is said they shall be devil, a fallen angel, a malignant denizen of the can be made to pay, and then springs upon him "false accusers," which is a translation of the fabled hell, let loose to ravage the earth and thousand extras until he is bled to the last drop."

For the Banner of Light. I KNOW. BY MARY WERR HAREIL

I can walt, for the clouds are breaking; Through a tiny rift comes a gleam of light; And I know I shall gain by patient waiting, Though now, sometimes, it is dark as night. I know each cloud has a silver lining; I know, though I may not see it there. By this inner sense the truth divining, By the hope that inspires each silent prayer.

I know though we moan and sob in sorrow, And naught seems left us but dark despair-I know that the sun will shine to morrow, And the rose will bloom just as sweet and fair; I know there are beauty and fragrance 'round us, And the lily will lift its white face up-

We will know these were golden chains that bound us When we drink all we need from life's bitter cup.

Banner Correspondence.

Arkansas.

HOT SPRINGS .- L. S. Allard writes: "I was born in Massachusetts, in 1822, was an early listener to the doctrines of Calvin as ex-

was born in Massachusetts, in 1822, was an early listener to the doctrines of Calvin as expounded from the pulpit of Rev. Dr. T. S—of N—B—, for many years President of Amherst University; but from my earliest memory I never believed in the brimstone theory. In my youth I went to the West. I served in both the Mexican and late civil wars as an officer. Part of the time during the former I enjoyed the companionship of the noble-hearted and whole souled. Col. Ed. Webster, who died at the Castle of Chapultepec.

My life has, until late years, been a busy one, yet I always took a deep interest in the politics of my country, having taken many lessons in patriotism under Capt. Henry and four other old Revolutionary veterans, whom I, as a member of a youthful company of Continentals, watched over and escorted around to the various great Harrison log-cabin massmeetings in 1840.

I was an attendant at the great national convention in the Wigwam at Chicago where the patriot Lincoln was nominated, and went to Washington as one of a hundred thousand prepared to see that he was inaugurated.

On leaving this convention I went to the town of Medina, in the south part of Michigan, to visit a half-brother. The day I arrived there I learned that a Mrs. Thompson, a noted medium, had arrived the same day, and would hold forth at a public hall that evening. I urged my brother to attend with me, and he did so. After the preliminary exercises, and the improvisation of two most beautiful and pathetic poems, she was taken possession of by an Indian. She had uttered but a few words under his control when she abruptly stopped, and said: 'There is another more powerful spirit present, one who has never before had the opportunity of speaking to his brothers since and said: 'There is another more powerful spirit present, one who has never before had the opportunity of speaking to his brothers since he left this sphere, and as they are present, he forces the Mohawk chieftain to give way.' She then stated that one of those brothers was direct from a mighty assemblage of the nation's patriots, gave a description of the place, what its objects were, etc. Then she made a most eloquent and patriotic speech under the influence of this spirit, counseling moderation, refluence of this spirit, counseling moderation, referring to the condition of the country, depicting the terrible approaching conflict, with its carnage, distress and desolation. This was followed by a description and brief history of the spirit-control during his physical existence—what he died of, when and where he died, his age, etc. She then stated that this spirit requested her to greet his brothers for him, and shake hands with them. She came down several steps from the rostrum, with eyes yet tightly closed, wended her way down an aisle, tightly closed, wended her way down an aisle, obstructed with chairs—as the hall was crowd ed—to the back part of the auditorium. My and the control's half-brother was sitting next to me, but nearer to her, yet she partly passed him, reached around, grasped my right hand, which was partly behind our half-brother, resting upon the back of the slip, with a light wrap over it, gave my hand a firm grip, then shook hands with our half-brother, and returned to the platform in the manner that she came.

My brother had been dead about fifteen My brother had been dead about fifteen years. His name was John P. Allard, and he lived at Allegan, Mich. There was no chance for collusion, and there was nothing to be gained by such to make it an object. I was a

total stranger, no others there had ever known or seen our deceased brother, and the medium was a stranger from a distance just arrived."

Missouri.

ST. LOUIS.-A correspondent forwards us a copy of the St. Louis Globe-Democrat of Nov. 13th-in which is contained a lengthy report of a lecture and tests given under the auspices of the St. Louis Spiritual Association Sunday evening, Nov. 12th, by Mrs. A. M. Glading, the well-known speaker and test medium, from which account we make the following ex-The audience was select and highly cul-

tured, the gentlemen present for the most part being eminent members of the professions and well known in the commercial world.

Mrs. Glading, who has created quite a furor in spiritualistic circles in St. Louis, is one of in spiritualistic circles in St. Louis, is one of the best platform speakers that have visited St. Louis in any interest. The first portion of last evening's exercises was an inspirational address by the lady, her control being the eighteenth century friendly Indian, 'Hoolah,' who took for a subject, 'The Attitude of Spir-itualists toward the Bible.' The lecturer took a much more conservative ground as to the Bible than is usual in this school, and while the accuracy of the history was severely critia much more conservative ground as to the Bible than is usual in this school, and while the accuracy of the history was severely criticised the moral teachings, she said, were the grandest ever penned. The Sermon on the Mount contained in its beatitudes the sum total of Christian spirit, good will, peace and harmony. The book cannot be accepted as the word of God direct, on account of its many contradictions and its strange omissions. Spiritualists gladly accept the teachings of the Bible, but not all of its statements. Granting that the Bible is greater than all other books, Spiritualists are seeking for still higher truths and light. They do not reject the Bible, but they want to go further.

There was a musical interlude, then Mrs. Glading began her tests. Various people upon entering the hall had lain on a table on the platform various small articles. Mrs. Glading ploked up a gold watch with a silk guard. She said the watch had been worn by a gentleman. There was a suggestion of female presence about the guard. This female and male presence had been very dear to each other. The wearer of the watch had passed out. He sent a message to the lady.

Mrs. Glading paused to explain the system

message to the lady.

Mrs. Glading paused to explain the system Mrs. Glading paused to explain the system of thought-waves by which she received communication. It was as if the surface of a calm lake was disturbed by ripples. On these ripples were pictures. This especial message was a loving, tender message, praising the recipient for her beautiful and steadfast faith, and giving hope of a happy reunion of spirits.

A lady still young, dressed in widow's garb, came forward and said: 'I understand the message: the watch was worn by my husband: I

came forward and said: 'I understand the message; the watch was worn by my husband; I worked the guard myself.'.

A jack-knife brought out a description of a man who, when a boy, was apt to go to school the longest way, a lad often in trouble, but with an honest, manly heart. At the age of fifteen his soul's ambition desired to go one way, necessity forced another path. He had done well, but never ceases to regret that his boyhood's dream was not permitted to be fulfilled. A well-known contractor got up and claimed the knife, and said: 'Madame, you hit me off right.'

a loud voice: 'That is correct; that young lady advanced thinker. The description of the gentleman and character was marvelously true, and was recognized by most of the people present, who know of his eminent attainments. He afterward assured a Globe-Democrat reporter that he had never in his life met Mrs. Glading, and that his presence in the hall was accidental."

Massachusetts.

LAKE PLEASANT.-M. W. Lyman writes: "Mr. Thomas Alexander of Northfield is building a new cottage in place of his tent on Mas-

sasoit street.
Mr. Seavey has put an addition on his cottage on Zanita street.

Mr. Bowman will build a new cottage on his lot on the bluff, and Mrs. Purple another near 'Jacob's Well' in the spring.

Miss Reed is finishing her fine new house

on Montague street.

Mr. N. S. Henry has been engaged to take charge of the grounds.

charge of the grounds.

Mr. Harvey Lyman and wife, formerly of
Springfield, Mass., who were among the ploneers in building up Lake Pleasant, and who
have, since leaving here, lived in Saratoga, have
gone to Onset to live, and are building a house
there.

There is a fine location for another hotel
porth of the present cottages on Massagait

north of the present cottages on Massasoit street. There is no question but that two regular hotels would pay well here, and the management would probably have no trouble in finding responsible parties who would erect

responsible parties who would elect and run a fine new house.

People who have been Spiritualists many years often remark that our speakers do not seem to give us the advanced thought that time and progression seem to demand. I do not and progression seem to demand. I do not see that our lectures vary much from those that were given us twenty years ago. Many would be glad to have the lists at the camp-meetings, as well as the home courses of lec-tures, interspersed with some of a scientific nature: Astronomy, geology, natural history, philosophy, literature, art, and many other subjects, treated in a way that we common people could understand, would be of much streat and leasting boxedit to us." profit, and lasting benefit to us."

SPRINGFIELD.-H. A. Budington writes: W. F. Peck has been settled as the resident speaker for the First Spiritualist Society for speaker for the First Spiritualist Society for the coming year. Each Sunday at 2 p. M. a spicy conference is held in the Spiritualists' Hall in Foot's Building, and in the evening Mr. Peck delivers a thoughtful and forceful address. His ministrations as speaker, leader of the conference, teacher of elocution and singing are very valuable. He has opened a Tuesday evening singing-school.

A dramatic club has been formed, with Mr. Peck as teacher. A fine dramatic entertainment is expected Tuesday evening, Nov. 28th, at the hall, as the first public exhibition of his training.

training.

Mr. Peck will speak in Northampton, Mass., the afternoons of the first three Sundays of December, and in Willimantic, Conn., the last two Sundays of that month.

The First Spiritualist Society here will have the property Sunday system in December to the state of the

The First Spiritualist Society here will have for speakers Sunday evenings in December the following: Dec. 3d, Mrs. H. G. Holcomb; 10th, Mrs. Sarah A. Byrnes: 17th and 24th, Mr. J. Frank Baxter; 31st, Mrs. Juliette Yeaw. In January the Society will have Dr. Geo. A. Fuller of Worcester the first two Sundays, on dates which Mr. Peck will be in Worcester.

The First Spiritualist Ledies? Aid Society.

dates which Mr. Peck will be in Worcester.
The First Spiritualist Ladies' Aid Society holds Thursday evening sociables at its parlors in Foot's Building. Both societies are in harmony, and mutually assist in carrying on all the religious, social and literary meetings.
The societies have lately been called upon to part with the earthly presence of Mrs. Mary S. Smith, President of the First Society. After a long and painful sickness, induced by cancer of the throat, she has passed to spirit life from her beautiful Pine-street home, lately erected by her, and adorned with much that her exquisite taste suggested; an earnest of that still quisite taste suggested; an earnest of that still more beautiful home she will build for herself and her bereaved companion in that 'bright beyond.' Mr. W. F. Peck and Mrs. Clara H. Banks officiated at the funeral services, all the exercises of which were in sympathy with the spiritual faith of the ascended one.

The following resolutions, framed by Mr. Peck, have been passed in tender memory of our sister and President:

our sister and President:

Whereas: It has fallen, in the natural course of events, that our sister and friend, the President of this society, Mrs. Mary S. Smith, has departed in visible form from our midst for her home in the spirit-world, leaving a void in our ranks which cannot be filled; be it Resolved: That as members of the first Spiritualist Society of Springfield, we wish to testify our deep sense of loss in her departure, and to our appreciation of her as a true friend, generous woman and brave and consistent Spiritualist. That while we mourn her absence in visible form, yet we are cheered by the thought that she is bonefited by the change, and that in spirit she will still be with us to aid the Cause she loved.

Resolved: That we tender to her faithful companion of many years our heartfelt sympathy for his great bereavement, and the assurance that the love which survives the grave shall bring sunlight into the night of his sorrow.

Resolved: That these resolutions be spread upon the minutes of this society, and copies be furnished the various spiritualistic papers for publication."

Another correspondent writes: "Dr. Oliver

Another correspondent writes: "Dr. Oliver Bliss of Greenwood street closed his earthly career Nov. 13th. Heart disease was the cause of his death, and he passed out very suddenly."

New York.

BROOKLYN .- W. J. Rand writes: "For the past two months we have been favored at Conservatory Hall with the services of that distinguished exponent of Spiritualism, J. W. Fletcher, and our hall has been well filed at every lecture. The range of his subjects is spiritualistic and reformatory, and a series of lectures has been begun upon 'What Relation does Theosophy Sustain to Spiritualism?' which bids fair to attract equally large and interested and lenges.

At the close of each lecture Mr. Fletcher exercises his remarkable mediumistic powers, and has thus far been attended only with success. Many a stranger has been forced to admit

cess. Many a stranger has been forced to admit the truthfulness of the statements made. He will continue every Sunday evening until Jan-uary, and will return again in March. Mr. W. J. Colville speaks Sunday mornings and afternoons of December; Mrs. Ada Foye, January and February. Mrs. O'Neill, a very intelligent speaker, will close her evening en-

gagement with the present month.

We have THE BANNER always on Sunday, and nobly does it serve the Cause it so ably

BROOKLYN .-- Mrs. E. writes: "In the east? ern district of this city we are doing a good work, as is manifested by a large and regular work, as is manifested by a large and regular attendance. The Progressive Spiritual Association holds meetings in a Methodist Church, It is pleasantly situated, accommodating three hundred persons, and is regularly well filled. With good speakers and mediums to teach and demonstrate the truths of Spiritualism, we look forward to the accomplishment of much good. We have had with us Miss Dora Hahn, a very fine medium from New York who ena very fine medium from New York, who ena very line medium from New York, who encouraged us with prophecies of what her guides saw in store for us. She gave excellent satisfaction, and we trust that she may continue in the field of spiritualistic labor, for which she is so well fitted."

NEW YORK CITY. - Theodore F. Price writes, under date of Nov. 14th: "Permit me to say a few words in relation to one of the most interesting séances it has ever been my lot, as an old-time Spiritualist, to witness, which was held last evening by Mrs. Mott-Knight, at her parlors, 227 East 14th street, New York. This lady has been well and most favorably known as a medium more specifically

me off right.'

A photograph of a young lady was taken up. The medium pretended to a great suffering about the throat. She would not say whether the young lady was dead or living. She was dealing only with its magnetism. It was a grand and noble character, and it sent a poetical message of faith, hope, etc., very beautiful but very indefinite.

Agentleman well known on 'Change as both a grain dealer and a mining operator, rather startled the audience by arising and saying in

upon the papers on the floor, and a circle was formed around them by the sitters, who hold each other's hands, and those of the medium. The lights were scarcely lowered when volces were heard speaking distinctly to those present in various parts of the circle. There was one volce, that of a child that announced she was 'Annio,' the medium's principal control for this class of phenomena, who assumed the office of chief speaker. Her remarks were generally of a lively character, calculated to keep the circle in a good humor: and she frequently announced the presence of spirit-friends who could not gain strength enough to speak for themselves, giving names, and repeating what they wished to announce. There were many spirits present able to use their own volces, who gave names to their friends, and were readily recognized by them. Cool magnetic waves passed around the circle at intervals; hands would pat us affectionately on the cheek, smooth back our hair, and lightly pull our garments; my wife, who passed over nearly two years ago, announced her presence, as did also a soldier, who was recognized by Mr. Macdonald, besides several other spirits.

While these manifestations were taking place there was a constant sound of writing on the papers on the floor, apparently three or four

there was a constant sound of writing on the papers, on the floor, apparently three or four there was a constant sound of writing on the papers, on the floor, apparently three or four writing simultaneously. After the lapse of something over half an hour, the lights were turned up, and various messages were found written on the papers in several styles of chrography, and recognized as strikingly characteristic of the writers when in earth life. Especially so was the writing in the message given by my wife, which was always somewhat peculiar, and the subject matter related to our affairs in a remarkably convincing manner.

Mr. Macdonald received a message from his soldier friend referring to an incident in the late war, where Mr. M., who remembered the incident well, and he were acquainted, and where the spirit communicating was shot.

The message received by Mr. Morton was to him, an investigator, a very striking and convincing test, and read as follows: Your brother received the check, No. 552, which you sent him. He is getting better, and will soon be with you. Samuel Morrell.'

Mr. Morton recognized the writer, and said he had sent the check, the number of which as given was correct, though he had mentioned it to no one. The voice of little 'Annie' had also announced during the sitting that he had said, just as he was starting from home, that he guessed he 'would go and talk with the ghosts for a little while,' to the truth of which Mr. M. bore testimony.

Test conditions were observed, and the man-

Mr. M. bore testimony. Test conditions were observed, and the manifestations must have been quite convincing to any skeptic."

Wisconsin.

MILWAUKEE.-A correspondent writes as follows: "On Sunday, Monday and Tuesday, Nov. 12th, 13th and 14th, W. J. Colville lectured to deeply-interested audiences, under the auspices of the Progressive Society of this city, which holds public meetings in Fratercity, which holds public meetings in Fracernity Hall, Grand Avenue, every Sunday at 2:30 and 7:30 P. M. The lecturer covered a wide territory in his eloquent inspirational discourses, answers to questions and impromptu poems, which created great astonishment among many visitors, unaccustomed as they were to such singular displays of impromptu

were to such singular displays of impromptu oratory.
On Monday evening, Nov. 13th, W. J. Colville's lecture on 'The Influence of the Mind upon the Body' was suggested by a local incident of very recent occurrence. A few days previous a lady physician had lectured to a large audience in a church on diseases of the stomach, which she most graphically portrayed, so graphically, indeed, that a young man in the audience experienced every sensation described in the address; the impression tion described in the address; the impression made upon his sensitive mentality was so great that he fell down in convulsions, and sustained that he fell down in convulsions, and sustained physical injuries while attempting to leave the church. As the whole scene was vividly described in the local newspapers, the public were glad to hear the psychological aspects of the question fearlessly discussed, and as contemporaneously with this incident, a considerable interest in hypnotic phenomena was aroused by the presence of an eminent Russian professor of hypnotism, who is paying a short visit to Milwaukee, the audience at W. J. Colville's lecture not only paid the strictest attention to the stated discourse, but plied the lecturer with numerous important questions lecturer with numerous important questions

lecturer with numerous important questions at its close.

Among those inquiries was the following, from a resident physician: 'Do you mean to discountenance all public explanations of pathological states?' and would you therefore confine yourself in your lectures to an extensive treatise on healthy states?' This inquiry received the following reply: 'We know too well the power of mental suggestion with sensitive persons to yeuture to dilate upon distinguished. sitive persons to venture to dilate upon disease in a mixed assembly, except to warn peo ple against its inroads by insisting upon the necessity of strict adherence to a health-producing mode of life. Mental suggestion as a science is yet in its earliest infancy, so far as the public is concerned, but the few who have the public is concerned, but the few who have deeply studied it know that there is an occult law, through the operation of which all conditions pictured by the mind establish means of communication with their affinities anywhere. To portray health and to explain rationally and lucidly how to obtain and how to keep it, should be the work of all public medical instructors. Doctors of medicine can do a great work in presching the grapel of health. great work in preaching the gospel of health; and though pathology may have place in special practice, the evil of suggesting disease instead of health to audiences can hardly be overestimated. Health is normal; there is a law of health which can be discovered and obeyed, and this law is spiritual though it has a physi-

and this law is spiritual though it has a physical correspondence.'
W. J. Colville speaks in Milwaukee for the last times Sunday, Monday and Tuesday, Nov. 26th, 27th and 28th."

Oregon.

PORTLAND.-A correspondent writes in regard to the spiritualistic movement in that city: "We have two very good societies, and I might say three, here. One has recently been started on the east side. All are well attended, great interest is manifested, and many are uniting with them."

H. A. French, Secretary, writes: "The friends of the Church of the Spirit eagerly awaited the reöpening of the meetings Oct. 1st, and after an absence of five months Mrs. Flora A. Brown, pastor, was greeted by a host of friends, besides many new seekers after truth. Her visit to the World's Fair and Psychical Congress furnished much that has been instructive and interesting to her audiences the past month. the past month.

The last Sunday in each month is to be devoted to special services, consisting of vocal and instrumental music, appropriate recitations, short addresses, tableaux, etc. The first of these was held Oct. 29th, Mrs. Brown closing the meeting with independent slate-writing, given under test conditions, which carried conviction to the skeptical committee as well as to all reasonable investigators."

Pennsylvania.

PITTSBURG.-J. H. Lohmeyer, Sec'y, says: The First Church of Spiritualists has just closed two very successful months in the good work of teaching the truth, through the instrumentality of two noble workers, T. Grimshaw and F. A. Wiggin; the former gentleman occupied our platform during the month of September, and the latter in October. I must say their work was well done; they did not speak to empty chairs, but to large and enthusiastic audiences!

The last Sunday morning of F. A. Wiggin's engagement was a little aside from the usual course of Sunday services: Our Society holds a charter, authorized by the State of Pennsylvania, and through the power therein given we can ordain ministers to teach the gospel of Spiritualism.

giving the power to him which is invested in ministers of other religious bodies.

The second part consisted in admitting twelve new members into the Society. Mr. Wiggin, as representative of the Society, cordially greeted each member, and urgently requested all to live such lives as would be becoming to Spiritualists who have the knowledge of always being in the presence of dear ones from the spirit-world.

The third and last part of the morning exercises was the naming of an infant child of one of the members of the Society. This closed the morning service of an eventful day to many.

Our Society can heartly recommend T. Grimshaw of Onset, Mass., and F. A. Wiggin, Salem, Mass., to all spiritual societies wishing to engage first class speakers.

Mass., to all spiritual societies wishing to engage first-class speakers.

For the month of November, Mr. J. Clegg Wright is with us, and a great feast of good things awaits all who attend. May the truth be carried to all who desire to investigate our beautiful Philosophy, and may our number be enlarged a hundred fold! This is our wish."

Canada.

HAMILTON .- A correspondent writes: "A prowded hall testified on Sunday, Nov. 12th, to the growing interest in this city on the subject of Spiritualism. Bro. G. W. Walrond, the local and resident medium, gave a trance invocation, an address on the spiritual interpretation of the so-called promised Messiah, replied to a number of written questions, and gave many tests, clairvoyantly, of spirits present among the audience—accompanying each test with tests, clairvoyantly, of spirits present among the audience—accompanying each test with Christian and surname, and messages from the spirits to their mortal friends. All were delighted, and some new names were added to the membership of the Society of Spiritualists. The Cause is spreading slowly but surely in Canada. The demand for books and papers is continuous; and every mail brings many letters of inquiry on the subject to Mr. Walrond, whose permanent address is '198 Locke street, Hamilton, Canada.' He is well known as an able and fearless defender of the Cause, and a talented medium for trance and clairvoyance."

Ohio.

TOLEDO.-M. S. Archbold, Treasurer of the Progressive Thought Society, writes as follows: "Our society met in its new hall Sunlows: "Our society met in its new hall Sunday evening, Nov. 12th. The meeting was conducted by Mr. C. Turnbull. An improvement in attendance was noted, and harmony was established by the addition of an organ kindly loaned to the society by Mrs. Curran of this city. The audience was much pleased with the speaker's efforts, and he was congratulated by many present. The closing part of his address was a strong appeal for harmony and coöperation in the dissemination of spiritual truths.

truths.

Mr. Turnbull will be glad to serve any society within easy access of Toledo, week-days only, and will answer funeral calls."

Washington.

ROY.-Christian Brownfield, in sending a question for consideration by our Message-Department, adds: "THE BANNER reaches me every week, neat and clean (in appearance), and affords me much pleasure—but I want something more tangible than I have so far got. In this out-of-the-way place I cannot get up a séance or society. Oh, for a closer walk with spirits! I am seventy-four years old, am deaf, crippled, and living alone only as I feel the sweet presence of the unseen. I send my blessings and good wishes to The Banner."

Tennessec.

NASHVILLE.-John Moseley Clarke writes: Dr. H. T. Stanley, Spiritualism's great demonstrator, is with us during the month of November. His platform tests dissipate doubt, banish agnosticism, lead sorrowing hearts to know they are with us still, as he repeats name after name of the loved ones gone before, reviving memories of past home joys. At his parlor scances spirit hands caress us, music evoked by unseen fingers fills the air, and messages of love from the dear ones out of the form are given to many. form are given to many.

Spiritualism among the Labrador Indians.

[Under the caption "The Montagnais," H B. Stevens (its assistant editor) gives in The Beacon, Denver, Col., an account of lis experiences among these Indians in Labrador-of which article the subjoined is a condensation.

-EDS. B. of L.] In 1886 I was on the coast of Labrador, having descended with a fishing party from Que-bee in a schooner, and we had made the ascent

bec in a schooner, and we had made the ascent of the Moisie River in canoes, camping wherever nightfall found us. The flies do not last all season, the month of June being really the only bad month, and we reveled in the glories of camp-life, communing daily with nature, who is ever in the Labrador wilds to be found in a mood of stillness and reticence.

Any one who is keenly alive to impressions from natural objects can find no better or more enjoyable experience than being paddled up one of these northern streams, where the frequent turns present, notwithstanding the monotony of continual forest, some new view; and where, as you smoothly glide on, a perpetand where, as you smoothly glide on, a perpet ual succession of fresh pictures is presented to the eye, with the play of the sunlight on the leaves and rocks and water. After about ten days' paddling we came to a

After about ten days' paddling we came to a sandy little promontory putting out into the river, on the upper side of which was a small stream, which bubbled recklessly and fiercely into the river on its way to the mighty gulf.

And here was a camp of Montagnais Indians. This tribe is fast disappearing, and but a few now remain, being scattered through Labrador and the laurentides, and living by trapping and fishing.

ping and fishing.

Their homes are made of cedar boughs, and

Their homes are made of cedar boughs, and they live on in those distant regions without any desire for another mode of life.

The Montagnais Indian camp had been occupled by them for several months, and there were nine of them altogether, three families, one of four, one of three and one of two. One of the squaws was unusually pretty. The squaws are better treated in this tribe than in any other, probably by reason of the fact that my other, probably by reason of the fact that they have been so long accustomed to dwell among these wilds in bands of five or six, and frequently only in single families at long dis-tances apart. A very strange peculiarity of all the members of this tribe is, that they all

have long, tapering fingers, and are Spiritualists. That is to say, they claim to possess the power of giving material manifestations. Our party soon made friends with them, and together we smoked the pipe of peace. They spoke a French patois which was fairly intel-

spoke a French patois which was fairly intelligible, and proved interesting in many ways. Their leader was named Thoks, and, somewhat at variance with the rule, was quite companionable and talkative.

After a couple of days had passed, I spoke to them of their belief in Spiritualism, and was, in reality, somewhat astounded at their claims of what they could do. And the elder Indian, who was called Thoks, promised to give us an exhibition of his powers the following evening. I must confess that I did not anticipate very much, thinking that it would consist principally of dancing in a ring, waving feathers and crooning monosyllables as Indians are wont to do.

do.
The evening came, and old Thoks and his squaw came over to our camp, the other Indians following, and ranging themselves with us in front of our camp. Thoks and his squaw were simply attired, she in the usual blanket, and he in a red flannel shirt, and trousers of French Canadian homespun. They seated themselves on the ground in front of us, and the other Montagnais Indians began to sing or hum a tune which seemed a repetition nearly all the way through, with a refrain at regular intervals. A tin pan had been placed on the ground in front of Thoks and his squaw, about three feet distant, beyond their reach, and they remained perfectly motionless. Suddenly intervals. A tin pan had been placed on the ground in front of Thoks and his squaw, about three feet distant, beyond their reach, and they remained perfectly motionless. Suddenly there came tap, tap, tap on the pan, at first in measured sequence, and then a wildly irregular tattoo was beaten on the pan, which did not move a hair's breadth.

It was inexplicable. It was not a conjurer's intervals. A tin pan had been placed on the ground their reach, and then a wildly irregular tattoo was beaten on the pan, which did not move a hair's breadth.

It was inexplicable. It was not a conjurer's

trick, nor was there any possible way in which a confederate could be used, as we were all equally distant from the pan.

It was a most mysterious test, and to me, in one sense, most satisfactory. And this because I could not reason out any plausible way in which the test was produced. There were no conditions which precluded full examination, and the whole test was given in full view. Our Indian guides were startled, and showed plainly their perturbation.

We examined the pan, and the ground about it at the conclusion of the test, but could not discover any trick.

Then we resumed our places as before, and

We examined the pan, and the ground about it at the conclusion of the test, but could not discover any trick.

Then we resumed our places as before, and the pan was replaced in its former position, bottom side up. Then the singing began again, this time being of a more lively air. In about three minutes Thoks told one of our Indians to go and lift up the pan. He was afraid, and would not go, so I raised it. As I did so a cloud of smoke rose into the air, and curled upwards. And there was no fire there,...

The other Montagnais Indians did not seem at all surprised, but kept on singing.

All this time Thoks and his squaw had sat perfectly motionless on the ground, their eyes remaining closed.

After this test had been given, we were all requested to form a circle and join hands, which we did. Thoks and his squaw seated themselves in the centre of the ring, facing each other, and the very pretty squaw stood between them. Then Thoks and his wife began a wild chant, and we circled about them, at first slowly, then increasing our speed till it became a mad gallop round and round. The other Montagnais Indians joined in the wild song, and the woods echoed and recohoed with the strange notes. It was a mad scene.

In the centre the pretty squaw remained passive, closely enveloped in her blanket. By some strange attraction my eyes were kept riveted upon her as we circled round and round, and I noticed convulsive motions of her body, which increased in violence as the chant grew wilder and wilder. Then there came a

riveted upon her as we circled round and round, and I noticed convulsive motions of her body, which increased in violence as the chant grew wilder and wilder. Then there came a peculiar appealing note, a wall of despairing anguish, apparently from Thoks and his squaw, such a note, such a cry as one sometimes hears given forth by the loon upon a lonely northern lake, and as I looked again the pretty squaw had vanished completely.

How had she disappeared?

The circle encompassing her she could not have broken through; for none of us had let go hands, and there was an open space for over two hundred feet all about us.

Panting, we stopped our mad dancing and waited an instant. Then Thoks and his squaw slowly and calmly raised themselves, and beckoned us to follow. We did so, and went over to their camp, a hundred yards distant, not a word being said. In one of the lodges, upon her knees, lay the pretty squaw, perfectly rigid and unconscious. I touched her cheek; it was cold and hard almost as marble; I tried to move her arm; it was perfectly immovable. She did not seem to be breathing even, and I could not detect any action of the pulse.

How had she come to the lodge from the circle

She did not seem to be breathing even, and I could not detect any action of the pulse.

How had she come to the lodge from the circle without our seeing her, and what had induced this state of catalepsy? I had no explanation. There was no cabinet, such as the average spiritual medlums use, no arrangement of mirrors, no fake-bottomed box or other paraphernalia such as stage conjurers use; it was the most marvelous violation of natural law—this disappearance and reäppearance of a living body. It was the most mysterious puzzling of the senses I had ever seen. And all done by a wild Montagnais. I had seen and talked with theosophists who claim all kind of mysterious powers, but who never give any proofs

with theosophists who claim all kind of mysterious powers, but who never give any proofs thereof to any outside their secret circle; and here was this old Indian Thoks producing the material from the immaterial, making a living body disappear and reappear, and defying all detection.

I talked with Thoks for an hour, plying him with questions, and the sum of his replies was that he did not know what the power was, where it came from or how it could be acquired. He and his squaw were unconscious during the manifestations. He saw nothing, knew nothing and heard nothing, was his final comment.

comment.

The good parish priest at Tadoussac, to whom I afterward told the above experiences, said he knew they were true, for he had seen similar displays of this peculiar power of the Montagnais Indians. It was the work of the day!!

And he piously crossed himself.

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.)

Buffalo, N. Y.—First Spiritualist Society meets Sundays in A. O. U. W. Hall, corner Court and Main streets, at Hanny Van Buskirk. President: L. O.

2% and 7% P. M. Henry Van Buskirk, President; L. C. Beesing, Socretary, 846 Prospect Avenue.

Battimore, Md. - The Religio-Philosophical Society meets every Sunday at 11 A. M. and 8 P. M. at Raines Hali, 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.

Rachel Walcott, permanent speaker. "Truth" our motto.

Ohleago, Ill.—The First Society of Spiritualists meets at Washington Hall, Washington Boulevard, corner Ogden Avenue, every Sunday at 10% A. M. and 7% P. M. Speaker, Mrs. Cora L. V. Richmond.

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

Cleveland, O.—The Spiritual Alliance holds regular Sunday evening meetings free at Army and Navy Hall, at 7% o'clock. Mrs. H. S. Lake, permanent speaker. Everybody invited. Thomas A. Black, Chairman.

Colorado Oity, Ool.—Meetings are held in Woodman Hall, Sundays, at 2 o'clock.

Hall, Sundays, at 2 o'clock.

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

Detroit, Mich.—Fratornity 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. Lyceum Sunday, at 2½ P. M., Dr. O. G. W. Adams, President.

Grand Rapids, Mich.—Spiritual Association holds public meetings every Sunday at 10½ A. M., and 7½ P. M., also Wednesdays at 8 P. M., in Lockerby Hall, 33 Fountain street. L. D. Sanborn, Secretary, 233 North Lafayette street.

Grand Hapids, Mich.—Progressive Spiritualists' So-

Grand Hapids, Mich.—Progressive Spiritualists' Society, Eiks' Hall, Ionia street. Meetings Sundays, 1014 A. M. and 75 P. M.; Thursdays, 3 P. M. and 3 P. M. Mrs. Effic F. Josselyn, President.

Josselyn, Prasident.

Lynn, Mass.—Spiritual Fraternity holds meetings at Providence Hall, 21 Market street, Sundays at 24 and 74 P.M. Mrs. E. I. Webster, President; Mrs. E. B. Merrill, 53 Lowell street, Slocy.

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

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

T.J. Troye, Conductor; Mrs. A. S. Hines, 203 Broadway, Sec. Milwaukee, Wis.—Public meetings every Sunday in Fraternity Hall, 218 Grand Ave., at 24 and 74 P. M. Secretary, H. O. Nick, 213 Lloyd street. Lecturer for November, W.-J. Colville.

Minneapolis, Minn.—Services are held every Sunday at 24 and 74 P. M. in the "K. of P." Hall, Masonic Temple, Homepin Avenue, corner of Sixth street. N. O. Westerfield, President.

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

Norwich, Conn.—First Spiritual Union holds services in Grand Army Hall every Sunday at 114 and 71/F. M. Ohil-dren's Progressive Lycoum meets every Sunday at 114 A.M. in the same hall. Mrs. F. H. Spalding, Conductor. Oakland, Cal.—Mission Spiritualists meet every Sunday at 2 and 7½ r. m. at Native Sons' Hall, 918 Washington street.

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

Providence, R.I.—The Spiritualist Association holds meetings every Sunday at Columbia Hall, Broad street, at 2% and 7% P.M. Progressive School at 1 P.M.

meetings every Suntuay ar Columbia Hall, Broad street, at 1% and 1% P. M. Progressive School at 1 P. M.

Portland, Me.—The Spiritual Association, Mystic Hall Monument Square; meetings at 2% and 7% P. M. Mediums and speakers wishing to visit Portland should communicate with H. O. Berry, 159 Oxford street.

Springfield, Mass.—The First Spiritualist Society—T. M. Holcomb, Secretary, (14 Howard street)—holds meetings in the Spiritualists' Hall, corner Main and State streets, Sundays at 2 and 7% P. M.

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

Springfield, III.—The Social Wheel of Progression, or First Society of Spiritists, will hold public worship every Sunday at 7% P. K. in G. A. R. Hail, on Sth street, between Monroo and Adams. Rev. Anna B. Lepper, speaker. D. N. Lepper, President; Miss H. A. Thayer, Secretary.

St. Louis, Mo.—Spiritual Association holds meetings every Sunday at 10 M A. M. and 7 M P. M. at Howard Hall, 3001 President. A welcome extended to all. M. S. Bockwith,

Bunner of Bight.

BOSTON, SATURDAY, NOVEMBER 25, 1898.

Lucy Stone.

It is reported that the last articulate words that Lucy Stone uttered were whispered in the ear of her daughter. She said: "MAKE THE WORLD BETTER." She was resolute and trusting to the last. " I have not the slightest apprehension," said she when she came to die. "I know the eternal order, and I believe in it." A friend expressing to her the wish that she might have lived to see the triumph of woman suffrage, she replied: "Oh! I shall know it. I think I shall know it on the other side." To another friend. suggesting the possibility of her coming back to communicate with those she had left, she answered: "I expect to be too busy to come back. Perhaps I shall know about the women voting where I am, and if not I shall be doing something better. I have not a fear, nor a dread, nor a doubt. I think I have done what I could here. I certainly have tried. With one hand I made my family comfortable, with the other"-but she never finished the sentence.

Mr. Savage delivered a most appropriate discourse on this noble woman from his pulpit on the last Sunday in October, saying in the beginning that, comparing Lucy Stone with any of the women mentioned in the Bible, not one of them all ever accomplished a hundredth part for the service of God and the help of humanity that was accomplished by her. He gave his hearers a brief framework of her life, and measured some of the more important changes that have taken place since she began her work up to the time when she laid it down. She was the only daughter of orthodox New England parents, who were industrious farmers. She was a member of the same church herself while still a little girl. One of the church deacons being on trial for the crime of entertaining Abolitionists at his house, when the vote of the church was taken on his case little Lucy raised her hand to be counted. The minister, looking over the heads of the people at her, directed the teller not to count her. Thereupon the question was raised that she was a church-member. "Yes," said the minister, "but not a voting member." That little speech of his is all the title he can show to the remembrance of posterity. ...

She was bent on procuring an education, and worked picking berries and nuts, and teaching school on half pay, until she was twenty-five years of age, saving money enough to take her to Oberlin College in Ohio. then the only one in the whole land at which a female or a negro could be admitted to study. There she boarded herself, her living costing not much above half a dollar a week for four years. In all that time she bad but one new dress, and that a cheap print, and could not once afford to take the journey home. She graduated at twenty-line, and was married seven years later. In the protest drawn up and subscribed by the twain after the marriage ceremony, they declared that " marriage should be an equal and permanent partnership, and so recognized by law."

From the time that Lucy Stone began her work until it was laid aside by her illness, shortly before her death, her history is a part of the history of the movements of this age. Forty years ago there was no possibility of a woman being treated with anything like decency or respect, if she attempted anywhere to speak in public. The Malden minister made this sort of an announcement to his congregation: "I am requested by Mr. Mowry to say that a hen will undertake to crow like a cock at the town hall this after-noon at five o'clock." Lucy Stone was to address an anti-slavery gathering. "Anybody"-he added with Orthodox sarcasm and wit-" who wants to hear that kind of music will of course attend." And that is this minister's title to all the immortality on earth he will ever enjoy. When she was once thinking of going to Springfield to lecture Deacon Samuel Bowles, the founder of the Springfield Republican, said in his paper: "You she hyena, don't you come here!" His paper is to-day an ardent advocate of woman suffrage, and has a department devoted entirely to the work of

Women can now travel, hold meetings, conventions. and discuss matters as they please anywhere in this country. At least eight-tenths of all the colleges and professional and technical schools in the country are open to women, and it will not be very long before they will be allowed to graduate and receive diplomas from Harvard University. Women are coming to be recognized as creatures capable of being educated, and as having a right to the same opportunity to be educated as men. They are taking honors to-day all over the world, in the universities of Cambridge and Oxford ranking among the very highest. Forty or fifty thousand college graduates are believed to be found among the women of America, and other thousands upon thousands are getting ready to enter.

And to day, too, most of the occupations of the world are open to women equally with men, though they are not yet treated fairly in the matter of pay, as they will be in time. Among the gains that have been made for woman, no husband can now obtain a writ of habeas corpus and bring back his wife to his house, when she has left him on account of his brutalities. In seven States of the Union, the married mother has equal legal ownership of the minor children with her husband. There has been great improvement in matters relating to property rights of women; when Lucy Stone began her work, a woman had no right to a single dollar that she earned. After marriage, everything she owned became her hushand's and under his control. Mr. Savage said he knew a woman well who has to pretend that it has cost more than it has to pay the servants' wages or some other matter of household expenses, and then keep back the pittance for car-fare, or for a little pocket-money on her own account.

It was the first convention of the woman's rights advocates in Worcester, in 1850, which Lucy Stone was largely instrumental in calling, planning and managing, that lasted three days, that inspired the woman who became the wife of John Stuart Mill to write a remarkable article on the "Enfranchisement of Women" for the Westminster Review, and Influenced Mr. Mill to soon after bring the matter into Parliament, the result being that the women of England to-day have larger rights than have the women of this country; and the work has spread until now it is felt not only in England, but in other countries. In Australia and New Zealand women are largely free; in New Zealand they have precisely the same rights as the men in every particular, even to voting and holding office.

The qualities in Lucy Stone that account in a large measure for the success of the great work she has so far accomplished were peculiar. She had unmistakably a divine call to a mission, as if consecrated by the presence of the spirit of God himself. No one taught her; no special conditions in her childhood ex-plain her interest in these matters and her consecration to them. Thousands of other girls were born and trained in substantially the same way that she was, and accomplished nothing; only she felt that here was duty laid upon her; and to it she gave her life. One great quality in her was the singular gentleness, sweetness, entire womanliness of the woman, She had one of the sweetest and most musical voices that ever spoke. When people came within the range of her personal power, she showed this power over them in the most marvelous way.

There was in her a sincere belief in what she called the Eternal Order. She had long since ceased to be Orthodox in her religious opinions; she was broad Unitarian in her faith. She did not talk a great deal about God, but she often spoke of her trust in the Eternal Order. She believed that this was on the side of the right, of truth, of progress. And, as a part of that, she believed in the essential reasonableside of the right, of truth, of progress. And, as a partments. Publication office: 2819 Onve street, St. part of that, she believed in the essential reasonable ness of men and women. She believed if she could only get through their prejudice, and get people to listen, that they were so constituted that they would see and 'thoughtful address by the Right Reverend the Forsale by Oct. The sacred Vedas, as written by Manou, and the Genesis of Moses, or the story of the Greation and appendix by annuensis. Compiled by James H. Young.

The sacred Vedas, as written by Manou, and the Genesis of Moses, or the story of the Greation and appendix by annuensis. Compiled by James H. Young.

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what was right, and, having seen it, want it to be done. One quality of her character, illustrated all through her life, was her patient persistence. She never thought of looking back or giving up. And her utter unselfishness was another of her conspicuous qualities of character. She had an extreme distaste for praise. She simply cared nothing for her own reputation; she wished no public demonstrations in her honor. She was always ready to sacrifice time and self, not only for the wide public good, but for any needy girl or friendless woman. Individual need was never forgotten by her while working for the collective good.

But her work was something more and larger than merely the question of women's voting. She never dreamed that the millennium would come when women had the ballot. She was fighting for a higher human sivilization, for equal liberty for man, woman and child, for an opportunity to be and do the highest and finest possible. And though she aimed specially at universal suffrage for women, she has achieved results in many directions that mean larger and finer human life for men as well as women.

The sweetness and beauty of her departure were remarkable. Her husband expressed to Mr. Savage his surprise to find at the last the strength of her faith in continued existence after death, he being himself a complete agnostic concerning this matter. But she met and welcomed death serenely and beautifully: 'I look forward to the other side," she said, "as the brighter side, and I expect to be busy for good things." And again: "I am glad to have lived, and to have lived at a time when I could work." Let us, concluded the speaker in his discourse, as a part of our admiration for her memory, drag out of present laws and present customs the injustices and the cruelties that remain, and with them, as with the cannon captured from the enemy, bulld her a monument.

A memorial sermon on Lucy Stone, a Heroine of the Struggle for Human Rights, presenting a faithful account of the woman and her work, by Rev. Louis Albert Banks, is issued in a most fitting dress from the press of Lee & Shepard. He (Mr. B.) says most impressively that in her heroic living she did many things that were greater tests than dying for her fideltty to the sacred cause of equal rights. All her young life was one constant martyrdom to principle. Her consecration to her work, to her sense of duty, was so complete that it mastered her, and she was its most obedient servant. She was simplicity itself, but as brave a warrior in heart as ever led forlorn hope into the mouth of death dealing battery. Bishop Gilbert Haven once said of her that he believed she was the one woman in the world who would die for woman suffrage. She refused to vote on the school question unless she could vote in her own name.

Lucy Stone's great work, says Dr. Banks, was to put the emphasis on the right of every individual, without regard to sex, to have the mastery of his or her destiny. This great key note of her life, individuality, needs striking over and over again. The world loses more in resources at that point than at any other. She caught what is the real essence of Christianity in her instant obedience to the command of duty. Would that we might all of us catch the inspiration of her deathless purpose in those last spoken words of hers: ' Make the world better." She lived to see the halfdozen employments open to women in her girlhood multiply into hundreds during her serene old age. She lived long enough to see the great tide of intelligence and opinion set toward the goal for which she labored. She lived to see more than a score of States grant school suffrage to women, two others grant them municipal suffrage, and one admitted as a sovereign State into the Union, with equal suffrage impregnably imbedded in its Constitution! She lived to see the day when even the most intelligent of her opponents admit that the speedy success of equal privilege and responsibility between the sexes is assured. ...

Eight years ago Gladstone said: "You cannot fight against the future." He who fights against it to sustain the decrepit and dying aristocracy of sex, is war-ring against the future. Woman will come to her own. She will come into the general conference and the synod, to the pulpit and the bar, to the jury-box and the bench, and to the ballot, which will be the golden key to justice in wages, in law, and in society.

Lucy Stone, says Dr. Banks, never forgot the les sons learned in the hard school of poverty and trial; and when fame and consideration and abundance came, she held them all as a steward for any of her brothers and sisters who had need. She had great hospitality for youth. She was never afraid of being She lived on a high level o thought and feeling. Lucy Stone lived constantly on the highlands, and breathed always the atmosphere of noble purpose. She grew old retaining her youth ful heart and sweetness of spirit. The currents against which she had contended all her life had not soured her. She was young in soul, and courageous to do her duty in all worlds.

November Magazines.

THE LADIES' HOME JOURNAL. - The "Jubilee number," as it is designated, is particularly attractive and interesting. It opens with Frank R. Stockton's narrative, "How I wrote 'The Lady or the Tiger?' and What Came of the Writing of It"; "The Society Woman of To-Day," by the Rev. Morgan Dix, D. D., is a severe criticism of the tendency of society "to overlook the sins of women whom it admires," and urges its leaders to consider their responsibility and to set an example of honorable and decent living making good use of the privileges they enjoy; "How Love Can Hide" is a charming story from the pen of Rose Hawthorne Lathrop; "Mr. Howells at Close Range," by H. H. Boyesen, is a fitting introduction to Mr. Howells's "Autobiographical Series," to begin in the December number of The Journal; "Captain Young's Thanksgiving" is a delightful poem by Will Carleton; the departments are of special interest and are fully sustained. The Curtis Publishing Co., Philadelphia.

THE CENTURY opens a new volume the present month. Its table of contents is rich with the names of some of the foremost writers of the age. A charming two-part story, "The Casting Vote," is begun by Charles Egbert Craddock; "Bismarck at Friedrichsruh" is an interesting description of the Great Chancellor and his individual life, by Mrs. Kinnicutt; the concluding number of the article by the British Admiral's Secretary, describing Napoleon's voyage to and final debarkation at St. Helena, is of the most absorbing interest. [The Christmas number will give the opening part of a new novel by Mark Twain.] The Century Co., Union Square, New York City, publishers. THE UNIVERSITY EXTENSION WORLD opens with

an editorial on "Mistaken Conceptions of University Extension"; Edward W. Bemis, Ph. D., contributes Reminiscences of the Earliest University Extension in the United States"; "Right Methods of Study" are discussed by Jesse D. Montgomery in his fourth paper on "Fundamental Principles of University Extension." Published by the University Press of Chicago McClure's Magazine has an opening paper in which Frank R. Stockton and Edith M. Thomas converse together for the public's enjoyment; 3' The Human Documents," with their concomitant notes blographical, are of special interest; other articles, as Once Aboard the Lugger" (a fine sea sketch), 'Four Hundred Degrees Below Zero' (a laboratory interview), "The Surgeon's Miracle," etc., are givenall but two of the numbers making up the program of the month being profusely illustrated. The present issue ends Vol. I. of this popular favorite. Published by S. S. McClure, 743-745 Broadway, New York.

THE ST. LOUIS MAGAZINE contains the usual amount of entertaining fiction, among which may be mentioned a Southern dialect sketch by Ellen Frizell Wycoff; interesting discussions of "Timely Topics"; useful hints and suggestions of interest to housewives, notes on floriculture, etc., all ably treated in 'the several de partments. Publication office: 2819 Olive street, St.

Lord Bishop of Chester, upon his scheme at one of the workingmen's meetings at the recent Birmingham Church Congress; "The Education Question," a reply to the Dean of St. Paul's, is a paper from the pen of the Hon. E. Lyuiph Stanley; H. Newman Lawrence contributes an article on "Electricity and Health." Published by the Coulon Press, 20 Vesey street, New York.

MISCELLANEOUS NOTES AND QUERIES opens with a discussion of "The Number of the Magi": "Masonranco-Mazzaroth-The Zodiac," is the principal article of this number; "The Star of Bethlehem" and the time of its appearance are treated at length. Conduoted and published by S. C. & L. M. Gould, Man. chester, N. H. For sale by Colby & Rich, 9 Bosworth street, Boston.

VICK'S MAGAZINE, with its clear and instructive articles, notes and comments on the successful culture of flowers and vegetables, is of marked value to those interested in gardening or the raising of outdoor or in-door plants for pleasure or profit. Vick Publishing Co., Rochester, N. Y.

OUR LITTLE ONES is brimful of delightful stories and charming verses, "A Mother Goose Party" and 'Jocko's Warning" being especially interesting. The Russell Publishing Co., 196 Summer street, Boston.

OCCULTISM. - The second number of this new monthly magazine has been received. cultism?" "What is Truth?" and "Seeking Occult Power" are the leading articles. Published by Jos. M. Wade, Dorchester, Mass.

> Written for the Banner of Light. SPLINTS.

Human hearts need human sympathy. This is the highest service to God yet rendered.

The will-power to circumstance may be likened to physical muscle, molding the heated iron to its desired shape.

The earthly redeemers and saviors needed are those who will open up healthful, innocent pleasures, that not only divert, but prove abundant sources of spiritual development as well.

As atoms of matter compose the physical universe, so do thoughts and ideas form the spiritual atmosphere. We have it in our power to assist in purifying both.

It is not the amount, but the nature of our thinking, that impairs our mental vigor and brightness.

As the "Snow-man" is fashioned by that with which it comes in contact, so is the spiritual man but the reflex of the mental and moral elements through which he has passed.

He that doth possess a means of spiritual enjoyment and activity, leading upward, is far more fortunate than the inheritor of fleeting

An inspiring, encouraging word is better than an offering dropped in the "contribution box." ELLA LUCY MERRIAM.

In Memoriam. To the Editors of the Banner of Light:

It is with sorrow and sadness that I inform the readers of THE BANNER that my oldest son, C. W. WARE, passed from this to the higher life Wednesday, Nov. 8th, aged forty-five years and six months.

He had been a confirmed Spiritualist for twenty-five years. He was employed, at the time of his death, by J. A. Waterman & Sons, Roxbury, where he passed out. He was a man of good habits, led an exemplary life, and was loved by all who knew him. His shop mates presented a fine wreath of white roses, also Mr. Waterman presented one of the most lovely pillows, iyy, ferns and roses, with motto "Faithful." We mourn not as those who have no hope.

The remains of the deceased were taken to Bucks port and interred at Oak Hill Cemetery, by the side of his daughter, who passed over two years ago.

DR. C. F. WARE. J. A. Waterman & Sons, Roxbury, where he passed

Bucksport, Me., Nov. 16th, 1893.

Passed to Spirit-Life, From Guilford Centre, Vt., Nov. 7th, of malarial typhold

fever, Erie Daie Worden, aged 21 years 10 months and 16

He was a young man of marked talent and ability, and his many good qualities endeared him to a large circle of friends and acquaintances. Always kindly, generous and considerate, strictly temperate in his habits, he won the esteem of old and young alike. Connected with the Order P. of H., its members testified to their esteem by attending his funeral in a body and the contribution of beautiful floral offerings.

offerings.

A firm believer in Spiritualism, his was a strong, bright, living faith that never faltered, and he went "through the valley" confident that death was but the gate of life, love and rest. He leaves a father, mother and only brother to mourn his loss.

From Dorchester, Mass., Nov. 9th, Mrs. Mary Ware, wife f Ralph Ware, aged 69 years and 10 months. She was a devoted wife and mother, a loving friend to all unanity, and one whom we might truly call a good and

noble woman.

For many years she opened her house to the public and gave free spiritual circles, being an excellent medium herself.

The funeral services Sunday, Nov. 12th, were admirably conducted by Mrs. R. S. Lillie, she being the favorite speaker of the deceased.

CLARA M. KIRBY.

[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. Ten words on a ser-age make a line. No poetry admitte, under the above heading.

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HEAD OF FOUR CHURCHES.

Is It Any Wonder Ministers Break Down?

Bishop Phillips Brooks Died as the Result of-Overwork.

Rev. Henry Langford, the Eminent Preacher, Just Saved from Same Fate.

The great Bishop, Phillips Brooks, was stricken down in the prime of his manhood and usefulness as the direct result of physical and nervous exhaustion

brought on by overwork. Now comes the news that Rev. Henry Langford, the eminent Baptist divine, of Weston, West Va., has just escaped utter nervous and physical prostration. He is pastor of four churches. Is it any wonder

that he broke down in health? The reverend gentleman gives a very interesting account of himself and his troubles:

"For ten years," he said, "I have been nervous and growing worse all these years. During the last four or five years I became so nervous I could scarcely sign my name so it could be read. I was so nervous that I could not read my own sermon notes after they had been laid aside a while.

"I was unable to hold my head steady in the pulpit nor could I hold or handle my books and papers without embarrassment, owing to the trembling and weak. ness of my hands and arms. I was so nervous that I could scarcely feed myself. In fact my nervous system was wrecked.

"I tried many remedies recommended by physiclans, but found no permanent relief.



MEY, HUNRY LANGFORD.

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"I took two bottles of this medicine and found so much relief that I bought two more bottles, and now I am wonderfully improved in health and strength. Dr. Greene's Nervura blood and nerve remedy did it. I can heartly and truthfully recommend it to the sick.

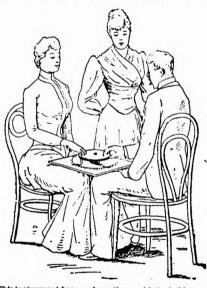
medicine. " I say this for the good of other sufferers from neryous and prostrating diseases who can be cured by this remedy. For myself I am thankful to God that I found Dr. Greene's Nervura blood and nerve remedy

Too much cannot be said in praise of this splendid

and for what it has done for me." You who suffer with nervous and physical weakness and prostration from overwork or other cause have only to follow the example and recommendation of Rev. Mr. Langford in order to insure a return of health and strength. This truly remarkable and harmless vegetable remedy is the discovery of the successful specialist in curing nervous and chronic diseases. Dr. Greene, of 34 Temple Place, Boston. Mass. The Doctor can be consulted in all cases free of charge, personally or by letter.

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their mediumistic gift have, after a few sittings, been able to receive astonishing communications from their departed friends.

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Europe and our own land, and close with inspired voices
from the spirit-land. Whatever seemed best to illustrate
and express the vision of the spirit catching glimpses of the
future, and the wealth of the spiritual life within, has been
used. Here are the intuitive statements of immortality in
words full of sweetness and glory—full, too, of a divine phi-

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AGENTS.

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

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

The Newspapers sent to this office containing matter for inspection, should be marked by a line drawn around the article or articles.

Banner of Pight.

BOSTON, BATURDAY, NOVEMBER 25, 1893. 68UED BYERY THURSDAY MORNING FOR THE WEEK ENDING AT DATE.

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The BANNER OF LIGHT will (as announced in its prospectus) be furnished to NEW TRIAL subscribers at 50 cents for 3 months.

This offer is made to introduce the paper to those among the public who have not yet formed practical acquaintance with its valuable and sterling contents.

Thanking its regular subscribers anew for their continued kindness, THE BANNER'S publishers desire that this-the veteran journal of the spiritual movement-shall receive its share of support from the new comers into our household of knowledge. With this hope the above offer is made.

Special Notice to Patrons.

THURSDAY, Nov. 30TH, having been set apart by the constituted authorities as a season of Thanksgiving, the Banner of Light Establishment will remain closed throughout that date.

ADVERTISERS desiring to renew their cards in THE BANNER for Dec. 2d are requested to have their notice of such continuance at this office on Friday, Nov. 24th, instead of Saturday, Nov. 25th.

As we go to press one day in advance for that issue, Correspondents must see that their notices, etc., reach us on Monday morning, Nov. 27th, to insure insertion.

Our Public Schools.

In his recent address on "Our Common Schools: the Importance of Enlisting in their Support Citizens of Every Religious Faith and of All Political Parties," Hon. Theodore Roosevelt, member of the United States civil service commission, spoke to the people of Boston who heard him for equal rights for all citizens, and deservedly received their hearty applause. He simply advocated whole-hearted Americanism, dwelling especially upon the American side of the public school question. What he openly and unreservedly advocated was "a free system of non-sectarian education by the State-a system which quarantees an education to every boy and girl, without any more regard being paid to creed than to birthplace." He declared with perfect truth that "in making up the estimate of any State's real greatness, the efficiency of its public-school system and the extent to which it is successful in reaching all the children in the State count. for a hundred-fold more than railroads and manufactories, than shipping or farms, than anything which is symbolic of mere material prosperity."

If our people only possess character and commonsense, there is no fear whatsoever that they will lack those material things which they can earn by the labor of their hands. Because. said Mr. Roosevelt, we are unqualifiedly and without reservation against any system of denominational schools maintained by the adherents of any creed with the help of State aid, therefore we as strenuously insist that the public schools shall be free from sectarian influences, and, above all, free from any attitude of hostility to the adherents of any particular creed. Exactly as we welcome to them alike the children of Jew and Gentile, of Catholic and Protestant, so we insist that in their management no one creed shall have any special jurisdiction, but the professors of all creeds be treated alike, in order that every American citizen shall feel that he has as much voice as any other man, regardless of faith, in the management of the schools to which his children to the condition of a slave; and yet, if we had

To the man, said he, who comes here from abroad in good faith, anxious to make his home

share the privileges of American hospitality, we stretch out promptly the hand of fellowship. We have a right to demand that he shall. in dealing with American affairs, leave his old world prejudices and antipathies behind, and act simply as an American; but if he does this. it is an infamy to discriminate in any way against him because of creed or birthplace, and not to treat him simply on his own merits as compared with other American citizens. And what applies to our whole political life in this respect applies with peculiar force to the public schools. We should set our faces like a rock against any attempt to allow State aid to be given to any sectarian system of education; and on the other hand, we should set our faces like a rock against any attempt to exclude any set of men from their full and proper share in the government of the public schools because of their religion. Any attempt to put in control of the public schools men hostile to them, merits vigorous and frank condemnation, just as any attempt does to coerce children from being sent to them; but we should be just in our condemnation, and condemn only individuals and not classes, unless the classes really deserve it!

A Just Estimate of a Great Modern Philosopher.

Now that the distinguished philosopher, Herbert Spencer, is growing old and increasingly infirm, he is made the subject of appreciative discourse on all sides by the press and otherwise, and his work in liberating the minds of men from the thralldom of inherited opinions s measured by a scale far more appropriate to the dimensions of his genius and balanced power than could have been the case not many years ago. In a full and strikingly just commentary on his place as an original and broad thinker, The London Standard pronounces his signal distinction to have been his carrying his ideas concerning evolution into the intellectual, social and moral sphere, and, by the fascinating process of analogy, affording corroboration to the theories he began by applying only to inorganic matter.

The Standard regards it as immensely to his honor that his long and active life has been dedicated with absolute single-mindedness to the pursuit of truth, and that he has never concerned himself in the least either about money or reputation. It likewise thinks it is pleasing to think that he has lived to see as ample recognition of his genius and his labors as any true and disinterested scholar cares for at the hands of the general public. Unlike some of his scientific contemporaries he has never invited polemics, though he has now and again been tempted to break a lance in defense of his own physical, psychological or social theories. He has not sought to draw the fire of theological adversaries, as Prof. Huxley has done. Yet the most superficial reader of thirty or forty years ago could scarcely fail to perceive that Mr. Spencer was not what was then called Orthodox in his ideas. His very division, or separation, of the knowable from the unknowable, which now seems to every one not only so reasonable but so obvious, filled the less philosophical members of the Christian world with an alarm that was not lessened even by the circumstances that, much about the same time when he first used these now familiar words, Mr. Mansell, in his Bampton lectures, seemed to be leading the Orthodox in the same direction.

Had Mr. Spencer been more aggressive thinks The Standard, there can be no doubt that his writings would have excited as furious a storm of invective as those of Charles Darwin. Even as it was, his teachings were looked at askance, and he himself was placed in the catalogue of authors whose productions are labeled dangerous. But the average English man of the present time would not only not be shocked by the "First Principles" of Mr. Spencer, or by the conclusions erected on them, but is himself, though probably without knowing it, saturated with them, and parades them in a clumsy and rudimentary manner whenever he touches on serious subjects.

It is felt, and felt rightly, The Standard concludes, that his views, like those of Darwin, are logically compatible with all religious beliefs which the majority of mackind still hold sacred; since neither of them has ever done more in reality than try to give a rational, coherent and credible account of how matter, force and life have come about, leaving entirely untouched the question who it is that created and evolved them. Both of them have attempted to bring order into the things of the intellect where chaos formerly existed, and to establish, as far as possible, a tenable theory of the evolution of the world. without seeking to determine its origin. In our opinion, there could not be made a fairer estimate of the character and scope of the philosophy of evolution as expounded by Herbert

The Crown of Civilization.

It is not a very long time ago, says a most thoughtful article in The Two Worlds, since the woman question was considered to be a matter hardly worthy of serious attention on the part of any one. To-day, the advocates of the equality of the sexes are to be found in any and every direction. Men of all shades of religious and political conviction are seen to be playing, as it were, with the fringery of this truly grave and momentous subject, and the evidence appears to accumulate that a practical solution of this problem of the time is, indeed, approaching.

After long centuries of neglect and contumely, it is beginning to dawn upon man's intellect, that in the voice of his companion it is just possible there may be something more than an echo or dim reflection of his own; that, in short, woman has a mission, and one that cannot be neglected but at the expense of much that is noblest and best in the human race. It is singular, observes the writer, that, considering the persistency with which Nature has taught the eternal and complementary character of sex, so many centuries should have passed away and but a faint glimmer of this important truth have ever dawned upon the mind of man. Even religion, that one great source of inspiration, has been blind, and, in conjunction with every other institution, has done its uttermost to degrade woman read the lesson of Nature aright, we might have heard in her every voice the declaration of this truth, for the great principle of binary combination underlies every exhibition of nat-

powers, hold the planets in their orbits, and cause the varied play of feeling which constitutes the sum of human life.

Man is coldly intellectual and aggressive; woman, affectionate and persistent; and in so far as man's influence is allowed to become the dominating one will the institutions of a country partake of his peculiar characteristics, and much that is beneficent emanating from the opposite sex be suppressed. Hence we find from the earliest dawn of civilization down to the present day a continuous tendency to elevate might at the expense of right. Love has been regarded in the light of an accidental accretion rather than as one of Nature's greatest working forces. It has held a place. it is true; but only on sufferance, and has been estimated as an amiable weakness, a something to be lived down instead of assiduously cultivated.

The rapidly increasing respect for woman means a tender regard for all the children of men, sympathy for and protection of weakness. And never until man vacates his usurped powers, and is satisfied and glad to share his throne with his eternal consort, will the din of battle and confusion of strife cease from out the land. When he makes a restitution will begin that full-orbed life for which humanity is destined on earth.

What the Religious Parliament Signifies.

Rev. Mr. Savage speculates on what is to be the next step. He considers that we are now only in the first flush of the morning, that the world is "civilized only in spots," and naturally that religion is the last thing in the world people are willing to change. They fear lest it be profanity to touch it. Civilization tends to unity rather than to uniformity. As the world grows, blindness and enmity fade away, and men come toward the central truth. That the world of men is a common brotherhood is a modern idea. Patriotism no longer forces us to hate all who are not of our own nationality.

The thought of Mr. Savage is that we are continually reducing the number of so-called elements, till it may be there shall be found but one. It is no surprise that this unifying tendency should be felt in religion, and hence it is possible that we may find unity in religion. There can be but one religion; it desires to bring man to God, because if he could be rightly related to him all else would follow well. Every one has been trying to find God, in the new parliament of religions; it is unity of purpose with diversity of method.

This religious parliament, in the opinion of Mr. Savage, has brought this great fact to the conscience of the world freshly again, and has forced men to admit that Buddhism, Zoroastrianism, and all the religions of the world. have produced great spiritual types of men and women. Whatever they think about the world, people must admit that here they have produced great and good souls. Pointing to the change of feeling manifested in the American Board, he pronounced it a triumph of the sense of brotherhood and unity.

He sees in this movement evidence of the fact that men are learning to place their emphasis on this world; that industrial and social problems, and personal human suffering, hold their minds to day. No matter what emphasis is put upon the soul, a man who is little above the brute to-day has not yet learned that he has a soul. Science, philosophy, criticism are to become more and more, and Christian emphasis is going to be laid on this world.

So say we likewise. But nothing will so much tend to concentrate and content people with the life they lead here as a knowledge that it is at all times closely united with the life invisible, the life beyond yet near. By such knowledge it is enlarged and deepened with a new meaning. Spiritualism is the true evangel!

The Reformer's Task.

Preaching à propos to the recent anarchistic excitements in New York, and elsewhere, the occupant of the pulpit of the New South Church of Boston reasons (in a late discourse) from the premise that, while present law and custom may not be the most perfect, they are the best for the time being, and demand obedience. He agreed, however, that the established order does not represent the highest order of which mankind is capable. But if the preacher meant to imply that we are at any time to relax our efforts to evolve a higher state of society from the existing state, because the existing state furnishes, for the time, desirable results, he counsels "obedience" where he ought to in spire hope, and would advocate perpetual qui etism rather than create disturbance.

If anything in the progress of human affairs is true, it is true that the world makes its advancement by constant questioning, search. comparison, dissatisfaction, and illy-disguised hostility to what is, and indulging its aspiration, its desire, and its determination to obtain what is better.

In a free government like our own, there is always a way open for the operation of this desire and determination for an improved order and a better state; it is primarily through the creation or alteration of public opinion. To work in that abundant quarry is wholly legitimate; no law can reach to arrest the sincere labors of those who devote themselves in that direction. First it is sentiment, then opinion, then fixed purpose, and finally, formulary, Out of what at first seemed nebulous moral sense is evolved an ultimate measure that draws to itself at last the public support.

Mrs. Emma Hardinge-Britten,

One of the most talented of our platform speakers, who has been in the field for many years, has in contemplation the publication of work which will embody spiritualistic statistics of the greatest value-biographies and autobiographies of most prominent workers for the Cause, with many engravings, etc., etc. The work is ready in the MS., and will be brought out if sufficient financial encouragement is awarded her from those the most deeply interested in Spiritualism.

THE BANNER has already published this lady's earnest appeal for funds wherewith to carry out her laudable scheme; and amid the many claims now being made upon the friends to sustain in various ways spiritualistic enterprises, there is none which surpasses hers in importance, as a grand record of what has thus far been achieved by the world of spirits through its instruments since the advent of the Modern Dispensation. We trust, therefore, that the work will find its way to publication, and, afterward, to the full appreciation it deserves.

Dr. E. D. Babbitt's College of Fine Forces is with us, and to assume the burdens as well as | ural force. Attraction and repulsion, coequal | located at 5 Pulaski street, East Orange, N. J.

Another Voice from the Secular Press. The New York Herald of Oct. 22d closes a

long and able editorial upon "A Sign of the Religious Times" thus: "It is safer to be in the hands of God than in those of a cramped and cruel theology." It had been discussing the action of the American Board, representing the missionary work of the Trinitarian Congregational churches, in appointing the Rev. Mr. Noyes as missionary to Japan, in spite of his belief in a "probation after death," or as our Spiritual Philosophy defines it, the eternal evolution of character under the wise and beneficent laws of a loving creator.

THE BANNER has already referred to this progressive step of our Christian friends as indicating a breaking away from old theological dogmas, but The Herald-a purely secular and business paper-carries its common sense arguments into the very heart of the old theological absurdities, and in the following excerpts makes its position impregnable among all fairminded thinkers and reasoners:

"It is a very curious, not to say insulting and monstrous, conception of Delty, that he will eternally condemn a man for not doing what he never gave him the opportunity to do. There is no reason to suppose that common sense ceases when you get into the realms of divine Providence. It would be base and unpardonable sycophancy to speak of God in one breath as Our Father, and in the next to assert that his dealings with the human race are such as would not be tolerated in an earthly parent. Infinite power can never make a wrong right. Infinite wisdom can never be guilty of a manifest injustice. Infinite goodness is an odd phrase follow the Parliament of Religions-what is to if the being who possesses it can send a man to an eternal jall for not being born in a clime where his gospel was preached.

Theology is an excellent study, but when a theologian pictures a delty who lacks the high qualities which adorn every home in the civilized world, it is safe to conclude that either the Scriptures have been misinterpreted, or that they are not a revelation of the divine will. We prefer that horn of the dilemma which refuses to accept the interpretation, and would rather abolish theology than libel the Creator of the universe. All relations with God must practically cease if it is possible for him to hurl a soul into perdition for a crime which he knows was never committed.

The time is not far distant when other denomina tions will follow Congregational lead, and admit that man's prejudice and ignorance are not a standard for the measurement of God's justice, and that he who notes a sparrow's fall, and puts his everlasting arms beneath us in our woe, will be merciful to a soul that is true to the inner light, whether that light is reflected from a twinkling star of paganism, or from the resplendent sun of righteousness which floods the Chris-

The Herald forcibly says that this action of the American Board, and the large convention of the representatives of the churches which not only inspired but enforced it, "indicates a change in public opinion which our fathers would have hardly approved of, but which is in the line of genuine progress."

Spiritual truth, fortified by phenomenal facts, is having a unique progress. Now that it has invaded the editorial rooms of the secular press, and its work is discussed by the ablest of writers, forced thereto by a growing popular conviction, how soon will it become fashionable to be a free-hearted, free-minded, devout and pronounced Spiritualist?

Dr. W. H. Terry,

The foremost apostle of Spiritualism in the Australasian field—and publisher of that steadfast beacon which, set up in Melbourne gives "Light," as well as serves as its Harbingerhas been in Boston for a brief visit, and has improved the opportunity to make the acquaintance of the friends here, both at the public meetings and in genial, social converse. Dr. Terry is a man whom to know is a pleas-

ant present experience, and a bright memory for the future. He left this city on the evening of Tuesday, Nov. 21st, en route for New York, thence after a short stay to Washington, from which point he will proceed at once to Dr. J. M. Peebles's Sanitarium, in San Antonio, Tex., where he will remain for a while before seeking again his home in the far antipodes.

We bespeak for Bro. Terry a hearty recognition by the friends, in whatsoever American cities he may tarry, and a pleasant sojourn with the "Spiritual Pilgrim."

THE BANNER will publish next week 'A Text, Sermon and Review," from our talented correspondent "Delta"-which we have no doubt will be perused with deep interest by our patrons and the public gen-

For interesting reports of meetings in various localities, individual thought, narrations of phenomena, etc., see "Banner Correspondence," second page.

Eligible Rooms to Let-At No. 81 Bosworth street, at reasonable rates. Inquire at the Bookstore of Colby & Rich, next door.

Special Notice.

Mrs. W. S. Butler announces that a public meeting -to consider still further the project of erecting a building in Boston for the use of Spiritualist Societies, etc.-will be held at Hollis Hall, No. 789 Washington street (corner Hollis), on Monday evening. Nov. 27th, at 8 o'clock. All are invited to attend and give expression to their views on this matter.

1). N. Ford has been appointed resident agent for the l'ANNER 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. tf

W. J. Colville takes leave of his many friends in Chicago Thanksgiving Day, when he delivers a lecture in the Auditorium. Thirty-First street, near Cottage Grove Avenue, exercises to commence at 10:30 A. M. He will spend December in New York and Brooklyn, and expects to be in Boston by Sunday

Miss Roxalana L. Grosvenor, the veteral Spiritualist and author (so writes L. Machynleth), still continues helplessly ill at her rooms, No. 227 Elm street, West Somerville, Mass.

The Christmas number of The Century will be one of the most beautiful issues of that magazine ever made, containing twenty-nine full-page illustrations, the first of Mr. Timothy Cole's engravings of the Dutch masters, the beginning of Mark Twain's serial story, "Puddin'head Wilson," and contributions from Lowell, Aldrich, Stoddard, Hopkinson Smith, Cable, Phillips Brooks (a Christmas sermon), Joel Chandler Harris, Howard Pyle, Kate Douglas Wiggin, and many other well-known writers.

The Boston North End Mission-by which \$10,103.32 were spent last year for the poor for groceries, provisions, fuel, and other absolute necessities, including no repairs or salaries -feels the pressure of added demand in this trying winter upon its resources. All who are willing to aid it can address H. E. Abbott, Treasurer, Real Estate and Insurance, 2 Advertiser Building.

The Boston Globe calls Mayor Matthews "a good

TIMELY TOPICS.

Let All Homeopatha Rend the outspoken deciaration of The Homeopathic News (of St. Louis, Mo.)—the foremost journal in the West and South devoted to that system-and see if what is said does not state the case of "homeos" who truckle to Allopathy, in the true light. In speaking of "The New York Examination Law." it says:

amination Law," it says:

"We do not believe that any such statute as the New York Medical Examination Law is constitutional, At all events, as Homeopaths, we have always been taught so to believe... We are under the impression that the Allopaths have the best of the law, and that somebody has made a fool of himself. The world is full of smart Alecks—brave enough to examine a class of medical students to death, and anxious to show their bravery—afraid of competition in business, and anxious to kill it even if thereby they kill their own school of medicine—hungering for official position, and determined to have it, though to get it they acknowledge the Old School worthy of legal protection. Great heavens! What are these Homeopaths trying to protect the people from, anyway?... If the Lord will only save us from our friends, we will take

Alive to the Truth of Spiritualism in Canada. - In the Oshawa (Canada) Investigator, Mr. H. C. Whiting gives the reasons for his being a Spiritualist in set and substantial fashton, showing that he is not to be disturbed in the least in his individual conviction by attacks of any sort or the most violent criticism. From the many distinguished minds in this country and Europe which can be quoted as being thoroughly convinced of the fact of spirit return, he quotes liberally and to the point. Well and truly does he declare that the day of superstition is over and gone. Though Spiritualists profess no creed, they do firmly believe that the violation of any physical or ethical law brings with absolute certainty its punishment. Some fifty years ago, he reminds his readers, there was a profound feeling in the religious world that the millennium was at hand, and Christ was about to come to personally establish his kingdom. But we have lived to realize that they were mistaken, in belleving that Christ was coming in a material instead of a spiritual form.

Here is a Good Thing Well Done .- There is really an excellent idea made practical over in Cambridgeport, which is well worthy of imitation or emuation in the immediate neighborhood of other colleges and universities than Harvard. It is embodied in what is called Prospect Union, which is an outgrowth of Harvard University. About three years ago a few students and workingmen, led by Prof. Peabody and Rev. Mr. Ely, organized the Union for the purpose of making it possible for men occupied by their work for a livelihood during the day to study evenings almost anything taught in school or college. Two rooms were rented, and classes were begun in English, French and German, political economy, history, mathematics and natural science. From this modest beginning has quietly and steadily grown up what is now really an evening college for men, especially workingmen, with a membership of nearly four hundred-representing (speaking generally) every creed, and no creedthirty-eight courses of study, and a teaching force of over forty. The teachers are all Harvard students, graduate and undergraduate, none of whom receive any compensation for their services. They represent the very best elements of the student body in the university, including men prominent in scholarship, in college journalism and athletics, and in social life. Its sole creed or platform is its motto: "Liberty, Equality, Fraternity."

From Spirit to Matter .- With the most impressve truth do the invisibles declare to us through mortal agencies that it is from the realm of the spirit, which is the realm of causation, that the Spiritualist must ultimately reason, must draw all his explanations, must conclude that all methods come whereby spirits produce their action upon material substances. Instead of believing the spiritual structure is from the dust, he must make the physical structure dependent upon the spirit. Instead of saying spirit is but another form of differentiated matter, and therefore has its origin in protoplasm, he must know that protoplasm has its origin in the spirit, the differentiation of matter being the result of added spiritual energy pouring through the organism from the spirit, or life. If he cannot accept the central and divine light of the uni. verse in the Infinite Intelligence, he must still perceive the smaller center, which is the spirit of man, the soul of life itself, and all things else converge to that. If he does not do this, his spiritual realm will be as transient and fleeting as the physical realm. and his spiritual existence will be as limited as his

How to Pay for Making and Maintaining Good Ronds .- Still urging his arguments for imroved highways, Col. A. A. Pone in a circula widely disseminated, advocates as an efficient means of raising money for that purpose the establishment of a graduated succession tax on legacies and inheritances. This, he believes, would be the least burdensome and the most effectual and equitable for providing good roads. England has both a legacy and a succession-tax law. If every State were to lay such a tax, and apply the money thus obtained to the construction and maintenance of roads, in Col. Pope's opinion, in a few years the older and more populous States would be provided with roads equal to those of England, France and Switzerland; and good roads, when rightly constructed, can be maintained at comparatively small cost. It is a tax that is founded on the broadest principles of justice and equity. Those who possess wealth should be expected to repay to the public the obligations they cannot deny that they owe. Especially is this true in this country of free citizen-

The Latin Historical Society of Chicago publishes "The Religions of the World" as a handsome pamphlet, containing'a condensed report of the important speeches made and papers read at the World's Fair Parliament of Religions. The Introduction is by Dwight Baldwin, and forms an exceedingly interesting and instructive essay. The successive contents are The Religion of Zoroaster or the Parsees, Hindoolsm as a Religion, The Theology of Judaism, Confucianism, Buddha and Buddhism, and Mohammedanism. The perusal of this calm and entirely unimpassioned presentation of the religions of the world will prove a true delight for all those whose minds are open to the reception of spiritual knowledge. No reading could be either more interesting or profitable than that which portrays the beliefs and practices of the different peoples of the world, in the direct and candid speech of the personal representatives of these religions. The points of faith, the features of worship, and the characteristics of conduct that are illustrated in this open way before the world, are richly deserving of the close attention of all who conceive religion to be a glorious emancipation rather than a perpetual bondage of the human spirit.

Why Not? - The Coming Day [Eng.] asks in the subjoined paragraph from one of its recent issues, a question anent cremation and disease which the fossils who yet endorse earth-burial will find it hard it to answer:

to answer:

"The Dally Chronicle, reporting the case of William Brewer, who died in Shoreditch of choiers, says, "The room where Brewer died has been thoroughly disinfected, and the bedding and the man's clothes will be destroyed. What about the body? Ought that not to go to Woking for cremation? Our present system of putting diseased dead bodies into holes is horrible and dangerous, especially in London. One can hardly venture to put into honest words a description of what is happening. When people dare to think about it, and are strong enough to overcome a sentiment which has nothing to justify it but habit, we shall as much shudder to think of putting a body into the ground to slowly rot as some of us now shudder to think of putting it into a heated chamber, to be dissolved by the blessed and merciful purifying fire."

The Doctors Defented .- The Carbondale (Pa.) Leader of Nov. 17th contains a dispatch from Carlisle, dated the 10th, setting forth that the Cumberland County Medical Society brought suit against Dr. A. B. Potts, the Mechanicsburg "faith curist," for an alleged violation of the law. He was prepared for trial, and had brought from all sections persons who had been cured by laying on of hands; but the case was suddenly terminated by the grand jury ignoring the bill and putting the costs on the prosecution.

NEWSY NOTES AND PITHY POINTS.

There are no boys like the good old boys—
When we were boystogether,
When grass was sweet to brown, bare feet,
That dimpled the laughing heather,
When the powee sung to the summer dawn
Or the bee in the billowy clover,
Or down by the mill the whip-poor-will
Echoed bis night song over.

There is no love like the good old love—
The love that mother gave us;
We are old, old men, yet we pine again
For that precious grace—God save us!
So we dream and dream of good old times,
And our hearts grow tenderer, fonder,
As those dear dreams bring soothing gleams
Of heaven away off yonder.

—Eugene Field, in Chicago News.

Why are lemons like cranks? Because they are zeedy.

A veterinarian was once asked by a lady: "Doctor, my dog is always sick; what shall I do?" "Shut him in a dark room for one or two days and feed him sumptuously on cold water." was the reply. The doctor recognized the very important fact that the majority of ills to which canine flesh is helr come from overteeding.

Remember that shelves scented with oil of sassafras, or roughened with chalk or alum, are not the favorite habitation of ants.

A good story is going the rounds against the members of the legal profession. A man rambling among the tombs in a certain city was struck with the inscription: "A lawyer and an honest man." He was lost in thought, and when run upon by another who, noticing his abstraction, asked if he had found the grave of a dear friend or relative, said: "No, but I am wondering why they came to bury these two fellows in the same grave."—Ex.

"The Worshipful Company of Spectacle Makers," one of the old London city companies, was incorporated in 1630. It no longer controls the trade in spectacles, but it gives prizes and awards to the workmen doing the best work in the business.

The feeling of superiority in the sterner sex is inborn. "Manima, do you think you'll go to heaven?" said Jack, looking thoughtfully into his mother's face. "Yes, dear, it I'm good," said the little mother cautiously, wondering what was coming next. "Then please be good, for papa and I would be so lonesome without you."—Tit-Bits.

"The good die young." This is particularly true of chickens and turkeys in this Thanksgiving season. In your celebration of that day (Nov. 30th) take President Cleveland's advice in his proclamation, and emphasize your thanks with special charities to the poor.

'Miss Scarborough (fair English woman)—"Were you born in America, Miss Brown Jones?" Miss Brown Jones (fair American, personally conducted)—
"Oh, yes. I've been in England only a fortnight today." Miss Scarborough—"And yet you speak our language like a native. How very clever you Americans are!"

The World's Fair has been a great school, and the multitude have attended it. But the lessons learned there will need reviewing, and the coming winter is the fitting time to do it. Debating societies, social meetings, etc., in scattered and sparse communites in the country will find the theme of special interest.

The girl had a lovely complexion, but, sad to relate, it was mostly from the drug store. One day a stranger in town met her on the street, and right away he rushed to an acquaintance. "By jove," he exclaimed, "I passed a complexion on the street just now that was simply perfect." The acquaintance had seen the young woman. "Hist," he said nervously, "don't talk so loud." The stranger gasped. "Why-er um-The girl had a lovely complexion, but, sad to relate, was simply peried: The acquaintance had seen the young woman. "Hist," he said nervously, "don't talk so loud." The stranger gasped. "Why-er unwhy should n't 1? What's wrong?" he asked. "You've committed a penal offense." "How do you mean? What have I done?" "You've passed a counterfeit," and the acquaintance thought he was a great fakir.—Detroit Free Press.

Monday is the Greek Sunday; Tuesday the "day of rest" among the Persians; Wednesday among the Assyrians; Thursday among the Egyptians; Friday among the Turks and Saturday among the Jews. It is, therefore, plain to be seen that Sunday is no more a "sacred" day of rest than any other day set apart by different nationalities.

The second number of Mr. Stead's new venture is to The second number of Mr. Stead's new venture is to hand, and once more we congratulate the editor on his courage, for it does require some audacity to launch such a mass of more or less spiritualistic literature into the ocean of materialism, especially when the ship-builder is well-known as an able constructor on quite other lines. Doubtless the masses will get interested, and that seems the unique hope that hovers about "Borderland."—London Light.

have only municipal suffrage in Kansas, but an amendment granting them full suffrage is pending-to be voted upon by the people next year.'

Prejudice, which sees what it pleases, cannot see what is plain.—Aubrey de Vere.

The English and French coasts were swept, Nov. 18th, 19th, 20th, by a terrible gale, the worst for years; the snowbanks were twelve feet high, the ocean burst into tumultuous waves, many wrecks were strewn along the frowning shores, and a long roll of drowned is being gradually reported.

A pitiable squabble took place a few weeks ago during a burial at Whitchurch, near Bristol. The pastor of the deceased, a Baptist, was conducting the service at the grave, when the Rev. Mr. Jarman, minister of the Church of England, interposed and asserted his rights as clergyman of the parish. The consequence was that both rov. (?) gentlemen read the burial service at the same time and within hearing of each other! The effect produced upon the hearers was very naturally one of confusion and disgust.—The Harbinger of Light, Australia.

The British Health Congress has resolved (accordling to reports) that cremation ought to be generally adopted. Sure enough.

Haggard Stranger—"My principal difficulty, doctor, is that I am unable to sleep." Famous Physician—"Go and hear the Rev. Dr. Seventhly preach." Haggard Stranger—"Alasi doctor, I am the Rev. Dr. Seventhly."—Chicago Tribune.

Edward Bok says that of five thousand poems which come into his editorial office [Ladies' Home Journal, monthly] during a year, not fifty, if printed would be read with any degree of patience by the public. The editorial fraternity of the weekly press could doubtless be led into making a similar state-

Crime and punishment grow out of one stem .- Em-

The most powerful lighthouse light in the world has just been completed in the Cap de la Heve Light-house, near Havre. On a clear night it can be seen at a distance of one hundred and thirty miles.

Letter from Onset.

To the Editors of the Banner of Light:
At the second session of the Onset Lyceum, Nov. 19th, the attendance of children was thirty-seven. There is an intense interest manifested by all, old and young, in the success of this school, now having its second birth. Recitations were given by George Nye, Dalsy Robinson, Katle Sullivan, Flora Pierce, Herbert Stuart, Chester Pierce, Lottle Guild, George Gardner, Anna Bell Hawes, Sadie Parker and Myra Peterson; Wallace Baker and Lester Paine played a duet with flute and harmonica; the Conductor read a long letter from "Santa Claus," which amused the children highly. Remarks of encouragement were made by Mrs. Hersey, Mrs. Francis and Mrs. Belle Ames. A lady elecutionist from Buzzard's Bay gave a fine reading, and the exercises closed with a piano solo by Miss Edna Nye.

The evening before the children met for a regular Onset children's party. Games, dancing and singing took up the time until nine o'clock.

Conference.—The regular Conference on Sunday There is an intense interest manifested by all, old and

Conference.—The regular Conference on Sunday evening was well attended, and for next Sunday afternoon a lecture is promised by Thomas Grimshaw. The people are making an effort to organize a lodge of Good Templars here, but whether they succeed or not remains to be seen.

Ontset Co-Workers.—The lodge of the Oniset Co-Workers is rapidly approaching completion, and soon it will be dedicated. Onset is alive.

D. N. F.

For Over Fifty Years

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

A Memorable Scance.

The many friends of Mr. George P. Colby, the eminent spiritual lecturer, will be glad to learn that his recent serious illness from a bad hemorrhage (was there ever a good one?) and an attack of pneumonia, which for a time threatened to remove him from physical existence, is slowly on the road to recovery. During his late visit to Washington, occasioned by his official connection with the National Spiritualists'

Association, he fortunately found a home with Dr. and Mrs. Bland, both of whom have been assiduous in their devotion to his welfare. On the evening of the 9th inst., by invitation of Mr.

and Mrs. Bland, a number of choice friends were privileged to meet with Mrs. Wheeler-Brown, the gifted musical improvisatrice, and with Mr. Colby, of whose

mediumship a splendid sample was furnished to a most appreciative company.

After a season of informal social converse, Mrs. Brown, formerly better known, perhaps, to your readers as Mrs. E. S. Wheeler, sat at the plane, and through several musical numbers interpreted the lifehistory of as many ladies and gents, guests of the evening, supplementing the same with clairvoyant descriptions, when incidentally mentioning the fact that she saw a goodly number of noted Indian spirits present-it would be strange indeed, in that house, were it otherwise-"Senéca" took control of Mr. Colby, and for nearly an hour gave some of the most graphic, picturesque, figurative personal readings it was ever my good fortune to hear. Each pictured character as read was a marvelous exhibition of mental power and spiritual insight, with a wealth of illustration seemingly exhaustless, and beautiful as appropriate; withal it was natural as the bubbling brook and sparkling as autumnal dewdrops in the morning sun. This illumination, reflected through Indian nature, was in itself a revelation of spirit power of surpassing interest to all present. No one was expecting it. At an earlier hour in the evening Bro. Colby had been tenderly led into the room, trembling with weakness, and placed in an easy-chair, while an intimate friend sat beside him holding his hand. Of himself he was unable to speak only in whispered monosyllables; yet under the power of the spirit his voice, though subdued, was sufficiently distinct to be heard with ease throughout the double parlors.

The fervent prayers of that company I know go out to him for his complete restoration to health, and to the renewal of his commissioned work in the spiritual vineyard.

Washington, D. C., Nov. 12th, 1893.

Letter from Abbie A. Judson. To the Editors of the Banner of Light:

Your kind readers will be glad to know that I have

a comfortable home for the winter in Cincinnati, though I go to neighboring places to work for our great Cause.

During October my work was with the Spiritual Union in Cincinnati, and the last two weeks I was assisted by that true young medium, Ira J. Howard of Paw Paw, Mich.

During November I am serving the Independent Spiritual Church in Louisville, Ky., and enjoying the cordial welcome of these hospitable Southerners. Our hall is packed, every seat being occupied, and the new gospel falls into receptive hearts. There are several societies here and much interest, and we believe it will not be long till Louisville will have its own Spir-

itual Temple.

December I am engaged with the society in Dayton, O. During the first three months of 1894 I expect to remain in Cincinnati, speaking in its vicinity as occasion may offer, and doing some writing that my angel guides are unwilling to defer any longer. I expect to start toward the East early in April, on

my way to dear old Boston, where I am to speak in Beginning with April and ending with next November, I shall be happy to make engagements to speak

in the Eastern States, and to form the personal acquaintance of many whom I have long known by name, because they love the Cause that has all my heart. My address is simply Cincinnati, O.

ABBY A. JUDSON.

The Veteran Spiritualists' Union. To the Editors of the Banner of Light: On the evening of Nov. 10th the Directors of the

V. S. U. held a meeting at the residence of one of their number, Mr. Wm. H. Boyce, No. 52 Rutland Square. Vice President C. C. Shaw acting as Chair-

A correspondent writes us from New York City:

"It is a mistake to say there are 'three States in the Union where women have the right to vote for all State officials: Wyoming, Kausavand Colorado.' They hundred dollars a year, and because of dull business expected during the winter months, and the probability of much idleness among the laboring classes, which would cause many urgent calls for help to be made upon us, it was voted to indefinitely postpone the matter.

Mrs. John Wood's report on the case of Dr. Geo. W. Morrill was accepted.

A letter was read from the attendant of Miss R. L. Grosvenor, informing us of her severe sickness and needs. The sum of fifty dollars was appropriated for her, to be paid in ten installments of five dollars monthly, the first payment to be made at once. Several other claims were presented, and referred to the Quick Relief Committee.

Religing to the transfer from the temps and better the control of the control of the transfer from the temps and the control of the cont

Quick Relief Committee.

Relating to the trausfer from the tomb and burial of the bodies of the Fox Sisters, it was voted to write to Titus Merritt of New York City, and ascertain what the Veteran Spiritualists' Union shall do toward giving the remains of these sisters a respectable burial in a lot purchased in some cemetery.

WM. H. BARKS, Clerk.

No. 77 State street, Boston.

In Memoriam "Unser Fritz." To the Editors of the Banner of Light:

The Spiritualists of CLEVELAND, O., will unite in holding Memorial Services in memory of spirit Frederick Muhlhauser, on Sunday, 2 P. M., Nov. 26th, in erick Muhinauser, on Sunday, 2 P. M., Nov. 26th, in Army and Navy Hall, under the auspices of the Children's Progressive Lyceum.

All the spiritual societies of the city are to be invited; several prominent city officials and members of the bar will be present. The public, generally, will also be invited.

Let every Spiritualist in the city (who can) attend, and do honor to one who was when living in the form an honor to the Cause.

THOMAS LEES, Chairman Com.

Movements of Platform Lecturers.

(Notices under this heading, to insure insertion the same week, must reach this office by Monday's mail.] J. W. Fletcher begins his New York engagement

J. W. Fletcher begins his New York engagement Sunday, Dec. 3d, speaking in the afternoon at 3 o'clock in Filth Avenue Hall, 27 West, Forty-second street. W. J. Colville will speak in the same hall the Sunday evenings of December.

Mr. J. Frank Baxter's work continues in Washington, D. C., this month. In December his five Sundays will be spent in the interest of Brockton, Lynn, Springfield, Mass., and Bath, Me., respectively; January, '94, he goes to St. Louis, Mo.

'94, he goes to St. Louis, Mo.

Dr. G. C. Beckwith Ewell of New York is speaking to large audiences in Philadelphia this month, and has accepted an engagement with the Society for December; would like to make engagements for week evenings in the vicinity; has a few open dates in 1894, and wishes to hear from societies desiring his services. Address till January 1st, 1894, Hotel Plunkett, Eighth and Spring Garden streets, Philadelphia, Pa. Prof. Carlyle Petersilea, musician and author (formerly of Boston), has prepared six entertainments, consisting of plano and vocal music, and readings from his own literary works, which he proposes to deliver in Foresters Hall, 107½ North Main street, Los Angeles, Cal., on the evenings of November 26th, December 0th, 23d and 30th, 1803, and January 13th and 27th, 1894. His address in that city is 209 So. Broadway.

W. J. Colville speaks during December in Conservatory Hall, Brooklyn, N. Y., at 11 A. M. and 2:30 P. M. each Sunday; J. W. Fletcher at 8 P. M.

E. J. Bowtell speaks for the First Spiritualist Association, Philadelphia, Nov. 28th; lectures at People's Party Hall, 18th and Spring Garden streets, 21st, 23t, 28th and 30th. Would like to correspond with societies in the vicinity for the month of December. Address 711 Green street, Philadelphia, Pa. Mrs. M. S. Pepper lectured Sunday, Nov. 19th, at New Bedford; speaks Nov. 28th in Stoughton; Dec. 3d, Plymouth; Dec. 10th, New Haven. Has a few Sundays would like to fill. Address 108 Pearl street, Providence, R. I.

A Cultivated Taste

Would naturally lead a person possessing it to prefer the best things obtainable and guard against imperfec-tions. The Gail Borden Eagle Brand Condensed Milk is unequaled in quality, as a trial will prove. For over 30 years the leading brand.

MEETINGS IN MASSACHUSETTS.

Lynn.-Tuesday evening, Nov. 14th, Mr. F. A. Wig-gin of Salem and Dr. Arthur Hodges held a reception in Mrs. Dr. M. K. Dowland's room, at which many friends, as well as Spiritualists, were present. Ser, vices in Winthrop Hall followed, opened by singing led by Mr. Kelty. Mrs. Dowland, under control, made appropriate remarks, after which Mr. Wiggin delivered an interesting address, preceded by a poem, and followed with numerous tests, all recognized as correct. Dr. Hodges then gave one of his remarkable and convincing scances of an hour and a half. The utmost attention was paid by the appreciative audience as test after test was pronounced correct by the recipient.

Cadet Hall .- Mrs. Carrie F. Loring, who is an able advocate of the Spiritual Philosophy, was the speaker and medium last Sunday. A very large audience assembled at 2:30 and 7:30 P. M. Appropriate music was furnished by Mrs. M. C. Johnson and Mrs. G. D. Merrill.

Mrs. Loring took for her theme in the afternoon

Merrill.

Mrs. Loring took for her theme in the afternoon Mrs. Loring took for her theme in the afternoon "The Realism of Thought; or the influence of the Unseen," which her control handled in a masterly manner, interesting and instructive to all.

In the evening Mrs. Loring's control made excellent remarks, followed, as in the afternoon, by descriptions of spirits, names and messages, which were all recognized as correct.

Next Sunday Dr. George A. Fuller will occupy the platform, assisted in the evening by Mrs. Wm. S. Butler and Mr. J. B. Hatch of Boston.

Thos. H. B. James.

The Spiritual Fraternity held its usual sessions at

The Spiritual Fraternity held its usual sessions at Providence Hall on Sunday, Nov. 19th.

In the afternoon Mr. L. D. Millikin gave the opening invocation, followed by a few interesting remarks on our duty as Spiritualists to help the Cause. After giving a few readings, Mrs. Webster spoke and gave some most excellent tests.

In the evening a crowded house greeted the speaker, Mr. Tisdale, who opened the services by singing "Only a Thin Veil Between Us." after which Mrs. Webster gave the invocation. Mr. Tisdale took for his subject "Nature is the All-in-All." Nothing can exist outside of nature and her laws. That which seems to be decay is only a form of change. No extracts can give an idea of this grand and forceful lecture. "Sunbeam" then took control of her medium, and gave some fine tests, closing the services with a spiritual benediction.

53 Lowcell street. Mins. E. B. MERRILL, Sec'y.

The Children's Progressive Lyccum met as usual in

The Children's Progressive Lyceum met as usual in Providence Hall. The following program was carried out: Recitations, Gracie Davis, Isabel Grant, Mrs. A. S. Hines, Jennie Grant; remarks, Mr. Merrill, Mrs. Hayes, Mr. Pierce, Dr. Fernald, Mrs. Merrill, Miss Collyer, Mr. Emerson, Mrs. Butler.
Mrs. A. S. Hines, Lyceum Sec'y.

Maiden.—Rev. E. Andrus Titus (Abington, Mass.) spoke in Odd Fellows Hall Sunday evening, Nov. 19th. for the First Spiritualist Society. He gave graphic descriptions of his experiences in the phenomena of Spiritualism, and reasons why he has given up the evangelical pulpit, and entered the ranks of Spiritualism.

Next Sunday evening, Nov. 26th, Mrs. C. Fannie Allyn of Stoneham will again speak in Odd Fellows

Allyn of Stoneham will again speak in Odd Fellows Hall.

The Wednesday evening circles have been again resumed—the next one to take place at the residence of Mr. Vaughan, Middlesex street, Malden.

Mr. F. A. Wiggin will give a lecture and test scance under the auspices of the Ladies' Ald, at Odd Fellows Hall, on Thursday evening, Dec. 14th, 1893. J. R. S.

The Children's Progressive Lyceum met at 2 P. M. Sunday, Nov. 19th. Invocation, marches, etc. Topic for study under direction of Assistant-Conductor Snow, "How Can We Gain Knowledge?" Plano solo, Miss Chatfield; recitations, Miss Lucy Holt, Master Georgie Elms, Miss Belle Fagan, Miss Bertha Willard, Master Hugh Carter; plano duet, Missee Chatfield and Carter. Interesting remarks on the "Origin of Children's Progressive Lyceums" by Prof. J. W. Kenyon. Remarks by Father Vaughan, Dr. Toothaker and Mr. Dodge, the founder of a Lyceum at Chelsea.

aker and Bir. Douge, and Chelsea.

This Lyceum will celebrate its first anniversary at Odd Fellows Hall on Sunday afternoon, Dec. 3d, at 2 P. M. First class talent from the Boston Lyceum and other places promised. A cordial invitation to all.

MRS. C. A. BUTTERMAN, Sec'y. Melrose Highlands .- The final lecture of the

series given by Mr. D. Evans Caswell at his residence was held on Sunday, the 19th inst. Mr. Caswell announced these services would be continued through the present season in Rogers's Block, Franklin street, Melrose Highlands, and, as beretofore, they would be free to all. The meetings wift be held each Sunday at 2.45 p. M. The subject of Mr. Caswell's discourse was "A Vis-

The subject of Mr. Caswell's discourse was "A Vision of Some Changes that will Occur in the Next Twenty-Five Years." The vision reflected radical de velopments which will transform the present circumscribed spheres of the Church, the State and the Home. It was prophesied that there will come to pass an amalgamation of the grand divisions of the Christian Church on the basis of a broad humanitarianism; it was foretold that a reconstruction of the home on a spiritual plane will be in progress, while in the halls of legislation woman's power will be equal with that of man. In predicting the conditions of State which will obtain within a quarter of a century, the guiding intelligence foreshadowed an approach to an equalization of the forces of capital and labor. Mrs. Wood of Stoneham contributed an original poem, and Miss Sanger furnished instrumental music. An increasing interest is manifest at each of these meetings.

ELIZABETH C. SANGER.

Lawrence.-Dr. F. H. Roscoe of Providence, R. I., ectured for our society Sunday, Nov. 19th. Excellent attendance. In the afternoon his subject was a due consideration of death; the readings he gave after the lecture were all recognized. In the evening his address was a most excellent showing in behalf of Spiritualism and mediumship, and should have been heard by every Spiritualist in the land; his tests in the evening were most remarkable. He was accompanied by Mr. W. H. B. Spencer of Providence, R. I., the illustration-test inedium, who gave some forty-eight illustrations afternoon and evening—all recognized.

Next Sunday we have for speaker Rev. E. Andrus Titus. lent attendance. In the afternoon his subject was a

Newburyport .- On Sunday, Nov. 12th, we had for our speaker Mrs. Dr. M. K. Dowland of Lynn, who lectured very acceptably both afternoon and

who lectured very acceptably both afternoon and evening. Her tests were good, and all were pronounced correct.

Sunday, Nov. 19th, Dr. Wm. A. Hale of Boston lectured to a fine audience, afternoon and evening; his subjects were handled in an able manner, and his tests and descriptions were fully recognized. His singing and music are most inspiring.

Our meetings are well attended.

Next Sunday Dr. O. F. Stiles is to be with us. Test circles will shortly be commenced.

F. H. F.

Worcester .- Mrs. Clara H. Banks gave us two grand discourses Nov. 19th—the afternoon subject being "Spiritualism, a Comforter and Educator"; and that of the evening, "The Spirlt-World: What is It and Where Is It?" Mrs. Banks is a thinker and practical worker, and bears the standard of Spiritualism in fearlessness and high purpose. This lady will officiate for us Nov. 28th.

Mrs. Dr. K. Miller-Wentworth has taken up her residence here at 720 Main street.

GEORGIA D. FULLER, Cor. Sec'y.

7 Mason street.

Haverhill and Bradford.-Last Sunday Hattle C. Mason of Worcester was the inspirational lecturer C. Mason or Worcester was the inspirational research before the Spiritual Union, giving, also, illustrations in mediumship, with good audiences in attendance.

Next Sunday Mrs. Carrie F. Loring will be the speaker, following her lectures with exercises in mediumship.

E. P. H.

[Reference to Mr. Savage's discourse will appear next week.—EDS.]

New Bedford .- Mrs. May S. Pepper of Providence, R. I., was speaker for the First Spiritual Society last Sunday. At the evening service she gave an interesting account of her experiences as a medium, closing with an interesting test séance—every seat being filled, and many standing until the meeting was dismissed.

Next Sunday Mrs. Hattle C. Mason of Worcester will be with us.

Everett .- Society Hall, Nov. 19th, well attended

meetings. Afternoon, invocation by chairman; re-

marks and tests, Mrs. Trask, Mr. Trask, Dr. Quimby,

Mr. and Mrs. Adams (Lynn), Dr. Stiles, Mrs. Stiles. Evening, Dr. Toothaker, Dr. Quimby, Mr. Trask, Mrs. Mason, Dr. Stiles participated. Musical selec-tions, Mrs. Bowen. O. F. STILES, Con. Fitchburg .- Mrs. Julia C. Davis of Cambridge port spoke for the First Spiritualist Society afternoon and evening on the 19th inst. Her able addresses

were followed by accurate tests and spirit descrip-tions.

Next Sunday Mrs. Nettle Holt-Harding of Somer-ville will speak here.

DR. C. C. Fox, Sec'y. Chelsen.-Circle on the 19th inst. at 2:30; interesting tests given by the guides of Mr. and Mrs. W. Anderson and Mrs. Slight. Evening, 7:30, lecture and tests by Prof. Kenyon; tests and readings by Mr.
Anderson; music by Mr. and Mrs. Anderson and
Master Turner. W. Anderson, Chairman.
Next Sunday, Dr. W. Franks.
A.

RHODE ISLAND.

Previdence.—The Spiritualist Association met in Columbia Hall (No. 248 Weybosset street) Sunday. Nov. 19th, at 2:30 and 7:30 P. M. (Progressive School Nov. 19th, at 2130 and 7130 P.M. (Crogressive School at 1 P.M.) Mrs. Ida P.A. Whitlock spoke to large and appreciative audiences. Her subjects were: Spiritualism, Christianity, the Future Man, and Woman and her Mission. Both lectures were followed by readings that were well received. Mrs. Ida P.A. Whitlock speaks here again next Sunday, No. 05 Dabolt street. SARAH D. C. AMES, Sco'y.

The Progressive Aid Society met Wednesday, Nov. 15th, at Columbia Hall. In the evening Mr. L. L whitlock of Boston gave an illustrated lecture on in-dependent writings and pictures, and Mrs. I. P. A. Whitlock gave fine psychometric readings. Mrs. M. L. PORTER, Sec'y.

NEW YORK.

Huffalo. - We have a "Woman's Progressive Union," composed of some of our best and most progressive women. Mrs. N. N. Hunt, the President, is an

gressive women. Mrs. N. N. Hunt, the President, is an unusually wide-awake woman, and a hard worker for the great project that this Union has on hand—that of building a Temple and a home for the use of the Spiritualists of this good elty.

During a call upon the President a few days ago, your correspondent learned that she, with the aid of Mrs. J. H. R. Mathison, M. D., were having excellent success in raising funds for this purrose. Mr. J. J. Johnson is also accomplishing much for the Cause.

The Union has purchased a fine lot on one of our best resident streets, and, as the President remarked, they will have a fine Temple some day that will be the pride of the city.

J. W. Dennis.

For Sleeplessness

Use Horsford's Acid Phosphate. And you who toss and turn all night, and long and long for sleep to come, will obtain it.

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 occult 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 subscribers, 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 be stated. W. J. COLVILLE.

Hires' Root Beer at the Fair.

CHICAGO. Oct. 30th, 1893 — The Chas. E. Hires Company, of Philadelphia, have been awarded the Highest Prize Medal for Root Beer by the World's Fair Com-

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; Treasurer, 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 streats every Sunday at 25 P.M. S. Wheeler, President, 472 N. 8th street.

MEETINGS IN WASHINGTON, D.C.

First Society. Metzerott Hall, 12th Street, be-tween E and F. - Every Sunday, 119, A. M., 73, 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.

SPECIAL NOTICES.

Dr. F. L. H. Willis may be addressed at 46 Avenue B, Vick Park, Rochester, N. Y. Jan. 7.

Clairvoyant Examinations Free. Address DR. E. F. BUTTERFIELD, Syracuse N. Y. Enclose lock of hair, stamp, name and age, for a written diagnosis of your condition. July 1.

Andrew Jackson Davis's medical office nours from S A. M. to 4 P. M., Tuesdays, Thursdays and Saturdays, at 63 Warren Avenue, Boston. No new patients treated by mail. Visitors will please not expect attention before or after the time above mentioned.

J. J. Morse, 26 Osnaburgh street, Euston Road, London, N. W., is agent in England for the BANNER of LIGHT and the publications of

James Burns, 15 Southampton Row, London, Eng., is agent for the Banner of Light and keeps for sale the publications of Colby & Rich.

To Foreign Subscribers the subscription price of the Banner of Light is \$3.00 per year, or \$1.50 per six months, to any foreign country embraced in the *Universal Postal Union*. To countries outside of the Union the price will be \$3.50 per year, or \$1.75 for six months.

If each subscriber to the Banner of Light will charge himself with getting one new subscriber, the circulation of the paper will be speedily

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

ADVERTISEMENTS.

Mrs. M. T. Longley, FORMERLY of the BANNER OF LIGHT, will diagnose and prescribe for disease and give spiritual delineations and advice by mail. Terms \$1.00. Address at 1 Polk street, San Francisco, Cal. 8wis* Nov. 4.

Mrs. C. B. Bliss

WILL hold Scances Tuesday, Friday and Sunday even-ings, at 8 o'clock; also Sunday and Wednesday after-noons at 2:30 o'clock. Parlors, 340 Shawmut Ave., Boston. Nov. 25.

W. P. Ware, Electric and Magnetic Treatments, 61 Clifford st., Roxbury. Nov. 25.

Mrs. E. M. Shirley. NSPIRATIONAL Speaker, Business, Test and Medical Medium, is now located at 1098 Washington street, Hotel Madison. Gives private sittings daily. Friends please notice, Nov. 25.

Fred Crockett, MAGNETIST. Psychic Diagnosis. 340 Shawmut Ave. 180 Nov. 25.

MAGNETIC and Montal Healer; also Full Life Readings, with Answers to Leading Questions written out, £2.00. Send date of birth and sex. Consultation free, From 10 to 12 daily, 3 Pelham street, Boston. 1w* Nov. 25. A STROLOGY.—Would You Know the Future? Accurate descriptions, important changes, and advice free. Send date and hour of birth, with stamp. No callers.

P. TOMLINSON,

Nov. 18.

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ly CONSULTATION free. Hours 1 to 7. Dr. CAR-PENTER, Eclectic Magnetic. 80 Berkeley st., Boston. Nov. 25.

SPECIAL ANNOUNCEMENT.

Until further notice the undersigned will accept Clubs of six yearly subscriptions to the Banner of Light for \$12.00. Weask for the united efforts of all good and true Spiritualists in its and our behalf.

COLBY & RICH, Publishers. RECEIVED FROM ENGLAND.

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Philip Carlisle: A Romance.

The here of this thrilling romance is introduced to the reader as a bright, manly had of twelve years of age, residing in a quiet viliage in America. He was rescued by a ship's crew from the sea when a babe, and had been adopted by the steward's wife. At the opening of the story, however, he is thrown upon his own resources, but, meeting a hermit who lives in a cave on a mountain outside the village, they are of great assistance to each other in many ways. The hermit, who is a musician of rare endowment, toaches young Philip his wonderful art, and in time the latter becomes equally skilled. The varied experiences of Philip are graphically described in the volume. The fact of spirit return and communication had been conveyed to him by the old hermit (a sensitive) in early life, and the child, who was also mediumistic, had been gradually developed until he proved a useful instrument for the spirit-world. The story is not only entertaining, but it contains much that is valuable and instructive, and constitutes a book that should be read by all Spiritualists.

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Message Department.

The Messages published from week to week from xcarnated individuals under the above heading are here-fter to be given in private, and reported as per dates—as ur Public Circle-Itoom has been permanently closed.

our Public Circle. Room has been permanently closed.

Questions propounded by inquirers—having practical bearing upon human life in its departments of thought or labor—should be forwarded to this omce by mail or left at our Counting Room for answer.

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 underestate. 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.

t 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 20th, 1893.

Spirit Invocation.

Ohl thou Infinite and Supreme Presence, thou Divine Spirit, we offer up to thee our aspirations and songs of praise. We bless thee for the joys of spirit communion and for the great eternal truth and knowledge that the gates of immortal life are wide open, through which thy ministering angels may pass on errands of mercy unto mourning hearts. We pray that those privileges that are afforded to thy children on both sides of life of coming into close communion and association with each other may be strength ened and increased; that the avenues through which those who have passed from the mortal may return and minister unto those who are still on earth may be multiplied on every hand; that mediumistic forces and instruments may be stimulated with new power; and that, in the coming days, the great, glorious tidings of immortal joy may be borne unto every inquiring mind, so that not one shall fear death, not one shall hesitate and doubt concerning a future life, not one shall remain in ignorance concerning that which applies to the state or condition of the spirit after it has passed beyond the veil of the flesh.

We ask, oh! thou Supreme and Infinite Soul, that we as intelligent beings may come to an inderstanding of our-selves and of our interior powers, that we may know what we are capable of, what are the possibilities within us, and what we as immortal souls may find and learn if we press onward over the progressive road of experience. To this end of receiving instruction and attaining wisdom we ask that we may be visited by those who understand the ways of life, who, having met with the discipline of life, have gained a conquest over material things, over the limitations of external affairs, and have acquired a wisdom and a conception of truth that, in impartation to the students of earth, may bear a light and understanding and an increase of power. Give unto thy ministering angels this hour something of strength that they may need in order to nour something of strength that they may need to write to enable them to bear not only unto us who are here, but unto inquiring minds on every hand, the tidings and the knowledge which shall be for the blessing, the healing and the uplifting of human souls.

QUESTIONS AND ANSWERS.

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

QUES.—[By Rev. J. C. F. Grumbine, Unitarian minister, Geneseo, Ill.] How can a young lady under the influence of ether paint flowers, etc., and compose poetry and music, which in a conscious and normal state she cannot do?

Ans.-If it be a fact that this young lady mentioned by your correspondent really does produce these evidences of artistic skill when the duce these evidences of artistic skill when the external senses are under the influence of an anesthetic, we should suppose it might be explained upon one of two grounds: While the bodily powers or senses are affected by the ether, the spirit of the young lady gains the ascendency over material things so that it can express latent powers or talents not readily manifested in her normal state; or while the consciousness: so called of the young lady is manifested in her normal state; or while the consciousness, so-called, of the young lady is overshadowed by the operation of the anæsthetic, her bodily organism is controlled by the excarnated intelligence who is of himself or herself an artist and a poet, and this independent intelligence that is manifested through the medial agency of the person performs the work. Why not? There are many sensitives who are made thoroughly unconscious through the action of spirit psychology; they are in a state of suspended animation for the time; but the organism is controlled by the external intelligence, who gives, perhaps, some wonderful progence, who gives, perhaps, some wonderful pro-duction; and if this be true of the medium, may it not be so of the sensitive brought under the influence of some powerful anæsthetic, in which state the physical powers may be subjected to the will and the influence belonging to the spirit-life? We think it quite possible, and presume this latter explanation will cover the case

Q.-[By the same.] What reasons and arguments may be given to prove that the mind incar-nate does not, in some way perfectly mental, op-erate so as to cause spiritualistic phenomena?

A .- We have no doubt but that the mind incarnate possesses powers and possibilities the scope of which have not yet been tested or understood by humanity, and there are undoubt-edly some manifestations given which might be explained upon this ground, but which are, perhaps, attributed to the operation of excarnated intelligences; but if we can assure our selves, through any evidence that is brought to our analytical investigation and spirit of in-quiry, that man is an immortal being, and that, having passed through the processes of death, he still retains the consciousness and mental activity of his former life, accompanied with a activity of his former life, accompanied with a memory of things past and the power to take hold of things present in a vital, energetic sort of way—having proved this through the evidence as mentioned—why should we not conclude that it is highly probable that such an excarnated mind can produce manifestations of a phenomenal nature to show its power and scope? We think that the conclusion would be logical; then, when a multiplicity of manifestations is given in a variety of ways and manifestations is given in a variety of ways and in diverse parts of the world under the name of spirit influence and intelligence, all making claim of having sprung from the same great source, we may fairly conclude that there is source, we may larry conclude that there is some weight to the assertions made; and when we as individuals have had the time and oppor-tunity to investigate closely, not only with one medium and one phase of manifestations, but perhaps with many, and have received the evidence of the power of spirit presence and communication which must make a forcible entrance into our minds, we may fairly reason upon these things and accept the claims made

for them.

Still much of this may be produced by mind incarnate. We have yet to classify many instances where it has been proven that mind in the flesh has produced these manifestations. There is very much given in the name of Spiritualism that was unknown at the time to be true by either the medium or sitters present, but, on investigation, has been proven correct at every essential point; therefore the mind of the medium or sitter could not have produced the phenomenon or communication as the case the phenomenon or communication as the case may be. While there have been many cases where your correspondent might think that minds at a distance had given the communication, there have also been innumerable cases where the minds of none on earth have been aware of the facts mentioned by returning spirits, and after-events, then lying in the womb of the future, have brought them to light, and proved their correctness.

If our friend and investigator will study this

If our friend and investigator will study this great mass of manifestations that have occurred under the name of Spiritualism during the last forty years, he will find a vast amount of accumulated evidence pointing to the continuity of life and intelligent power of those who have passed through death, and who have returned and communicated clearly with their friends on earth. friends on earth.

Q.—[By the same.] Does a magnetizer, when he puts a subject in the natural or independent lairvoyant state, see real spirit forms when he see angels, or are these but the images of the operator impressed on the mind of the subject? Please explain this phase of magnetism as contrasted with spiritual clairvoyance.

A.—Generally speaking, a person who can be hypnotized or psychologized by the operator in

that line of work is one so negative or sensitive to influences and surrounding conditions that he may be called a medium, and one who has thus been brought into this subjective state may, and probably will, be operated upon by excarnated individuals so that his clairveyant sight will be developed; and he will be able to behold clearly spirit intelligences who come to him. Of course it is true that if the mind of the operator is so powerful as to hold his sensitive subject independent of other influences, he will cause that subject, while in the hypnotic state, to see only the reflection of his (the operator's) mind, which is so positive that it throws its images out upon the surrounding aura of the medium as a stereoptic on throws its pictures upon the sheet before you; but what the sensitive subject gives will merely be an exhibition of what is in the mind of the operator, and what the latter wills his subject to see.

In many cases however, the sensitive sub-intendent of the latter part of my earth-life I made my home and had business interests in Chicago, III. I was a native of New England, and gained experience, and much that was useful, some that was trying, and some that was pleasant, in this section of the country in my earlier years; but later in life I made my home and had business interests in Chicago, III. I was a native of New England, and gained experience, and much that was useful, some that was trying, and some that was pleasant, in this section of the Chicago, III. I was a native of New England, and gained experience, and much that was useful, some that was trying, and some that was pleasant, in this section of the Was pleasant, in

erator, and what the latter wills his subject to see.

In many cases, however, the sensitive subject, while psychologized by the mesmerist, is drawn out from under the influence of the operator, and taken in charge by spirit-intelligences, who, acting upon the sensitive's mind, send out their thought-images into the range of his clairvoyant vision, and these are beheld by the subject. So the description given may not be of what the operator is thinking at all, but rather such as appear before the psychologized friend in a spiritual sense, and may be accurate descriptions of intelligences who have passed beyond the vale of earth, and are living passed beyond the vale of earth, and are living in the spirit world.

Q.—[By "Inquirer.'] Is the spiritual body in the Borderland a counterpart of the physical tenement which the spirit inhabited in this life—susceptible of hunger, thirst, fatique, cold, heat, requiring food, raiment and sleep, while its cethetic and ethical nature retains the love of the beautiful in music, poetry and art?

A .- The grosser the attractions, the likes and A.—The grosser the attractions, the likes and the dislikes of the spirit who has passed from the flesh, the more closely allied he will be to the physical life, and the more will his spirit-body resemble the physical form which belongs to the corporeal state. The form that clothes the spirit resembles largely that which the spirit possesses while on earth; but it is of a more refined or ethereal nature if the individual is refined on a spirational and as he advances in fined or ethereal nature if the individual is re-fined and aspirational, and as he advances in knowledge and power in the spiritual spheres, the elements of his spirit-body become more and more refined, for the coarser parts will be eliminated or sloughed off, to return to the at mosphere to which they belong. The coarser and more carnal a spirit may be in his attrac-tions and desires, the more will he be subject to the conditions of hunger and cold or extions and desires, the more will he be subject to the conditions of hunger and cold or extreme heat; but the more spiritual he continues to grow, the less will he be afflicted by any unpleasant condition. He will then be subject to the higher laws of being in the spiritual world which affords to him conditions whereby he can supply the demands of his spirit-body. We have discussed this subject fully before, and not long since; but we will say there are spirits who derive all the nutriment they need spirits who derive all the nutriment they need from the atmosphere in which they dwell, for it contains in solution all the elements in life which go to make up our own as well as other forms of existence. This fact is exemplified by yourselves in your own homes when you inhale the odor of fruits or food until you feel filled and do not care to partake of anything substantial. In like manner these intelli-gences are fed with the nutriment they require from the elements of the atmosphere which they inhale. Others, however, may require more substantial food in objective form, such as fruits and the natural productions of sunlight and air in vegetation. Others again seem to demand something stimulating and of a gross nature, and these latter return to earth to gather up the nourishment they long for by coming en rapport with mediumistic individ-uals when they sit at their material boards in their homes

INDIVIDUAL MESSAGES.

Thomas S. Field.

[To the Chairman:] I am invited, sir, to step forward and announce myself. I do so with alacrity, for I feel it to be a privilege I cannot

afford to forego.

I am gratified at the opportunity to send greeting to my friends in New Jersey, at Red Bank and Middletown, and give them the assurance over and over again that I am a living, active man, and that I desire to come into contact with the members of my family and with dear former associates to give them with dear, former associates, to give them knowledge of this immortal state. Oh! it is a grand condition, enlarging to human thought and experience, and I am pleased more than I can say that all is opened around me in the ascended life.

But I remember the past. I lived a good while on earth, and went through many experiences, coming in contact with many human beings, and of course leaving a certain impressings. sening, and of course leaving a certain impression of greater or lesser degree upon the life in which I moved. I was, sir, engaged in various affairs during my long career, sometimes in terested in the settlement of estates, and also in a certain way with public matters; perhaps I may say that I shall be recognized as having been in the stone and lumber business in a been in the stone and lumber business in a practical, positive sort of way. While naturally I have laid aside all connections with those affairs and occupations, yet my memory of them is strong, and I have had regard also for the old life that keeps me in touch, so to speak, with the matters belonging to this earth and its conditions.

I have very dear ones on this side, and I

would like them to know positively that there is no death such as men are wont to consider, but that there is an enlarged life after one has passed from the body, for the development of the mental and spiritual powers, far in excess of any unfoldment that can be gained on this

side. My name, sir, is Thomas S. Field, and I send greeting to my friends wherever they may be.

Dr. John Alexander.

[To the Chairman:] I visited your room, sir, with a dear companion, and feel gratified that we can unite our thought and sympathies, and send them out in a wave of influence to the dear friends on this earthly side. She gave me greeting, and conducted me into the spiritual home that had been prepared where to my home that had been prepared, where, to my amazement, I found a congregation, so to speak, of dear friends, waiting to give me greeting, and to enlighten me upon the wonders of the spirit world.

I also have been engaged in various lines of expression during my long earthly career. At one time I held the office of postmaster in the town where I resided, and at other times I was connected with other lines of employment; but I exercised my energy principally in the practice of medicine. I thus came in contact with a great many individuals in earth-life, and read something of human nature that was a study and an enlightenment to my mind, so that when I entered the spirit world I found myself preserved to go on in the field of remyself prepared to go on in the field of re-search and investigation that opened before

I have changed my opinions somewhat concerning the methods of medical practice and the laws of life as applied to human beings. I still hold on to some of the practical information and experience that came to me here, but there was also much that was not according to the direct and strict laws of health, and I am

the direct and strict laws of health, and I am trying to learn all that I can in this line.

Tell my friends, if you please, that I have returned to your office with the desire to arouse them to thought, and, if possible, to call their attention to the stupendous Spiritual Philosophy, as it seems to me to be. I hope they will study it, and try to come into communication with those who have gone beyond the mortal life, so that they may learn of that which is upon the other side as well as of that which belongs to the mortal realm.

which belongs to the mortal realm.
I lived in Belmont, Mass., where I was well known. I am Dr. John Alexander.

R. G. Stevens

I have visited this place with the desire and determination of making myself understood, but I did not get sufficiently near to influence your instrument. To-day I hardly anticipated a success, but the way seems open, and I approach.

proach.

I wish to give my name as R. G. Stevens, and

great city of the West, connected with the grain clevator business.

But as all must go sometime, I was called from the body to meet the realities of the spiritlife, and to face some things as the reflection of past days that were very pleasant to meet, and others that I would rather had remained in the shadow. Still we are called upon to look squarely into that which is pleasant, and that which is unpleasant, to see our mistakes, as well as to count up our achievements, and I find that as we note our mistakes, and read them, together with the effect they have had upon other lives as well as our own, we get the most severe and the most practical object-lesson that we can find for our soul's guidance in future lines. I have no doubt that this is a wise arrangement by a high power, and that it is what we all need; so I am going on looking into these things, and trying to understand them for future usefulness and work.

I come here not to make any extended speech, or give any great information, but merely to

I come here not to make any extended speech, or give any great information, but merely to give a friendly nod and word of sympathy to those on this side, and tell them I hope to meet each one when the day of earthly life is over

Anna Louisa Carpènter.

I feel weak, and a sensation of weariness comes over me, as I take control of your medium, but I am not so in the spirit-world; it is only the reflection of the long days of wearing illness that were mine on earth. I was sick so long that when I found myself free from the body I was as happy as a little child let out from restraint into the clear sunshine and the fragrant air of blooming fields, and I have not had a shadow of sorrow because death is anyhad a shadow of sorrow because death is anywhere since that day, for to me it was a blessed release, and I felt it as a sense of freedom to

my life.

I have wished to have my dear ones on earth I have wished to have my dear ones on earth know my condition, and understand that this is only life that I have found, and not death. I want them to know that the sickness, and the pain, and the tired feelings have all passed away, and that they left with me an experience and a knowledge that makes me enjoy this world as I find it with all its pleasant companionships and surroundings more perhaps this world as I find it with all its pleasant companionships and surroundings, more perhaps
than I ever would had I not had the trying
hours of earthly life. I want to thank the dear
ones here for their care, and for all kindly
thoughts and attentions. I treasure them up
in memory as so many jewels of light that can
never be dimmed. I try to repay my friends
by bringing peaceful thoughts and pleasant influences as they walk this earthly way, and
when I meet them in the spirit-world I will do
what I can to make their lives as happy as my
own has been since I entered that country of own has been since I entered that country of

I am Anna Louisa Carpenter, and my husband is Edward H. Carpenter. I lived at North Elizabeth, N. J.

Eugene F. Brennan.

Eugene F. Brennan.

I don't know much about these things. What I do know I 've been picking up since I tumbled out of the body.

I was a young man, and I had my work to do here, but I went out by accident, and I want my people to know it. Some think that I killed myself, but I didn't. I fell through the elevated road; I slipped as I was going along on my way all right. I don't know much about it, because it was such a sudden shock to me, and when I try to think of it, it all comes back in a blank sort of way—only I know I did n't kill myself, and I had no more notion of going out of the body than the rest of folks. I had my work to do, and I meant to do it as best I could; but the change came, and I don't know as I am sorry about it; I think I'm not.

I've been looking into so many things and seeing so many wonders, that I feel I 've made the best move possible. I'm not going around with milk or anything like that now; I'm going to school and trying to learn a good many things I ought to know, and that can be learned in this great spirit-life that is full of opportunity and power. I want my friends in Brooklyn and New York to know I 've got back here. I used to live in 17th street, in the city. I don't live there now, because my home is in the spirit-world, but I sometimes come around the different places I have known here to hunt up my friends and give them a touch so they'll think of me and feel it's all right I went away when I did; but I don't want them to think I killed myself; I want them to know I'm alive and doing well, and went out because I could n't help it.

[To the Chairman:] My name, Mister, is Eugene F. Brennan.

W. L. Taylor.

W. L. Taylor.

I watch the throng setting in toward your place as we watch the eager crowd pressing to some office where they are to hear good news from absent friends, and I have watched the comers as they communicated for some months past until I thought I might venture to try to get here myself and say a word that perhaps would reach my dear friends, and let them know of my life as it is now.

I passed away in Springfield, Mass. I was a

man young in years, but had had quite an ex-perience upon the road and in the little pracperience upon the road and in the little practical ways that I have not lost; it has gone with me as a part of my possessions, and so I did not wake up in another country knowing nothing of life and its possibilities.

I was connected with the American Express

I was connected with the American Express Company in a business line. If I were here pursuing my work in a practical way, I should deem it important to carry messages as the duty was laid upon me; and so I feel it my privilege as well as duty to bring a message from the spirit-world along this line of transportation, hoping that it will reach some interested mind and be of use.

I was one of quite a family, and there are those here with whom I am connected by fra-ternal ties that I feel an interest in. I want their welfare to be good and their prospects bright, and I will do all that I can to help them along over the road of life. I have a warm feeling of love and respect for those of my father's family that still strive to know and to do the best in life that they can, and so I come here sending a word of love to all, to every one

of the family, from the oldest to the youngest, and say: "I expect to meet you every one on the spirit-side when your work is over here."

My father is Sylvester H. Taylor, of Granby. This message may open the way for me to get nearer to the dear ones of earth with my influ-

ence. To the Chairman: I thank you, sir, for having the way open for such as me to come. I am W. L. Taylor.

Mrs. Albina B. Brittin.

[To the Chairman:] You will, I am sure, my good friend, pardon me if I intrude. [You are welcome.] I thank you.

I have felt it would be a rare experience and a pleasant one to come and surprise my friends with a few words in token of my love and rewith a few words in token of my love and remembrance at such a place as this. I wish to say to them: It will be impossible for me to describe to you the beauties of the spiritual state as they appeal to my heart and understanding, not only the external forms of grandeur that rise before me in the life of the spirit, and not only the dear companionships and associations with lives full of harmony and good cheer that are around me, but the interior state of peace and joy that seems to possess my soul. I do not idly sit and dream, with no care for the morrow and no sympathy with and thought for human souls in pain or in affliction. No: I find many things to employ my time and mind; I see many suffering ones that I must reach and minister to their needs in some way,

I do not idly sit and dream, with no care for the morrow and no sympathy with and thought for human souls in pain or in affliction. No; find many things to employ my time and mind; I see many suffering ones that I must reach and minister to their needs in some way, if I can. There are many opportunities for and most enjoy. I wish to tell my good for and most enjoy. I wish to tell my good friends on this side that it is a wondrous life, which none need fear to enter. I do not fear anything that the future may bring, for life has brought so much that is beautiful and sweet to me.

Col. Brittin is here with me, and desires that reach and minister to their needs in some way, if I can. There are many opportunities for employment in the ways that I am best fitted for and most enjoy. I wish to tell my good friends on this side that it is a wondrous life, which none need fear to enter. I do not fear anything that the future may bring, for life has brought so much that is beautiful and

I say a word for him to the friends of earth whom he so well remembers. He, too, employs his energies in vital ways that are full of power, and that, when united with that of other souls, must have an effect in external

other souls, must have an effect in external ways.

I was interested in the "Home for the Aged" here where I formerly lived in Elizabeth, N. J. I was about to say that I am interested in that positively still, for my sympathies go out to the aged and infirm, those who are nearing the borderland where the two worlds meet, and who are in need of human sympathy and love. I was interested in the welfare of soldiers in the time when our country was involved in the great struggle for liberty. I have seen many since I passed away who were interested in the cause of freedom and reform, and who went away before I did. Some have come to me with words of welcome, and with gifts of beautiful things belonging to the spiritual state, so pleazed and happy to meet me. My heart was overflooded with joy, and I felt strengthened because of the friendly hearts around me.

I give my love to all friends on this side, and I shall rejoice when they, too, are privileged to cross the stream and enter the spirit-world.

I am Mrs. Albina R. Brittin.

INDIVIDUAL SPIRIT MESSAGES TO BE PUBLISHED NEXT WEEK.

June 24.—George M. Clearman; Margaret E. Fny; Mary Jones: J. D. Small; John O. S. Lynch; Sarah Paige; Magg Burnham; Elizabeth Crowe.

Spirit of the Press.

The Artist and the Ghost.

Mr. W. P. Frith, R. A., tells the following story of his friend, the late Reginald Easton, miniature painter, and the ghost that was the subject of one of his paintings: To his dying day l believe my old friend persisted in the truth of his story, which was as follows: He was asked by letter if he would undertake the miniature portraits of some children, whose parents lived in an old house in a remote country place. He might be assured of a hospitable reception and a room with a good light for his work. My friend arrived at a moated house of great antiquity, arrived at a moated house of great antiquity, truly a treasure of a place to an artist, as he described it, with its mullioned windows, its inner courtyard, with quaint gables, tall chimneys, and the rest of it. His hosts were charming people, the children pretty, and apparently tractable, and the house quite full of company, so full that one bedroom only was available to the artist. the artist.

Easton noticed a mysterious sort of muttering between his host and hostess, of which he overheard the words, "can't be helped—there's no other," which he construed rather unfavorable in the construed rather unfavorable rather unfavorab overheard the words, "can't be helped—there's no other," which he construed rather unfavorably in respect of the salubrity of his apartment, but in reply to his inquiry about dampness, etc., he was assured that he had nothing to fear on that score. The dinner left nothing to wish for: the company was congenial, the wines, of which, as always, he was very sparing, were perfect, and the artist retired to his room somewhat fatigued by his journey, but only sufficiently so to make his bed more than usually welcome. Before testing its qualities, however, he examined the ancient room. The bed was a huge erection with funereal feathers crowning each of the four posts. It stood opposite to a fireplace of high and quaint construction, with a silver fire-dog on each side of it; opposite to the door, and to the left of the chimney-piece, was an oriel window, through which the moon shone brightly enough to enable the tenant of the room to distinguish pretty clearly all the objects in it.

Easton was soon in bed, and almost as soon asleep, to be presently awoke by a strange intruder, who stood at the foot of his bed in the full light of the moon, in the form of an elderly leady who was apparently wriging her hands

full light of the moon, in the form of an elderly full light of the moon, in the form of an elderly lady, who was apparently wringing her hands, and with eyes cast down was searching for something on the floor. Feeling that a mistake had been made, the artist sat up in his bed and said, "I beg your pardon, madam, but you have mistaken your room." The strange visitor made no reply; and on closer inspection, to his great surprise, Easton found the lady to be in the dress worn a hundred and fifty years ago, and perfectly transparent, for he could distinctly trace the form of the fireplace through the body of the figure; he also recognized the lady as exactly resembling one of the ancestral portraits he had seen in the picture-gallery belady as exactly resembling one of the ancestral portraits he had seen in the picture-gallery before dinner. These reflections had scarcely passed through his mind when the lady, with a look of terrible despair in her face, ceased wringing her hands, seemed to be absorbed in the moonlight, and disappeared through the window.

"Well," said Easton to himself, not having ing experienced the slightest sensation of fear, "that's a ghost if ever there was one. I wish to goodness I had a sketch of her." In a few minutes he was fast asleep again.

minutes he was fast asleep again.

The mystery of the conversation of the previous night between host and hostess was cleared up at breakfast, when, in reply to the usual hope that he had slept well, he gave an account

of his midnight visitor.

"Yes," said his hostess, "we never use that room if we can avoid doing so, for our friends are sometimes terrified by the apparition of the dreadful woman who committed a murder in that woman who committed a murder in that woman who committed a murder in the committee of the committee in that room. No. she is no ancestor of ours but she became possessed of this property by the murder of the heir to it—a child who was the only obstacle to her inheriting the estates. This she managed by sending the child's nurse on a fictitious errand, and during her ab-sence she strangled the heir, but so skillfully that no traces of foul play were discernible, and nothing would have been known of the crime if she had not confessed it on her death bed. The property was then sold, and my husband's grandfather bought it."—The Magazine of Art, New York City.

The Vivisector Held Up.

One of the most curious expeditions ever planned by man was that once undertaken by Dr. J. G. Bunting of Portland. During all his life he had been a close student of the philosophy of digestion, and for the purpose of his investigations he had that remarkable Cana-dian, Alexis St. Martin, in his care for twenty

In order to clinch matters and provide facts for some of the doubting Thomases, Dr. Bunting cast about for some one else upon whom he might continue to experiment. He could think of but one plan, and that was to go into Africa, buy two slaves, and operate upon their stomachs. By opening the body near the fifth rib and perforating the stomach, a condition could be produced similar to that existing in the person of St. Martin. Therefore the doctor purchased his supplies and sailed across to Tunis in the north of Africa. There he hired a native chief with forty of his followers, paying them a liberal retaining fee, and promising alluring largess when the trip should be ended. They set forth. The doctor carried £1000 in his inside pocket, and the chief probably lay awake four nights thinking about the matter. At any rate, on the fifth night he sneaked into the doctor's tent and delivered a little address over the muzzles of two pistols. When he had concluded the doctor passed over his ducats and the chief passed over the horder along In order to clinch matters and provide facts concluded the doctor passed over his ducats and the chief passed over the border along with his renegade band. They helped themselves to such supplies as suited their artless and unenlightened tastes. The doctor came back without a retinue, but with a deal of experience that will never appear in a medical perience that will never appear in a medical work.—Lewiston (Me.) Journal.

Why Col. Shepard Died.

ard, but the wisest physicians do not possess all there is of knowledge.

"If I were to ask any twenty physicians in this city the question: 'In case you had a patient dangerously threatened with congestion, what would you do?' probably nineteen out of the twenty would answer: 'Send for exygen.'"

This was done in the case of Col. Shepard. The oxygen afforded only partial relief, and while they sent for more the patient died.

Pure oxygen, or oxygen mixed with atmospheric air, will be but slightly absorbed by the

lungs.

But vitrous oxide is readily absorbed. Anmethesia cannot be produced by pure oxygen
because the lungs will not absorb it.

Anosthesia can be produced in one minute

with vitrous oxide.

It is as Plain as that Twice Two Make Four.

It is as plain as that twice two make four that all the laboring men in this country who are poor and cannot find work, must, with their families, be supported through the coming winter either by the cities and towns where they

ter either by the cities and towns where they reside, or somebody.

It is as plain as that twice two make four that it is cheaper and better, both for the community and themselves, that these people should be supported at work than in idleness.

Now, The Massachusetts Highway Commission report the loss from bad roads in Massachusetts along over the millions of delivery people should be a commission of the loss of the second s

chusetts alone over five millions of dollars per

Why not employ all these men who are willwith not employ in these then who are wing ing to work, but cannot find work, in making our roads what they ought to be, and what they are over a large part of Great Britain and Continental Europe?—Geo. T. Angell, in Our Dumb Animals.

A Pioneer Passed Away.

The recent death of Lucy Stone recalls the early times of the campaign for female suffrage, in which she figured so prominently, and the things which she suffered for the cause. Scarcely any one ever lived who suffered more coarse vituperation and senseless raillery than she endured in her bold and forcible advocacy for what she believed were needed reforms in the political and social relations of woman. Eloquent of speech and amiable in character, she was very successful in pioneering the movement, especially in Kansas and the West. The full measure of the reforms that she contended for she did not live to see realized, but she accomplished a great deal. She was wont to say that the greatest difficulty that she had to contend with was the indifference of the great mass of women themselves. Note that the greatest difficulty that she had to contend with was the indifference of the great mass of women themselves. great mass of women themselves.—New Or-leans Picayune.

Every impulse of beauty, of heroism. and every craving for purer love, fairer perfection, nobler type and style of being than that which closes like a prison wall around us in the dim, daily walk of life, is God's breath, God's impulse, God's reminder to the soul that there is something higher, sweeter, purer, yet to be attained. Therefore, man or woman, when thy ideal is shattered, as shattered a thousand times it must be, when the vision fades, the rapture burns out, turn not away in bitterness, but rather cherish the revelations of these hours as propheties and foreshadow. of these hours as prophecies and foreshadow-ings of something real and possible yet to be attained in the manhood of immortality. Still give thanks to God that you have had one glimpse of heaven. Treasure it as the highest honor of your being that ever you could so feel, that so divine a guest ever possessed your soul.—Harriet Beecher Stowe.

New Publications.

I HAVE CALLED YOU FRIENDS. By Irene E. Jerome, author of "Nature's Hallelujah;" "A Bunch of Violets," etc. Chastely illuminated in missal style. Exact fac-similes of the author's original designs in color and gold. Size, seven by ten inches. Gilt edges. Lee & Shepard, publishers, 10 Milk street, Boston, Mass.

Sentences from Scripture, and brief sayings and ooems by R. W. Emerson, Helen Hunt Jackson, John W. Chadwick, Paul H. Hayne, W. C. Gannett, Charles Kingsley, and "D. M.," all relating to some quality or aspect of friendship, form the text of this charming book. The quotations are clearly engraved in old English, and each page is, as it were, framed in an artistic design of lines or disks of quiet gilding and pansies in lovely colors that have a free, natural and airy appearance, and that vary in hue from page to page. The delightful freshness of color and delicacy and richness of design, together with the exquisite workmanship, make this publication greatly to be desired.

THE RIME OF THE ANCIENT MARINER. By Samuel Taylor Coleridge. Illustrated in outline by J. Noel Paton, R. S. A., with an Introductory Note by Francis H. Underwood, LL.D. Cloth, full gilt, gilt edges, boxed. Lee & Shepard, publishers, 10 Milk street, Boston, Mass.

This well-known fascinating and powerful story, ne of the masterpieces of English poetry, is gotten up in an especially pleasing and attractive style, suitable for a holiday gift. The typographical work is beautiful and clear, on extra heavy paper, size, seven and one-fourth by eleven inches. The text is illustrated with twenty full-page drawings of a spirited character, which will be a help to the reader by makng a visible image of the several scenes.

ALL AROUND THE YEAR, 1894 CALENDAR.
Designs in color by J. Pauline Sunter.
Printed on heavy cardboard, gilt edges, with
chain, tassels and rings. Size, four and onefourth by five and one-half inches. Boxed.
Lee & Shepard, publishers, 10 Milk street,
Boston. Mass. Boston, Mass.

As a dainty holiday souvenir for a friend, nothing could be more desirable, with its silvery chain, white silk cord and tassels, and quaint little figures that appropriately illustrate the verses they accompany. There 'are twelve pages, each with its distinctive illustration and companion sentiment, with calendar for the month for which it is designed.

THE BOOK OF THE FAIR, Part Four, by Hubert Howe Bancroft, opens with a continuation of Chap. VII., which is devoted to the Government and Administration Departments. War, as a science, was well represented at the Fair, and is ably treated by the author. The naval exhibit is most interestingly described and finely illustrated, particularly the battleship Illinois. Chap. VIII, treats of the manufactures of the United States, and will, in the estimation of many, be considered the best of any chapter that has yet appeared. A full-page engraving representing the silver statue of Columbus, is particularly fine in finish, The silver and cut-glass exhibits are superb, and the illustrations, each one of which is a gem of the printers' art, bring out clearly the exquisite delicacy of design and workmanship. The textile exhibit, as may well be supposed, is extremely beautiful, as is also the display in lamps and bronzes. Now that the greatest of all World's Fairs has closed, the value of this superb publication will be more than ever apparent as a permanent preserver of its chiefest features. The Bancroft Co., publishers, Auditorium Building, Chi-

Arouse the faculties, stimulate the circulation, purify the blood, with Ayer's Barsaparilla.

To the Liberal-Minded.

Written for the Banner of Light. A MEMORIAL.

Inscribed to MISS JANE PAXON of Edon, N. Y.

Bright will be thy spirit home, Dear friend of ours;

Almost we see its shining dome And blooming flowers, Built of all thy kindly deeds

From day to day,
And grown from goodness' precious seeds
Strown by the way.

Patient through hours of pain That wracked thy form, Our loss is thy eternal gain

Beyond the storm. We know how sad the home will be Where thy dear face

With gentle smile no more we see Within its place.

And oh! we would not call thee back, Nor ever bind

Thy spirit from the higher track For it designed.

But just a little farther, dear, Along life's way, We'll join thee in that purer sphere Of perfect day.

And when our hearts grow sad and lone, Weighed down by care,

And we reach upward for our own With broken prayer; Then thou wilt come to us, we know,

From lands above, For e'er the dear God wills it so In tender love.

We will e'er keep for thee a place All fair and bright. We know that often thy dear face,

With its love light. Will smile upon us as of yore; Thy gentle voice Will whisper of that purer shore

Till we rejoice. Thou art not gone. We have thee yet. The door is wide,

And even while our eyes are wet. Thou'rt by our side. Teach us those grander truths, dear Jane,

The mystery, That in the clearer light is plain Fore'er to thee.

We will not bow in useless woe, This change is best;

'T is God's kind law that wills it so To give thee rest. But just a little farther, dear,

Along life's way, We'll join thee in that purer sphere

Of perfect day. North Collins, N. Y. EMMA TRAIN.

• Miss Paxon passed to the higher life Aug. 26th, 1893. She has been a life-long Spiritualist, and for many years an appreciative reader of the Banner of Light.

Lake George Camp Association, LAKE GEORGE, N. Y.

Henry J. Newton of New York City is President; James D. White, Albany, N. Y., Vice-President; S. H. Smith, Lake George, N. Y., Secretary; E. L. Seelye, Lake George, N. Y., Treasurer.

It is almost universally conceded that Lake George is the most beautiful sheet of fresh water on the American continent. The crystal transparency of its waters and the grandeur and beauty of its scenery have given it a world-wide and enviable reputation.

Surrounded by forest-covered mountains and hills sloping gently down to the shore, the site of villages, sloping gently down to the shore, the site of villages, hamlets and farms, the numerous verdure-clad islands dotting the sliver surface of the lake; the elegant cottages and lovely private grounds lining its borders, as viewed from some of the overlooking eminences, form a scene of such surpassing beauty as no poet could describe nor artist successfully depict.

The atmosphere is absolutely pure and health-giving. The waters abound with fish, affording unlimited sport to the angler, while the innumerable steam yachts and smaller craft testify to its popularity from a boatman's

smaller craft testify to its popularity from a boatman's

point of view.

In addition to its surpassing natural scenery, Lake George possesses much of historical interest. The vicinity has been the theatre of many stirring incidents in the early settlement of the country. Many relics of the French and Indian wars, as well as of the Revolution, are yet to be seen.

The remains of Fort George, Fort Gage and Fort William Henry, near the south end of the lake, are still plainly traceable, while at the north end old Fort Ticonderoga, immortalized by Ethan Allen's midnight

The remains of Fort George, Fort Gage and Fort William Henry, near the south end of the lake, are still plainly traceable, while at the north end old Fort Tleonderoga, immortalized by Ethan Allen's midnight attack, rears her crumbling ruins in mute appeal for recognition.

Lake George has been a favorite summer resort for many years, and its popularity is steadily increasing. Its shores are lined for its entire length with summer hotels and private villas, while the finely laid out grounds which border the lake afford striking evidence of the facility with which art may add its embellishments to the beauty of fature.

For years many Spiritualists have looked upon this lovely lake as a desirable spot for a camp-ground, but while many camps have been started and have prospered, in locations that do not possess a tithe of the beauty and natural advantages of this, nothing of a practical character has been done here until the past summer, when a number of men prominent in the Spiritualistic ranks resolved to supply the need. A fine tract of land situated at the south end of the lake, and directly upon its shores, has been purchased and laid out in suitable lots; a commodious speakers' stand erected and considerable money expended in laying out streets and clearing the grounds.

Many improvements have been projected for next season, among others a good hotel to accommodate guests at a moderate charge.

In order to ralse money for these purposes the management is now offering lots at moderate prices, also shares of the capital stook of the Association.

Aside from the spiritual and physical benefits which will accrue from a stay at this delightful and healthful resort, an investment in lots and stock is certain to prove profitable from a financial point of view. The increase in value of lands along the lake has been very great in the last decade. Property which commanded but a nominal figure a few years ago is now held at high prices, and this opportunity to secure a most delightful summer home at a moderate outlay i

the entire summer may be spent with pleasure and profit.

In calling the attention of Spiritualists and others to the Lake George Camp-Grounds, we desire to impress upon all who have the Cause at heart the need of carnest and active copperation in making this enterprise the success which it is possible to become. A few dellars invested now in lots or stock, or both will furnish means for the immediate improvement of the grounds, and will be certain to prove a profitable investment from every point of view. Now is your opportunity, while you can have a choice of lots at low prices, for if you put it off you will have to pay the increase which is sure to come, and then not be as well suited. Again we feel that every Spiritualist should regard it as a privilege as well as a duty to do all he or she is able to assist in making this camp-ground what it is capable of becoming—a great source of spiritual illumination. Its location, in the very midst of one of the most popular summer resorts, will enable us to reach thousands of people with the truths of our Philosophy who would never otherwise give them any attention.

Let avery Spiritualist on receipt of this circular

Let every Spiritualist, on receipt of this circular, write at once for full particulars to S. H. SMITH, Sec'y L. G. C. A.

Lake George, N. Y.

Good News for Asthmatics. We observe that the Kola plant, found on the Congo river, West Africa, is now in reach of sufferors from Asthma. As before announced, this new discovery is a positive cure for Asthma. You can make trial of the Kola Compound free by addressing a postal card to the Kola Importing Co., 1164 Broadway, New York, who are sending out large trial cases free by mail to sufferers.

Easy to Take

and keep the system in Perfect Order..

AYER'S CATHARTIC PILLS

A specific for Headache Constipation, and

Dyspepsia. Every dose

Effective

Burlington

BEST LINE CHICAGO AND ST LOUIS

DAILY THROUGH TRAINS

LEPSY OR FITS.

Can this disease be cured? Most physicians say No-I say, Yes; allforms and the worst cases. After 30 years study and experiment I have found the remedy.—Epilepsy is cured by it; cured, not subdued by opiates—the old, treacherous, quack treatment. Do not despair. Forget past impositions on your purse, past outrages on your confidence, past failures. Look forward, not backward. My remedy is of to-day. Valuable work on the subject, and large bottle of the remedy—sent free for trial. Mention Post-Office and Express address. Prof. W. H. PEEKE, F. D., 4 Cedar St., New York. lyeow

SOUL READING.

OR PSYCHOMETRIC DELINEATION. OR PSYCHOMETRIC DELINEATION.

MR8. A. B. SEVERANCE has always been noted for her powers in examining and prescribing for disease; and also in her character-readings, with instructions for mental and spiritual development: past and future events; adaptation of those intending marriage; business adaptation and business advice. But of late she has had a renewed development, which enables her to give from writing or lock of hair greater tests in these directions than ever before. Brief readings, 81.00, and four 2-cent stamps; full readings, 82.00, and four 2-cent stamps. Address, 1300 Main street, White Water, Walworth Co., Wis.

Sept. 30.

STELLAR SCIENCE.

WILL give a test of it to any person who will send me the place and date of their birth (giving sex) and 25 cents, money or stamps. I will write Blographical and Predictive Letters (from the I will write Biographical and Predictive Letters (from the above data). Also advice upon any matter, in answer to questions, in accordance with my understanding of the sci-ence, for a fee of \$1; Consultation fee \$1; at office, 20° Tre-mont street.

Nativities written at prices proportionate to the detail de-manded. Address OLIVER AMES GUULD. Box 1664, Boe-ton, Mass.

July 19.



AGENTS \$50 to \$100 WALKE. Ladies or Gents. Best seller 200 m. Needed atevery house, place of business or farm
the year round. "Home? Electric Hoter
runsal kindsoflightmeschiory. Chespcus power on earth. Connected Instantiy to
wash or sewing machine, corn shelier,
pumps, fans, lathes, jowelers' or dentiss'
machinery, &c. Clean, noiseless, lasts
and the control of the control of the control
how in operation means a sale. Guarmanteel Profits immense. Circulata free,
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TEST MEDIUM. Circles Tuesday and Thursday evening at 8. 377 Northampton st., Boston, off Columbus Ave. Nov. 25. Mrs. A. Forrester,

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12w*

MASSAGE MRS. MARY E. FIELD, 74 Boylston st., Boston, Nov. 28. Hotel Pelham, Room 410. 2w* MRS. J. C. EWELL, Inspirational and Medical Physician, 542 Trementstreet, cor. Hanson, Boston. 8w*

MISS KNOX, Test, Business and Medical Medium. Sittings daily. 128 W. Brookline st., Suite I. 1w* DR. JULIA M. CARPENTER, 2 Stanmore Jan. 7.

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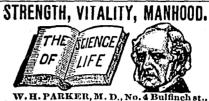
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Feb 25.

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Nov. 4.

MISS E. C. SILVESTER,

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Lo. M. to 8 P. M. Circle Friday, 8 P. M. 8 de Oct. 14. DR. F. L. H. WILLIS

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Bunner of Pight.

BOSTON, SATURDAY, NOVEMBER 25, 1803.

MEETINGS IN BOSTON.

Boston Spiritual Temple, Berkeley Hall, 4
Berkeley Street.—Lectures Sunday at 10% A.M. and 7%
P.M. Mrs. R. S. Lillie, speaker for November and December. Wim. R. Banks, Prosident; F. B. Woodbury, See'y, 189
Centre street, Roxbury.
The Helping Hand Society of the Boston Spiritual Temple
mosts Wednesdays at Boylston Place at 2% P. M. Business
meeting 4 P.M.; ton at 6 P. M.; public meeting 7½ P. M. Miss
Lucotto Websier, President; Miss Nello M. Bemis, See'y.
First Spiritual Temple. Commen Newhork and Eucotto wooster, Freshont; alsa Nother, Solins, Solins

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 mediumship. Investigators are especially invited. All are welcome. P. C. Marsh, Geu'i Sec'y, Hyde Park, Mass.

Children's Progressive Lyceum meets every Sunday merning in Red Men's Hall, 614 Tremont street, at 10%.

All welcome. J. B. Hatch, Jr., Conductor.

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

Engle Hall, 616 Washington Street.—Sundays at 1 A.M., 2½ and 7½ P.M.; also Wednesdays at 3 P.M. E. Tuttle, Conductor.

Rathbone Hall, 604 Washington Street, cor-ner of Kneeland.—Spiritual meetings every Sunday at 11 A. M., 2½ and 7½ F. M. (7½ F. M. meeting in Commer-cial Hall) Thursday at 2½ F. M. N. P. Smith, Chairman. Harmony Hall, 724 Washington Street.—Meelings are held every Sunday at 11 A. M., 2% and 7% P. M.; als Tuesday and Thursday 3 P. M. W. L. Lathrop, Conductor. America Hall, 724 Washington Street.—Meetings undays at 10% A.m. and 2% and 7% P. M. Good mediums, ne music. Miss A. Peabody and Dr. S. H. Nelke, Con-

The Ladies' Industrial Society meets every Thursday afternoon and evening at Dwight Hall, 514 Tremont street. Ida P. A. Whitlock, President; H. E. Jones, Secretary, 19 Oak Grove Terrace, Roxbury.

Hollis Hall, corner Washington and Hollis irrees.—Meetings Sunday at 11 A. M., 2's and 7½ P. M.; usulay at 2½ test meeting. Every Priday evening, social and dance. M. Adeline Wikinson, President.

Irving Hall, 1125 Washington Street.—Meetings Bundays; 10½ A. N., developing circle; 2½ and 8 P. M., speak-ing and tests. Mrs. O. A. Robbins, Conductor. ing and tests. Mrs. O. A. Robbins, Conductor.

First Spiritualist Ladies' Aid Society Parlors,
1031 Washington Street.—Business meetings Fridays,
at 4 P. M.; Tea at 6 P. M.; Social meeting at 7% P. M. Publie Circle last Friday in each month at 3 P. M. Mrs. A. E.
Barnes, President; Mrs. E. D. Mayo, Secretary.

The Home Hostrum (21 Soley street, Charlestown).— Meetings Sunday at 11 A.M., 2½ and 7½ P.M. Dr. E.M. Sanders, President.

Ohelsen-Pilgrim Hall.-Spiritual meetings every Sunday at 2½ and 1½. W. Anderson, Chairman. Everett.-Society Hall, Spiritual meetings at 2½ and 1½ r. m. Dr. O. F. Stiles, Conductor.

Boston Spiritual Temple, Berkeley Hall.-The morning service last Sunday opened with the "Sweet By and By," sung by the congregation, led by Mr. John T. Lillie and by Mr. W. H. Boyce on the

by Mr. John T. Lillie and by Mr. W. H. Boyce on the cornet.
Dr. W. H. Terry, editor of The Harbinger of Light, published in Melbourne, Australia, was present, and upon being introduced said in substance: Spiritualism started in Melbourne, Australia, some thirty-five years ago, under the direction of Mr. Henry Edwards. He entered into it at once very heartily, and drawing a few friends around him an association was formed to develop the teachings of Spiritualism. Soon after a Lyceum was organized, and J. M. Peebles came and accomplished much good. He was followed by that noted speaker and writer, William Denton, who did some very solid work in the advancement of spiritual truth. spiritual truth.
Spiritualism has obtained a permanent standing in

Spiritualism has obtained a permanent standing in Australia, and the greatest need of the present is good test mediums, who shall give the people the phenomenal side of our Philosophy.

The speaker said that the churches of Australia were permeated more or less with Spiritualism.

Mrs. Lillie expressed her satisfaction to hear such encouraging words from that far-off land scross the water, and extended a hearty welcome to our worthy Brother Terry as the representative of spiritualism, and noted the fact that it has come to remove the fear of death and dispet the darkness of superstition, and

The question was asked, "Is materialization true? and if so, why cannot the spirits give their full names, so that recognition may be complete?" To the first part the answer was, Yes, most certainly; a large majority who see spirits do not always get their names, for the reason that the conditions are unfavorable. This phase, like all others, is governed by law. In the home of the Fox sisters, before materialization was publicly known, spirits were seen in different parts of the house, and these were materialized or etherealized forms. Jesus made his appearance with an etherealized body, and gave several manifestations of this nature when in earth-life.

There may be fraud connected with materialization, but there can be no doubt of its truth, and there is no punishment tob sayers for those who perpetrate these frauds. The laws which govern spirit return are not fully understood; but remember that materialization is a fact, and will yet be presented in the light. You, said the speaker, are responsible for the fraud, when your desire to satisfy curiosity leads you to patronize those who seek to make money by imposing upon you these fraudulent manifestations.

The speaker closed with a brief statement that the productions of genius have come from the eternal world of spirit.

The evening service opened with a fine song by Mr. Lillie, "Safe in My Father's Home," and an invoca-

world of spirit.

The evening service opened with a fine song by Mr.
Lillle, "Safe in My Father's Home," and an invocation by the speaker.

Mrs. Lillie announced as her topic the text, "What went Ye out to See? A Reed Shaken by the Wind?" which, she said, was uttered by a great spiritual teacher, and is as applicable to our condition to-day as it was to the condition of the people of that age. Spiritualism has awakened the world. We have two classes: the seekers after light and truth, and those who follow in their wake. There has been another class who were waiting for something new to take place, feeling the necessity for change, that the world might be made better.

might be made better.
We believe implicitly in a fixed law which governs

might be made better.

We believe implicitly in a fixed law which governs everything in nature, and by which the course of the planets is marked out. We also believe that there are laws which control the spiritual universe, and under the spiritual law our wise seers foresaw the triumph of spiritual truth over the dark dogmas of old theology.

Spiritualism came when the age was ripe for it. Mesmerism preceded it, by which it was learned that mind could control mind in the body, and this prepared the way to demonstrate the control of mind or spirit disembedied over mind in the body.

Spiritualism has borne a vast amount of opposition, but it has persistently gone on presenting its truths, until it has troubled the whole waters of thought, and will become the great healing power that shall redeem the world from the darkness of superstition.

Theologians say that when we declare that there is no heaven or hell, we have struck at the root of their whole system. If there is no hell to be saved from, then the doctrine of the atonement is without foundation. Spiritualism came to Christianity—it came to a praying woman, but the Church did not receive it. There is to-day a multitude moving toward it, seeking to investigate its phenomena. It will be to our meditums a sohool where they can be educated by intelligent spirits, but their gift must not be abused. Spiritualism is to enlighten the world. We are immortal souls dwelling on earth for a time, and shall find that life has in it a deep significance, and Spiritualism is by no means a "reed shaken by the wind."

Many are seeking for the truth through what they prefer to call psychical research, and they are investigating some of the facts of which old Spiritualism is by no means a "reed shaken by the wind."

Many are seeking for the truth through what they prefer to call psychical research, and they are investigating some of the facts of which old Spiritualism is by no means a "reed shaken by the wind."

Many are seeking for the truth through what they prefer to call ps

to see.
This interesting service was closed with a song from

Mr. Lillie, accompanied by Mr. Boyce on the plano. POINTS.

Mrs. Lillie made an earnest appeal to all present to sustain spiritual literature, and more especially the BANNER OF LIGHT, whose editors are doing so much for the advancement of spiritual truth.

F. A. HEATH.

The Helping Hand Society met Wednesday, Nov. 15th, at 3 Boylston Place. The Vice-President, Mrs. Eaton (in the absence of the President), occupied the chair. In the evening remarks were made by Mrs. R. S. Lillie, after which a circle was formed and tests were given by Mr. Tuttle and Dr. Magoon.

M. N. Bemis, Sec'y.

ner of Kneeland street) .- Sunday, Nov. 19th, at 11 A. M.

ner of Kneeland street).—Bunday, Nov. 19th, at 11 A. M., Rev. Andrus Titus gave an instructive address; Mrs. M. Irwin, Miss Digby, tests; Mrs. A. Woodbury, Dr. Bnith. readings; Mrs. E. Howe made romarks.

2:30 P. M.—Mrs. Josephine Stone, remarks and character readings; Mrs. T. T. Coombs, astral readings; Mrs. A. E. Soule, tests and readings; Mrs. A. Woodbury and Dr. Snith, psychometric readings.

7:30 P. M.—Dr. Blingden, Mr. A. H. Quint, remarks; Mrs. Wm. S. Butler spoke in behalf of a Spiritual Memorial Building, and gave tests; Mrs. E. G. Dick inson, Mrs. L. E. Davis, Mrs. M. Howe, Dr. William Franks, Mrs. A. Woodbury, Dr. Smith also took part. Miss Abbie Whittemore (woloist of Woburn) sang, and Miss A. E. Perkins and Miss Digby gave musical selections.

Dr. N. P. Smith, Chairman.

First Spiritual Temple, corner of Exeter and Newbury Streets.—Last Sunday, Nov. 19th, the guides of Mr. A. E. Tisdale, after an appropriate

the guides of Mr. A. E Tisdale, after an appropriate and very impressive invocation, discoursed upon the subject of "The Religious Buildors of the Future." Many very beautiful points were brought out instructive to the builders and architects of the future, also to the material they have to build with.

It behooves us, said the speaker, as we stand upon the outskirts of a dispensation soon to be ushered in, to be up and doing, and prepare the way for the coming revelations. Lover justice and truth are a trinity symbolized by an equilateral triangle with the points resting upon the above-named attributes of Infinite Wisdom. The speaker's guides sought to impress upon the minds of humanity in general, and the religious reformers of the inture in particular, the great importance of growing into a more perfect knowledge of this trinity of attributes, and that our daily lives, in whatever department we may be called upon to serve, shall be as perfect in all their lines and anglexas the mathematical figure (the triangle) used here to symbolize them.

bolize them.

Mr. Tisdale's controls closed this very practical dis course by paying a glowing tribute to the life and character of Thomas Paine as a true and noble pio

character of Thomas Pane as a true and noble pro-neer of social reform, and improvised a poem in eulogy of his noble qualities.

All who wish to hear this highly-gifted blind medi-tum should make an effort to do so next Sunday after-noon, Nov. 26th, at 2:45, as this will be the last oppor-tunity under the present engagement. The subject selected by his guides is "Nature."

P. C. M.

Hollis Hall. - Sunday morning the Society of Ethical and Spiritual Culture held the usual developing class

class.

In the afternoon the Rev. E. Andrus Titus opened the meeting by reading a poem, after which he sooke with very great earnestness on a passage in the New Testament, "Add to your faith, virtue."

Virtue, the speaker said, is right thinking and right doing. Religion is right doing. To seek after truth will be the doctrine of the twentieth century. There is something in Spiritualism that is awakening the thought of the world. Man should let seeming go and be something. We have something to do for the world, and our duty to ourselves determines our duty to others. Pre-natal conditions may affect us for good or for ill; but when knowledge comes, then we face our responsibility, and with the power that it brings we are able to overcome the evil and walk in the path of righteousness.

David Brown followed with some practical thoughts and a number of most excellent tests. Mrs. Jennie

David Brown followed with some practical thoughts and a number of most excellent tests. Mrs. Jennie Wilson Hill was at her best, giving numerous and convincing tests. Dr. James Magoon spoke a few words in line with the first speaker, after which Dr. Fred Crockett gave a few readings of character of persons thought of by the President of the meeting, and was remarkably successful. Miss Jernie Rhind then gave a beautiful poem, followed by two or three visions. Mr. Jacob Edson, in a very pleasing manner, referred to the previous speakers and the good he had personally received from each of them.

Evening session opened with a fine organ voluntary and singing by the congregation. Prayer was offered by Dr. Magoon, after which he gave a very interesting account of his conversion to Spiritualism and his mediumship. He was followed by Mrs. Jennie Wilson Hill and Dr. C. D. Fuller. This closed the first part of the evening's exercises. Then for one hour and a quarter the large audience was more than delighted with the exhibition of beautiful stereoption dissolving views by Mr. Willis Wilkinson, which was very fine.

Tuesday afternoon. Nov. 14th, the meeting for tests

Tuesday afternoon, Nov. 14th, the meeting for tests Was large, and of a character to give entire satisfaction M.

Harmony Hall .- The circle on Tuesday after noon, Nov. 14th, was well attended and very success-

beautiful thoughts and tests.

Meetings on Tuesday and Thursday afternoons at 3 o'clock. Lecture on Friday from 3 to 5 p. m.

The Banner of Light for sale at all of our meetings. We use more copies every week through the increasing demand for them.

W. L. LATHROP, Conductor.

The Children's Progressive Lyceum.-Regular Sunday session was held Sunday at 514 Tremont

lar Sunday session was held Sunday at 514 Tremont street; attendance large.

Assistant Conductor Wood, after his remarks upon the lesson of the day, read further extracts from the letter upon "Buddhism," which he began last Sunday. His topic for next week will be "Mohammedanism."

The musical and literary portion of the exercises commenced with a song by laby Guilford, also a recitation in response to the encore she received; little Mat Sullivan gave a recitation, and Eddie Ransom a song; song from Eddie Hill, and in response to an encore he gave a recitation.

Mrs. Butler was called upon, and her remarks were in regard to the Fair and the new spiritualistic building.

ing.

Miss Amy Adams of Lynn favored the school and its visitors with a recitation; Willie Sheldon gave a recitation, and was followed by Mr. Wood with a few

remarks.

Mrs. Adams of Lynn was the next speaker, and after a few remarks, Gracie Scales gave a song. Mr. James of Lynn was called upon for some remarks, and responded by saying that whenever the Lyceum wished to have another benefit for the building fund, the Spiritualists of Lynn would give it to them. This closed the exercises. the exercises.

The Banner of Light is for sale at this hall every Sunday. GEORGE S. LANG, Sec'y.

America Hall .- Last Sunday's meetings were well attended, and gave satisfaction to all present. We had with us Herr Charles Weber, the zither solo-We had with us Herr Charles Weber, the 21ther soloist, and "Little Eddie," the boy vocalist, as well as
Prof. Baumgartner, the planist, and Prof. Forsyth,
plano accompanist. Miss Sadie B. Lamb. our regular
vocalist and planist, received well-earned applause.
Mediums present were: Miss A. Peabody, Mrs. J.
A. Woods, Mrs. Osborn, Dr. S. H. Nelke, Mrs. Georgia Hughes, Mrs. French of Townsend Harbor, Mrs.
J. Fredericks, Miss Mellen, Mrs. Forrester, Mrs. Dr.
Bell, Dr. L. F. Thayer, Mr. Littlefield, Dr. Willis, Mrs.
Taylor and others.
The Banner of Light is for sale at each session,
and at the residence of Dr. S. H. Nelke, 537 Tremont
street, above Union Park.

The Home Rostrum (No. 21 Soley street Charlestown), E. M. Sanders, President. The de veloping circle, at 11:30 A. M. last Sunday, was ver satisfactory.

satisfactory.

Afternoon.—Opened with a praise service; invocation, by controls of Mrs. Hodgdon; "Little Twinkle" then used her medium and gave convincing tests; Dr. Harry Leighton of West Medford related some of his experiences with the invisibles; Dr. C. E. Huot gave several excellent tests; service closed by Dr. Sanders with readings and benediction.

Evening.—Mrs. Hodgdon did herself great credit, and "Little Twinkle" gave a number of recognized tests; Mr. Burbank and Dr. Sanders (chairman) also gave tests, and the latter a few readings, nearly all of which were recognized.

which were recognized. Mrs. Nellie Kneeland and Prof. Rimbach rendered

fine music. A poem was also recited by Mrs. Kneeand. Banner of Light on sale Thursdays and Sundays C. B.

Engle Hall.-Wednesday afternoon, Nov. 15th. An interesting meeting; invocation, Chalman; recognized tests, Dr. C. E. Huot, Mrs. M. A. Moody,

Taylor, et al. / duet, Mrs. Carlton, Mrs. Moody; closing remarks, Mr. E. H. Tuttle.
The meetings diroughout the day were interesting and full of profit.
Meetings Sindays, 11 A. M., 2:50,7:50 F. M.; Wednes-day of services.

day afterioons, 246.
The Hanner of Light, a paper of true merit, for sale at each session.

The Pirst Spiritualist Ladles' Aid Society held a business meeting on the afternoon of Nov. 17th held a business meeting on the afternoon of Nov. 17th at 1031 Washington street. Evening exercises consisted of choice selections of music by Miss Amanda Balley and Miss Etia Wakefield, contraitor remarks with tests were made by Mirs. Hattle C. Mason, Miss. Roy, and Dr. Huot; a short humorous recitation by Miss Roy was creditably rendered; and a portion of the evening was devoted to a sale of fancy articles.

The meeting for business Nov. 24th will commence at 3 r. M., and at the conclusion a circle will be formed for spiritual communications, at which time the doors will be closed. Mediums, and others interested, are invited to be present.

E. D. Mayo, Sec'y.

MEETINGS IN NEW YORK.

The First Society of Spiritualists holds its meetings in Carnegle Music Hall Building, between 58th and 57th streets, on Seventh Avonue; entrance on 57th street. Services Sundays, 10% A.M. and 7% P.M. Henry J. Newton, President.

Fresident.

Kulckerbocker Hall, 44 West 14th Afrect.

The Ethical Spiritualists Society meets each Sunday at
11 A. M. and 8 P. M. Mrs. Helen Temple Brigham, speaker. Now York Psychical Society, Spencer Hall, 114 West leth street, near Sixth Avenue. Sixth year. Every Wednesday evening, 8 o'clock. Appropriate congregational music, representative speakers and excellent test mediums. The investigating public especially invited. J. F. Sulpes, Pres. Soul Communion Meeting on Friday of each week, 3 P. M.—doors close at 3 M—at 310 West 28th street. Mrs. Mary C. Morrell, Conductor.

mary C. morren, conductor.

Independent Meetings.—J. W. Fletcher will lecture
and give tests overy Sunday at 3 and 8 r. m. at Fifth Avenue
Hall, 27 West 42d street, between Fifth and Sixth Avenues.

Carnegie Hall. "Lyman C. Howe again spoke elequently and instructively before the First Society of Spiritualists last Sunday. The subject for his morning discourse, "Out of the Mold and Decay of the Past come the Perfume and Beauty of the Present," Past come the Perfume and Beauty of the Present," was presented by our President, Henry J. Newton.

Mr. Howe's inspirers very ably and clearly drew the picture of all life building upon the decay and mold of the past. Evolutionists think we owe all to this past, but they forget half the truth—we are of the future as well. The future calls and attracts us, and enters into our life of the present; but for its hopes, its promises and its attractions, no mold or decay of the past could push us into the activities, the perfume and beauty of the present; whatever matures, dles. All things material have a growth, a climax and a deciline in order that new unfoldments of a grander and nobler type may be builded upon the mold and decay of the past. Our bodies grow, reach maturity, decline and are cast off that the immortal spirit may renew its growth and go on to future and greater perfection.

You can distill beauty and spirituality only from the decay and mold of past errors and imperfections. Man is a product of all the past ages, and of all future possibilities which draw him onward and upward. A loved one passed on is not dead, but escaped to a higher and grander life, builded upon and growing out of the mold and decay of the past, and drawn upward by the hopes and attractions of all the future.

The totality of our being is made up of everything is motton of its own grade or activity. The note reaches its climax, and then declines, but its effect remains, and the next note is more perfect because of the one preceding it. If it were not so, there could be no greater and higher results. Each new one builds higher than the last, and out of its mold and decay. This is in accord with all life and its manifestations.

The afternoon meeting was given up largely to a consideration of Mohammedism, Alexander Russell Webb speaking for an hour upon "What Islam is, and what it is not." [A synopsis of his remarks will appear in a latter issue of The Bannara. Mexa.

The evening lecture by Mr. Howe was upon "Facts and Fancy." It w was presented by our President, Henry J. Newton.

mon, Nov. 14th, was well attended and very successful. Dr. C. E. Huot, Bro. Hersey, Mrs. Taylor, Bro. Gridley, Mrs. Bade, Dr. Lathrop and many other mediums gave tests.

Mrs. Lillie reviewed the progress of Spiritualism and noted the fact that it has come to remove the fear of death and dispel the darkness of superstition, and the only wonder to us is that it did not come to the world, but was not publicly recognized and advocated. Now there is not a land on the face of the earth that has not heard of the teachings of Spiritualism; and even our enemies acknowledge that there are own of spirit presence.

The kegure on Friday afternoon was on the subject of the yellow of the subject of the world, but was not publicly recognized and advocated. Now there is not a land on the face of the earth that has not heard of the teachings of Spiritualism; and even our enemies acknowledge that there are own on the subject of the subject of the world. Every his complete the subject of the subject of the subject of the subject of the world. Every his complete the subject of the subject is subjected by a poem of merit upon eder this ended on the subject of the subject of the subject of the subject of the subject subject subject subjects given definitely the subject of the subject Licht." Our aims seemed to be to make mankind better and more liberal in thought and conduct, and to bring each other nearer to the great heaven of harmony about which we talk so much, and "heaven" to him was continued association with those he loved on earth

mony ahout which we talk so much, and "heaven" to him was continued association with those he loved on earth.

Mr. Eugene Underhill and Mr. Bearse, also temperance reformers, offered remarks in illustration of their interest in things seen and felt. Mr. Theodore F. Price said that man is a gregarious and social animal. We should meat the spirit-world half way, and do all we can to spiribualize ourselves by less selfishness, and get away from the perverse inharmonies of mental and physical disease, since the ideas and feelings we entertain here are the capital with which we begin our life in the spirit world.

Mrs. Jennie Potter (102 East 20th street), the well-known Boston medium for the past twenty years, addressed the meeting under control of her sister Alice, with yery appropriate advice upon the constant necessity of mutual good will and unselfish devotion to the good of the great Cause as well as to our own petty purposes. Visitors to all spiritual meetings should bring with them the same kindly nature which they would like manifested toward themselves. If one feels hatred, malice, envy or temper, tunder control of the "green-eyed monster," he is unfit for the company of the better spirits about us. After tests of personal conditions, the control promised hereafter to give confidential evidence to individuals who may sit on the stage beside her. Mrs. Potter has kindly offered to assist the veteran test medium, "Mother Wakeman," at the home of the latter, 145 West Fourth street, in her Friday evening public circle, and in many other ways exhibits her uniform generosity.

It will also interest the public to know that our society has engaged for its platform test medium from and including Thanksgiving eve, Mr. Harlow Davis, He is a wonderfully energetic, forceful, direct and honest spirit discerner." Mr. Davis holds a meeting in our hall every Sunday afternoon and evening. Mr. Walter Howeli, the genial gentleman and eloquent expenent of the Spiritual Philosophy, is also expected to address us on the 29th inst 26 Broadway.

Spencer Hall.-Florence White, formerly of Bos ton, the well-known platform test medium, having se cured this hall, 114 West Fourteenth street, will hold cured this hall, 114 West Fourteenth street, will hold a series of meetings for the elucidation and demonstration of the truths of the Spiritual Philosophy; beginning Friday evening. Nov. 24th, to continue on Friday evening of each week throughout the winter, services at 8 o'clock.

Theodore F. Price, the earnest and entertaining inspirational speaker, will give an opening discourse at each meeting, after which Mrs. White will follow with a series of convincing tests in proof of apiritreturn.

Z.

Spencer Hall.—Harlow Davis, platform test me dium, holds meetings at this hall, 114 West 14th street, every Sunday at 3 and 8 P. M. Various mediums will assist at the afternoon meeting. Titus Merritt will have the BANNER OF LIGHT and other publications on sale at each meeting.

Morried.—A quiet wedding was celebrated Sunday morning, Nov. 5th, at 245 East 14th street, the contract ing parties being Mr. David McKee Hogg and Miss E. Or Sylvester, both natives of England. The ceremony was performed by the Rev. Harlow Davis, the bride being given away by Mr. Theo. F. Price. Miss Sylvester is well known in New York and vicinity as a test medium of rare merit. The couple have the congratulations and well-wishes for future happiness of a host of friends.

ILLINOIS.

or the advancement of spiritual truth.

F. A. Heath.

The Helping Hand Society met Wednesday, Nov. 18th, at 3 Boylston Place. The Vice-President, Mrs. Eatlon; inspirational pean (in the absence of the President), occupied the chair. In the evening remarks were made by Mrs.

R. B. Lillie, after which a circle was formed and tests were given by Mr. Tuttle and Dr. Magoon.

M. N. Bemis, Socy.

Commercial Hall (654 Washington street, cor-)

wall by the good of a way of the

160

"A Jublice for Spiritualists." To the Editors of the Danner of Light:

The Board of Trustees of the NATIONAL SPIRITU-ALISTS' ASSOCIATION, at their first official meeting on Nov. 1st, successfully carried into effect the organization so auspiciously bogun in Chicago in September as their first official act. The members of the Board appointed Sunday, Dec. 17th, 1893, as a day for a "NATIONAL SPIRITUAL JUDILEE," to .commemorate the inauguration of the united efforts of the Spir-Itualists of the United States.

itualists of the United States,

It is their desire by the exercises of that day to awaken a deep and profound interest in the inings of all Spiritualists in the velfare of the National Association, and at the same time provide for the first donation for its treasury; to that end the Board suggests the following program for that day, to be observed by each and every society in the United States:

10:30 A. M., Song service.

11 A. M., An address of five minutes by the oldest Spiritualist in the Society.

11:10 A. M., Asponse of five minutes by one of the children of the Society.

11:10 A. M., An address of ten minutes by the President, or some other officer of the Spoiety, on the publication of Spiritualists in Chicago. This address should be followed by an earnest appeal for pledges by subscription in cash for this important work, emphasizing the fact that no capy is to cost more than twenty five-oents, and that only a limited number will be printed.

twenty five cents, and that only is limited number will be printed.

11:30 A. M., Exercises by the children, consisting of songs, recitations, readings, etc.

12:30 P. M., An appeal for subscriptions in cash donations for the benefit of the National Association, also for books, pamphlets or magazines of interest for the National Spiritual Library.

1 P. M., Dinner and lunch, to be followed by toasts and responses. Toast No. 1, "The National Association." The response to this toast should not be over ten minutes in length, and should be written or prepared with much care, as they are to be sent to the National Association for use and suggestion, with the privilege of publication, wholly or in part, in the forthcoming book on the exercises of the day.

Toast No. 3. "Our Old Workers."

Toast No. 4. "The Rochester Knockings."

Toast No. 5. "Children of Spiritualists in Spiritualism."

Toast No. 6. "The Future of Spiritualism."

ISM."

Toast No. 6. "The Future of Spiritualism." Ad-

Toast No. 6. "The Future of Spiritualism." Adjourned.

Evening Session.—7:30, Vesper service, songs, brief addresses, readings, etc.

9 r. M., Renewal of appeal for subscriptions and donations to the treasury of the National Association.

The Secretary will keep a connected program of the exercises of the Society, together with a list of names of those contributing to the National fund, both of which shall be forwarded to the National Secretary at Washington, D. C., for publication in a book that will be issued by the National Association, containing an account of the exercises of the day throughout the United States.

In cities, towns and villages where there are a few families of Spiritualists but no society, the friends are urged to assemble at the home of one of their number, and to carry out the above program as far as they may be able to do so.

"Thoughts are things," and if all Spiritualists in America will in that way unite in sending to the National Association their kindest and best thoughts, a mighty power for good will be engendered which will directions.

I The name "National Spiritual Jublice" was given

do much to advance the interests of Spiritualism in all directions.

1 The name "National Spiritual Jubilee" was given by "Quina," the control of Mrs. Richmond, and presents the theme for the children's response to the first address on this day. It is hoped to have a uniform order of exercises on this occasion, and to that end the children's addresses given by "Quina" will be the same throughout the country.

The proceedings of the late National Convention will contain Mrs. Richmond's excellent paper on Spiritualism which she presented to the World's Parliament of Religions, and no Spiritualist can afford to miss such an opportunity to obtain this address at so small a cost. The published account of the Parliament of Religions will fill several large volumes—while this article, of the greatest value to all friends of Spiritualism, with interesting matter, can be obtained at the small sum of twenty five cents by purchasing this book: "The Proceedings of the National Spiritual Convention," which, it is estimated, will comprise not less than 180 pages.

ROBERT A. DIMMICK, Sec'y.

MEETINGS IN BROOKLYN.

The Progressive Spiritualists hold their weekly Conference at 102 Court street every Saturday evening, at 3 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. Conservatory Hall, Bedford Avenue, corner of Fulton Street.—Sundays II A. M. and 7% P. M. W. J. Band, Secretary.

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, 516 Fulton Street. Good speakers and mediums. Herbert L. Whitney, Chairman.

Jackson Hall, 516 Fulton Street.—Meetings Sunday evenings. Singing, recitations, and short lectures on interesting subjects are followed by V. J. Morrey of Manchest er, Eng., with tests.

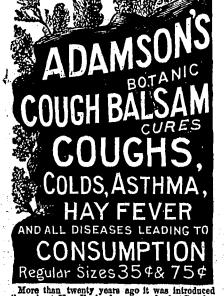
The Progressive Spiritual Association, and South Third street, had their church well filled Sunday night last, to hear the eloquent inspirational speaker, Theodore F. Price, deliver his beautiful and earnest discourse on the subject: "Was the World Asking for Spiritualism?" The speaker proved that every people, in their own peculiar way, had, through all the past ages, implored the gods to send them light on the condition of the spirit of man—those who could conceive of a spirit—after the change called death. The gods had not heard them, but the spirits of their friends who had gone before had answered their prayers, and in this favored day and age the enlightened among men were being convinced of the truth of spirit communion and spirit progression through eternity. The speaker said that the truths of Modern Spiritualism could not be given to the world at an earlier day because mankind had not developed an understanding of the laws underlying the phenomena; and when, in the past, the spirit-world had manifested through such instruments as it had been enabled to discover, they were, hanged, burned, drowned or crucified as witches and impostors. But the discovery of the subtle laws of nature—electricity, magnetism. etc., through experiments by the great scientists—had enabled the most enlightened to grasp the fact that all things that seem to occur out of the ordinary course are governed by natural law. their church well piled R. J. DUNLAP.

MAINE.

Portland .- The People's Progressive Spiritual Soclety of this city is accomplishing much good. Dr. C. Goodrich, Conductor, and Mrs. Mary L. Goodrich, Goodrich, Conductor, and Mrs. Mary II. Goodrich, trance and test medium, are doing a grand work for the Cause. Several new mediums are fast developing under the direction of Mrs. Goodrich. The Tuesday evening free meetings are attracting large audiences, as are also the Sunday meetings.

JAMES A. DOBSON.

Annie Besant, the leader of E nglish Theosophy, is



More than twenty years ago it was introduced throughout New England as a remedy for Coughs, Colds and Pulmonary complaints. Since its introduction it has constantly won its way into public favor, until now it is the universal decision that ADAMSON'S BOTANIO BALSAM is the

DEST REPLEDY FOR OURING Coughs, Colds, Asthma, and all Lung Troubles.

F. W. KINSMAN & CO., Now York, and Augusta, Me.
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...No Alum, No Ammonia, No Adulteration,

Baking Powder

No Unwholesome Food, No Bitter Taste, No Failures.

DISTRICT OF COLUMBIA.

Wnshington .- The results of Mr. J. Frank Baxter's labors in this city have been very successful, and he has succeeded in calling out large and thought-

ter's labors in this city have been very successful, and he has succeeded in calling out large and thoughtful audiences.

Sunday, Nov. 12th, his audience of the morning, in the beautiful Metzerott Music Hail, was large and appreciative, and the lecture given on "The Facts and Philosophy of Modern Spiritualism," was unusually interesting and instructive. In this brief report it is not well to attempt the spread of any of the facts and argements, but suffice it to say the address met admirably the wants of that audience assembled, not a few of them students in metaphysics and investigators in psychic science as they were. The thoughts were well grounded, well put, and led to conclusive positions and thought-inspiring considerations.

In the evening a fine audience assembled, and paid close attention. "Phenomena and their Value" was the speaker's theme. It was a radical lecture, yet none but the truly bigeted could wince under the clearcut and fact-sustained utterances.

At its close, after a song by Mr. Baxter, he gave a scance, in the course of which he depicted scenes as well as described events, and named spirits, with most convincing accuracy. A scene portrayed in the life of one Prof. Wolloski was readily recognized by several of his special pupils present before any name was mentioned.

Tuesday, the 14th inst., was very stormy, but it did not detract from filling Wonn's Hall, where the regular weekly social of the Association is held, with an audience full of anticipation. Nor was it disappointed, for President Edson was in his happiest mood. Miss Katte Rowland, a favorite medium, was bright in speech. Mrs. Mozart of Portland, Ore, who is a mis-

for President Edson was in his happiest mood. Miss Katie Rowland, a favorite medium, was bright in speech. Mrs. Mozart of Portland, Ore., who is a missionary in the spiritual field, was most interesting in her remarks when called out, and Mr. Baxter never did better in impromptu speech than on this occasion. On Wednesday evening, 15th inst., the latter was tendered a reception by the First National Association of Spiritualists, in the pariors of the medium, Mrs. Bryan. An excellent pregram of song, reading and instrumental music, preceded and followed by social intercourse, filled the hours most pleasantly.

Mr. Baxter will continue his work Sundays in Metzerott Music Hall. He is much appreciated here, and is a valuable worker.

0H10.

Dayton.-Mr. Oscar A. Edgerly, the well-known trance speaker of Newburyport, Mass., commenced his month's engagement here Sunday, Nov. 5th, speaking at Library Association Hall in the morning on "Spiritualism," and in the evening at Knights of Honor Hall on "Christian Persecution, or Heresy and Heretics." Large and appreciative audiences greeted the speaker, and listened attentively to his eloquent and masterly addresses, which elicited marked manifestations of approval. Tests were given at the close of both lectures.

festations of approval. Tests were given at the close of both lectures.

The Dayton Evening Herald made complimentary comments on the evening address.

Thursday, Nov. 9th, Mr. Edgerly spoke under control, and gave tests at a benefit séance.

He again lectured Sunday morning and evening, the 12th, to good houses, and gave spiendld satisfaction, tests following each lecture. The morning lecture was upon subjects suggested by persons in the audience, the leading one being "The Future of Spiritualism." The evening lecture was on "The Christian Bible as the Word of God."

J. C. Cox.

If the hair is falling out, or turning gray, requiring a stimulant with nourishing and coloring food, Hall's Vegetable Sicilian Hair Renewer is just the specific.

CONNECTICUT.

Norwich.-Sunday, Nov. 19th, Joseph D. Stiles re-The Progressive Spiritual Association, ceived a hearty welcome at Grand Army Hall, from whose meetings are held corner of Bedford Avenue the Spiritual Union of this city. Mr. Stiles prefaced

the afternoon address with an extemporized poem upon "Progression," giving at the close a number of tests that were nearly all recognized.

In the evening Mr. Stiles voiced a fine poetical tribute in memory of Mrs. Fanule M. Marcy, late Conductor of our Lyceum. The test scance which followed was very remarkable for the large number of names given and the accuracy of the details.

The male quartet sang very acceptably. Mr. Stiles will occupy our platform next Sunday.

MRS. J. A. CHAPMAN, Sec'y.

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