

FROM OUR FOREIGN EXCHANGES.

Translated for the Banner of Light by W. N. Eayrs.

Phenomena Observed at the Groupe Amitie of Lyons.

Mr. Henry Sausse has the thanks of THE BANNER for a copy of his pamphlet containing an interesting account of more than usually interesting phenomena obtained in the Groupe Amitie of Lyons. A few of his reports are here translated.

The group is a private circle of ten intimate friends, seeking to develop, by systematic efforts, whatever latent gifts of mediumship might be in the members. Twice a week regularly the circle met for the study of Spiritualism and for the practice of curative magnetism. The author says:

There was in our circle a young lady of delicate health, who was, by my influence, easily entranced, and who aided me in my care of the sick by the advice she gave me.

During her entrancement Mlle. Louise often said to us that our guides were conducting her into magnificent gardens, where the delightful perfume of the lovely flowers gave her an inexpressible pleasure, and also did her great good. One evening, the 18th of January, 1884, she had just been entranced, when she said that she saw flowers more beautiful than usual. I was standing before her. The apartment was brilliantly lighted. She suddenly said: "Oh, what a lovely flower! Our guides tell me that it is for you."

"Take it," I answered.
"Here it is."

With these words she extended her hand toward me, and I saw in the bright light of the room a superb tea-rose appear and materialize in her hand.

This unexpected phenomenon filled us with joy and hope; we resolved that from this time we would continue with more zeal the study of spirit phenomena. Our efforts from the beginning were crowned with success. As our circle was composed only of personal friends who were seeking the truth with entire good faith, and who had no motive to deceive themselves or to deceive others, the manifestations were very frequent and varied. Our medium had only a very imperfect acquaintance with the physical manifestations, and when I used to speak to her at the beginning of the séance about wishing to make a new experiment, she invariably replied:

"It is not the trouble of making the attempt that I am thinking of; it is the time that is lost. You are asking impossibilities; you will not succeed."

In spite of the persistent doubts of the medium, we continued our researches. On the 8th of February three roses were given us. The stems were as fresh as if they had just been plucked, and the flowers and foliage were covered with a fine dew that glistened in the light like diamonds.

The 29th of February the weather was exuberant; an icy wind was driving the snow before it. We had assembled for our sitting, nevertheless. Mlle. Louise was entranced. As I was standing before her she said: "Look up there!"

I raised my eyes to the ceiling and saw two branches of lilac, one covered with white blossoms, and a splendid red rose, that slowly detached themselves from the ceiling and fell at my feet.

To establish the authenticity of these phenomena, our guides said to us that if these flowers were not what was claimed for them, we could easily prove the fact; the petals, the corolla and the leaves would be more or less crumpled, and would bear plainly the marks of any pressure to which they had been subjected. But no such traces were to be found on them; on the contrary, they were absolutely unimpaired, and were always covered with dew. In spite of this assurance, it was determined to make the experiment with the flowers at my own house, in which there were never any flowers.

On the 24th of March the trial was made. The medium bent forward, extended her hand into space, and then rose, holding a bouquet of five magnificent Provence roses united by a little band of rush.

On the 8th of April, during a sitting at my house, the medium said that we were to have a superb tri-colored bouquet. "I see it now," she said; "it is splendid!" This was composed of six branches of white lilac, two white roses, four red roses and twelve branches of myosotis.

We resolved in May to try to obtain a message by direct writing on paper sealed in an envelope. On the 6th of May, as we were all assembled, I sent for some letter paper. One sheet was taken at random from the package; it was examined by all in turn; then folded four times and placed in an envelope that was securely sealed. Each person present then wrote his name upon the envelope as evidence that it had been sealed in his presence. On the 30th of May we were informed by our guides that we might open the envelope—that it enclosed two communications, one from a friend and one from my grandfather. This we found to be the fact. One of the messages was written lengthwise of the paper; the other, across it. This last bore a striking resemblance to the handwriting of my grandfather.

The 11th of July M. Alexandre Delanne, being at Lyons, asked permission to be present at one of our sittings. His request was granted; but we took care to say to him that as these phenomena were not produced at our demand, but only as our guides thought best, and were able to produce them, we could not promise him anything. He was not disappointed, however, in his expectations, for he was witness to the production in full light of a bouquet of seventeen roses of different colors and a branch of magnolia having six large leaves and an enormous blossom.

On the 31st of October we were rewarded for our faithful efforts with a celestial concert, in which remarkable musical effects were produced without the aid of any instrument whatever, and without any visible agency. The music seemed to come from different parts of the room, but was distinctly heard by all. This is the first time that this phenomenon has been produced in the presence of twenty-two persons, who are, besides, ready to testify to the fact.

During the year 1885 our medium suffered so much from sickness that her life was in danger. The distress through which she had passed, and the cessation of all phenomena during so long a time, had completely discouraged her. I resolved to make a great effort to restore her con-

science. Accordingly on the 2d of February, 1886, I caused her to be entranced, and then asked: "Are our guides here?" The answer was returned: "Yes." "Then, in order to restore the lost confidence, I beg you to give us to day some proof, no matter of what sort, that you are always at hand to help us."

The medium then extended her open hand beneath a brightly burning lamp and said: "Look!" And while her hand was motionless in its place, and we were intently watching, we saw, forming in the hollow of her hand, a cloud of the size of an egg. This cloud condensed, and suddenly was transformed into a Parma violet, whose exquisite fragrance filled the room.

On the 16th of February I asked our guides what I ought to do to get rid of a difficulty in my stomach. "Wait," said Mlle. Louise, entranced; "our friends are going to give you a remedy; I see them gathering some fluids and condensing them into the form of little phosphorescent pearls. How pretty they are; they are little pills. Take them—there they are," and we saw fall upon the carpet nineteen pellets, which I took according to the directions given by our guides. On the 23d, as the same phenomenon was about to be repeated, I asked the guides where I could obtain similar pellets, in order to relieve the medium from the great exhaustion which the production of the pellets caused her.

"You will not find anywhere in pharmacy such pellets as these," was the reply; "they are prepared especially for you."

In the course of the year 1887 Mme. F. came to ask me to treat her mother, who was suffering from rheumatism. To her request I replied that I should be happy to do what I could to relieve the suffering, although in the condition in which she was I would not promise a cure. I gave her magnetic treatment for two months and a half. On the 11th of June, 1888, Mme. F. came to my office to thank me for the care I had taken of her mother, and to ask me to accept a fee for the time and labor I had spent. This I refused to do positively, and after a half hour spent in discussing the matter she took leave, but left upon the desk a hundred francs.

That evening, the medium being entranced, I asked our guides what I should do with the money. "Give it back to her," was the reply. "That is my opinion," I said; "but how shall I do it?" Will our guides take charge of the affair?

"Yes, your friends will return the money in proof of their satisfaction with you for having followed their advice."

I wrote, accordingly, a letter to Mme. F., giving my reasons for declining to accept her generous offering, and informing her of the means which our guides would use to return the money to her. I put the money and the letter into an envelope, and placed it on the knees of the medium, asking at the same time our guides to keep their promise.

In half an hour envelope, letter and money had disappeared. This phenomenon had so exhausted the medium that the completion of the task of transferring the money to Mme. F.'s house could not be effected that night. On the following night, however, the medium fell back in her chair, her arms extended, and said: "It is done—the work is finished. I heard the letter fall. Your desire is realized. You will be informed that your letter has been received."

As may be easily comprehended, we waited impatiently for the announcement that the letter had been received. Days passed, but we had no news of it. I caused the medium to go into the trance, and sent her spirit to Mme. F.'s house, to learn the reason of the delay.

"I see," said she, "why they have not acknowledged the receipt of the letter. It has fallen between the wall and the piano, and has not been noticed. You must write to the lady to take it up, lest it be lost. The envelope has been crumpled and torn in the passage, and by falling. I am sure that it will be found in the place I indicate, for I see it clearly."

I wrote then to Mme. F. that a letter addressed to her had fallen behind the piano; I begged her to find it, and inform me of the fact.

Early in July Mme. F. came herself to me to announce that she had found the letter in the place mentioned.

Mme. F.'s apartments were nearly a mile from ours, and neither I nor the medium, nor any member of our circle, knew its location at the time.

The articles brought to this circle have been all carefully preserved, and a history of each attached. The report of the phenomena is contained in the records of the group, and is signed by all the members.

The Double Apparition of Ulrica, Queen of Sweden, and of Countess Steenbok.

{From Annali dello Spiritismo.}

The apparitions, the story of which is here briefly told, are remarkable for the reasons that they occurred in the full light of day; that they were seen and affirmed by many and trustworthy witnesses; and that the report of the occurrence is contained in an official document that is preserved to this day in the archives of the state at Stockholm.

In the course of a journey Queen Ulrica was taken ill and died. Royal honors were paid the deceased princess, as was befitting her rank. In the chapel, a large hall, draped with black and lighted by innumerable candles, the body lay in state on an open bier supported by an elevated catafalque, while a detachment of the Royal Guards was detailed to keep watch in the ante-chamber.

One day, early in the afternoon, the first lady of the palace, Countess Steenbok, the favorite friend of the Queen, entered the ante-chamber. The commander of the guard advanced to receive her and conduct her to the chapel; then, respectfully retiring, he left her alone with the dead.

A profound silence followed, which was attributed to the overpowering grief of the Countess. For a long time the officers of the guard waited at the entrance of the chapel, not to disturb by their presence her sorrowful communion with her lost friend. But when, after a protracted delay, she did not appear to be coming out, they began to fear that she had been taken ill, and the captain decided to open the door. This he did, but immediately he fell back, pale and in terror. The remainder of

the guard ran to him, and through the open door they saw distinctly that the Queen was standing upright on the bier, and folding the Countess in a strong embrace. The apparitions seemed to be floating in the air.

For a few minutes the strange sight held them spellbound. Gradually the forms resolved themselves into a dense smoke. The form of the Queen was beheld on the bier, but the Countess had vanished. Every part of the chapel, and of the entire palace, was thoroughly searched, but in vain, for not a trace of her could be found!

A messenger was sent in all haste to carry the news of this extraordinary event to the Court, and there it was learned that the Countess had been too ill to leave Stockholm, and that she had died at the very moment when the officers of the guard saw her in the arms of the departed Queen!

A minute report of this event was at once drawn up and signed by all the witnesses of the fact.

A Timely Apparition at Czezelowka.

{From La Revue Spiritiste.}

M. Kronhelm, a successful manufacturer in the above mentioned city, sends to the *Revue Spiritiste* a letter which reports the apparition to his chief machinist of a friendly spirit:

"On the tenth of November, 1894, M. Idanowicz went to Gajsin to order a fur coat of Izloma Sierota, a merchant tailor in that place. While he was selecting the material, Sierota showed him an almost new fur coat, saying that he had bought it of a certain M. Lassota, and urged M. Idanowicz to take it for forty-five roubles. This he did; he paid twenty roubles cash, and agreed to pay the balance in a month.

As soon as he had returned to his house he went to bed, well pleased with his purchase, and soon was fast asleep.

After midnight he was aroused by a gentleman dressed in black. Not at all frightened, but much astonished to see in his room a man whom he did not know and whom he had never seen before, especially since he was certain that the only door that led into the room was locked, he asked the stranger: "Who are you, sir, and what do you want of me?"

The apparition replied: "My name is Wisznieskoski, and I advise you to return as quickly as possible that coat you have just bought of Izloma Sierota for forty-five roubles, inasmuch as it did not belong to M. Lassota, but to a judge at Gajsin, who has just died of phthisis. That coat is infected with the phthisic bacilli."

Thereupon the apparition disappeared, and M. Idanowicz got up to see how this M. Wisznieskoski was going to get out of the chamber, the only door being, as is the custom, double-locked.

Utterly unable to comprehend what he had seen, and believing himself to be the victim of hallucination, so much the more as his brother Jean, who occupied the room with him, had neither seen nor heard anything, and was making fun of him, he went to bed again, and the next day went to his work as usual, without saying a word to any one about what he had seen or heard.

The following night the two brothers went to bed at the usual time, but unable to go to sleep, they lay talking over their affairs. Suddenly they heard footsteps approaching their chamber, and immediately after the locked door of the room flew open.

To their great astonishment they saw a gentleman dressed in black enter, who said to them: "So you are not asleep, you two. Now, this time, monsieur, you will not say that my appearance last night is an hallucination. I come now to repeat to you what I said then: Ask M. Kronhelm for permission to go to morrow to Gajsin, and then do you return that coat to Izloma Sierota, who is deceiving you when he says that it used to belong to M. Lassota. I tell you again that it belonged to the judge at Gajsin, who died of phthisis, and that the garment is infected. I was a government officer at Lipowice, and there I died in 1892; but, as my mission is to watch over and protect you, I warn you of what awaits you if you do not follow my advice." After saying this the apparition vanished.

At five o'clock in the morning I was aroused by my man-servant, who told me that the two brothers Idanowicz wished to see me immediately, as they had an important matter to make known to me. I rose and saw them. They were pale and frightened; they told me the story of the apparition, and, as I am a firm believer in Spiritualism, I decided to go with them to Gajsin to find out whether the story of this "Guardian Angel," as M. Idanowicz justly calls him, was true.

The Jew, Sierota, denied up and down the accusation of deceit, and insisted that what he said about buying the coat of M. Lassota was the pure truth. I went then to the judge, who had succeeded to the position at Gajsin. He assured me that his predecessor had died of phthisis, but that he knew nothing about his effects. He advised me to try to obtain information of a dealer in old clothes, a certain Boruch Ponkonog. This man told me that he had bought all the effects of the late judge except one coat, which was bought by Sierota. We showed him the coat. He recognized it at once, and said that he was ready to take oath to the truth of his statement.

Such is the fact. No one is obliged to believe me, but I solemnly assert that what I have related is pure and exact truth.

JOSEPH DE KRONHELM.

Magnetism in a Will Case.

{From Journal du Magnétisme.}

The civil court at Lyons has just rendered its decision in a case in which it was sought to set aside a will on the ground that the testatrix was influenced by magnetic treatment:

In the month of June, 1893, there died at Lyons, Widow Guindrand, leaving a fortune of a million francs, which her husband, who died six months before, had left her. After the death of M. Guindrand, a certain Jouve, a magnetizer, and his wife took up their abode with the widow.

According to the statements of the relatives, Jouve and his wife magnetized the widow every day, with the result that at her death the property was left to them.

The case was taken into court, the plaintiffs claiming that Jouve had gained control of the

mind of the widow, and had been able by his magnetic manoeuvres to suggest to her that she make the will in his favor. They demanded that the will be set aside on this ground.

The judge refused to consider hypnotic suggestion as a manoeuvre or an act of violence likely to influence the mind of the testatrix. "By confirming the laws made respecting magnetizers," he said, "the court will consecrate the fundamental principle of freedom in matters of this kind."

The court rejected the plea of the plaintiffs and confirmed the will.

The Indian Fakirs.

{From Die Uebernatürliche Welt.}

To the Anthropological Society of Munich Dr. Kuhn sends the report of the interesting investigations that he has made of the Indian Fakirs. It is noteworthy that a member of the medical faculty should make such investigations.

His report deals with the performances and previous training of two Fakirs, one of whom had lain in the grave six weeks, the other ten days. Dr. Kuhn considers the artificially produced condition of the Fakirs identical with catalepsy, a phase of hypnotism. For the preparation for such a condition a special training is required, which consists partly of a peculiar kind of food, the use of different herbs secretly gathered by the Fakirs, and long practice of special exercises of the body.

The necessary instructions to enable one to dispense with air and food, and to enter into communion with the Deity, are to be found in an Indian book, "Hathayoga Pradipā Śrīrāmāyā," translated by Walter.

When the Fakir is sufficiently instructed and trained, it is necessary only for him to lie down upon the ground in the position prescribed in the book, and he gradually falls into the condition of apparent death. In the beginning he is seized by illusions of the senses; he hears all sorts of sounds, and sees angels; his face assumes an expression of holiness and joy, until gradually all signs of consciousness disappear, and the body lies an inert mass, while the spirit goes off to the world of souls.

In Dr. Kuhn's opinion all this is only a sort of auto-hypnotism, in the production of which condition the use of narcotics play an important part.

In the World of Ants.

{From Le Messager.}

John Lubbock, renowned for his studies in ant-life, makes some extremely interesting statements about the domestic life and the intelligence of his singular friends:

In company with several of his associates he has made a prolonged study of a colony of ants that was not fewer than five hundred thousand in number, and he is able to demonstrate that never has any dissension arisen among them. The ants will make war on other insects, it is true; and between different varieties of ants there are hostilities, but between the members of one colony reign the most cordial fraternity and absolute equality.

He tried the experiment of introducing some ants from one nest into another nest, belonging, however, to the same variety. The intruders were immediately expelled. It is evident from this that the ants of the same community know each other. He has often amused himself by cutting a nest into two parts, and he has proved that two years afterward, the ants, after this long separation, recognized each other, and treated one another as brothers.

It has been supposed that the ants possess a sign language that enables them to communicate with each other. To prove this hypothesis, M. Lubbock has rendered them insensible. At first he tried to chloroform them; but this narcotic killed them, and his experiments with the dead ones led to no result. He then tried to intoxicate them with whiskey; but not one of the ants would touch the stuff. The naturalist next took twenty-five ants from one nest, and the same number from another, and made them dead drunk by plunging them into a bath of whiskey, and made a red mark on each one of them.

He placed all these intoxicated and unconscious ants in a small enclosure, into which he also introduced some ants from one of these nests, and then firmly closed it. The new comers remarked immediately the stupefied ants, and manifested visibly their surprise at seeing their comrades in such a disgraceful condition. Evidently they were perplexed, and at first did not know what to do with them. Their hesitation was not of long duration. They first seized those that did not belong to their own nest, carried them to the top of the enclosing wall, and pitched them over into a little ditch full of water, with which the enclosure was surrounded. As to their intoxicated friends, they led them tenderly to their own nest, where they got over their intoxication. It is, by this plain that they recognized their fellow ants, although no signs were exchanged between them, and also that they help one another in case of accidents.

On one cold day all of M. Lubbock's ants were in their nest but one, who was wandering about at a distance of nearly six feet from the nest. M. Lubbock took a dead fly, fastened it with a pin to a bit of cork, and placed it before the ant, which tried at once to carry off the fly, and showed plainly its astonishment at not being able to move the insect.

For twenty minutes it made fruitless attempts to take away the fly, and then went to the nest. No ant was to be seen outside, but in a few seconds after the wandering ant had gone into the nest, it came out again accompanied by twenty comrades, whom it conducted to the fly, and together they succeeded in carrying off their booty in triumph to their nest.

It is clear that the ant had made his companions understand that a work was to be done that needed the help of many, and that they had promptly followed.

M. Lubbock asserts that never, in like cases, has he known an ant to send his comrades out to do alone such work, but in every case, the ant has gone to look for help, and leading his companions to the desired spot, has accomplished the task with their assistance.

Decidedly we have in the ant the only living being that has the right to inscribe over the entrance to his home, "Liberty, Equality and Fraternity."



MRS. W. P. THAXTER.

We present this week a good likeness of one of Boston's leading spirit mediums, Mrs. W. P. THAXTER. Readers of THE BANNER will recall this lady to mind, when we announce that she was the generous and sympathetic worker who closed her rooms, and abandoned for a season her valuable business, that herself and her husband, Warren P. Thaxter, then clerk at the Crawford House, Boston, might do what was possible to cheer the last hours in the mortal of our veteran chief, LUTHER COLBY.

Some fourteen years ago this lady, with her husband, began—more from ordinary curiosity than aught else—to attend séances for materialization, and other phases; and once when they were together at their home she yielded to a strong impression, and said to him: "Let us hold a séance, and see what will come." They sat down at a table, and placed their hands upon it—not, however, anticipating any results; the phenomena, that occurred almost spontaneously—and which may be considered as marking the commencement of her experiences as a medium—severely frightened both parties, and prevented any more work in the way of development for some time.

From the very first of her unfoldment her guides took away from her all desire for animal food, and made of her, practically, a vegetarian; this, and some other matters, caused Mr. Thaxter to fear for his wife's health, and both Mr. and Mrs. T. became much perplexed as to the controls, their character and intention. In this frame of mind, and much in the condition of utter strangers to the place, they attended a meeting at the Banner of Light Public Free Circle Room—the séances being then presided over by Miss M. T. Shellamer (afterward Mrs. Longley). At this and subsequent séances, the following messages were received through Miss Shellamer, which proved very encouraging to the young medium and her husband:

Want to tell you, PEARLIE. [To one in the audience.] It's all right about Pearl; the spirits named her that, because she went through a new birth, you know, through a transfiguration in the spirit-world, and the bright intelligences dedicated her to a spiritual work, which will show itself by-and-by, so they gave her the name of Pearl, because the truth she will bring to mortals is to prove a "heart of great price." Now Lotela going to say good-moon.

JOHN PIERPONT, TO DELIA.
I wish, Mr. Chairman, to speak a few words of encouragement, and perhaps advice, in my own name, to a lady who is present. I shall call her Delia, that she may understand to whom I refer, hoping that she will not consider it a liberty.

I wish to say to that child of earth: You are sometimes perplexed; you do not understand the promptings or the influences that arise around you, but the impressions that sometimes fall upon your mind, although you know they must spring from the spirit-world. It is all true; they are produced by spiritual attendants, and for a wise purpose. There is that within your nature which may be operated upon by spiritual influences, and developed into a flower of usefulness in the future; there are elements of mediumship within your organism that may, perhaps, be used by spirits in their desire to reach humanity; and these impressions and vague experiences—dimly understood sensations—are the outgrowth of that operation brought upon you by spirits who desire to come in contact with your life.

Therefore, my dear child, do not fear nor tremble; place your trust in the good spirits, for they will protect you. You have no need to fear the approach of evil influences, for it is not your mission to come in contact with such. Rest assured that whatever advice is given you, whatever direction is brought from those spirits who claim to guard your life, is given for a wise purpose.

I may not speak more fully nor clearly to-day, because it is not thought best by those who have the work in charge, but I feel drawn to you in a spirit of helpful advice and sympathy, and to afford you whatever magnetic assistance I may possibly do at this time, and in this way.

I would add that your dear mother, who brings her blessing from the spirit-world, is in full sympathy with this idea of your development, and anticipates the time when she herself will take full possession of your organism, not only to voice her message of good-will and kindly feeling to your companion, but also to give the loved ones of her own family such words of cheer or helpful assistance as will convince them that she is not dead.

This advice and information, given by "Pearlie," "Lotela" and Mr. Pierpont, removed her fears and made herself and husband sure that they were working in the right direction.

From the first Mrs. Thaxter's development has been slow and gradual—though she has always been made to feel that she is under the protection and close attendance of her angel friends and guides. One evening, returning home and feeling that certain important matters were not progressing satisfactorily, she was moved to seek relief in a flood of tears, when a bright light seemed to enter her apartment (for three several times) and to hover over her couch—and by the strength she drew from its appearance she was able once more to take up the hope she had temporarily thrown down, and to move forward in the line of a useful medial development.

Mrs. Thaxter derives her mediumistic fitness in the direct line of heredity—her parents on both sides being highly mediumistic; and the gift has descended to her sisters, though none of the family, save herself, have made practical public use of the power. On one occasion her

"Pearlie" was a young Persian girl, who is spirit-life has from the first acted as Mrs. Thaxter's chief control.

father (now living at eighty years of age) had to submit to a surgical operation—having a cataract removed from his eye; while in a room which was absolutely black in its darkness, and with his eyes tightly swathed to prevent the chance admission of a ray of light, Mrs. Thaxter and her sister (being present with him) could see the most brilliant lights dart through the gloom, and the father recognized their flashing also, saying: "The spirits are around me—pretty thick!" When Mrs. Thaxter's mother passed to spirit-life, beautiful spirit music was heard in the chamber of death, and was cognized by several of the family.

In addition to her gifts of trance mediumship, clear-seeing, clairaudience, etc., Mrs. Thaxter also is possessed of a development (though it is but seldom exercised at present) for writing, by automatic spirit control of her hand—the chirography being upside down and from left to right.

When after due unfoldment Mrs. Thaxter's guides decided, some four years ago, to bring her before the public as a test and business medium, they experienced the greatest difficulty in cultivating the necessary amount of courage in their instrument—the idea of holding a sitting with a stranger—acting upon her nerves in the most unpleasant way. The first day she sat in her newly secured office, at Room three, 35 Bowdoin street, exclaiming herself, and turning away would be sitters. The guides then told her that she must use some greater effort, and be more positive to the strangers with whom she was so often necessarily to be thrown in contact; when she came to the office the second day she saw clairvoyantly a large Indian, and the spirit form of her own mother, and was told that they had come to aid her. A sitter came in, when the two forms seemed in some way to place a partition between herself and her visitor, so that he actually disappeared from her view; when the sitting was concluded they removed the screen (i. e., she returned to consciousness), and she saw the gentleman in the act of proffering the money for his sitting, which he declared was very satisfactory to him. After the second day's experience she had no further difficulty in trusting to the advice and care of her controllers.

We have known Mrs. Thaxter intimately for several years, and consider her a remarkably-gifted instrument for spirit communication. She has gained the universal respect of her patrons everywhere as a woman of integrity, and a medium of unusual power.

"In the Valley and Shadow of Death"—Is Man Immortal?

BY ANDREW J. ROGERS.

The question of "The Immortality of the Soul," which has been variously discussed in some of the daily papers of New York, is to day commanding more serious attention, probably, than ever before in the history of the church. And this argues well for progressive mankind, as it shows that religion, in its more essential phases and purports, is now taking deeper root in the hearts of the people of every grade and class than ever before. Men and women are freer to day to express their own personal observations and experiences, in the various phases and tendencies of soul development, than hitherto. And thus we are getting much new and helpful light (though often crudely presented because of our respective unpreparedness to give or receive it clearly) that hitherto was shut out by those rigid dogmas and creeds which formerly forbade free inquiry into and the exercise of intuitive ratiocination upon things pertaining to the religious evolution of the enviroined soul.

But we have learned that soul growth is something that, though it may be stifled for a while, may not be forever suppressed to suit the tenets of this or that dogma; that sooner or later it will rise above all undue environments and hindrances whatsoever, and thence expand as it needs in whatever direction, accordingly as the unfolding mind aspires to learn something more definite concerning the hereafter of man. No, no; we may not hope to forever curb the aspirations of the soul, and the consequent inquiries of the mind who, believing in the Christ, realizes the Fatherhood of God, and is thence intuitively searching after knowledge of the abiding life of man beyond this temporal vale.

Every now and then some strange unexpected phenomenal event or spirito-mental experience overtakes this or that mind, and thence arbitrarily reveals unexpected palpable evidences, not only bearing upon but clearly showing that there is at least a conditional future continuous life for mankind severally, thus not only breaking down the barriers that had hitherto shut out such possible knowledge, but proving that such barriers should be torn away as fast as we can safely pass over them, and thence out into a free field of healthful and helpful metaphysical and religious thought. For every one re-born unto God is a priest or priestess within the church of God, if the Holy Bible may be held as a safe guide.

The past records may such oases in the deserts of Adamic man's ignorance. And now comes, among many other very interesting incidents bearing upon this all important subject, an enlightening paper from the pen of Miss Mary Abigail Dodge (Gail Hamilton) portraying a marvelous experience, including revelations, oral and by vision, which she recently had while seeming to be struggling between life and death, in "The Valley and Shadow of Death," as she puts it. And this very instructive paper has been so far accepted by the church as to receive a public reading in the Congregational house of worship at Hamilton, Mass., a few Sundays ago.

No one will question the sincerity of Miss Dodge. And all spiritually-developed minds will, I opine, accept her graphic statement—which was published in the BANNER OF LIGHT at the time—as a truthful revelation of her spirito-mental experience on the occasion she mentions.

This is a marvelous statement and of much value, coming, as it does, from such a worthy source. And as I regard such experiences, when thus sincerely given out in accordance with the facts, as divinely revealed (for I must impute them to a divine source), as highly educational along the lines of Christian faith and hope, I would now, in all sincerity, give forth the following hitherto unpublished phenomenal incidents and facts of my own manifold experiences, for what they may be worth as bearing upon the question of the immortality of the soul, or, rather, I would say, the immortality of man, for really the soul is an essential part of man, and is, in an important sense, synonymous with man, as it is also with mind, the three terms meaning, in the sense in question, comparatively one and the same thing; and especially when we contemplate man as primordially created and ultimately perfected by God in his own image and after his own likeness, but of course not in man's present physical temporality, *per se*, but in his now latent immortal substantiality.

We cannot rationally contemplate man as even potentially in the image and likeness of God without a form, soul and mind, as the absolute essentials of organic man. For, truly, body—soul—mind comprise the three basic departments, each essential to the perfection of the other. To be man is to think. The soul is that part alone through which evolves all thought, and thence grows, unfolds and rounds out the mind, ultimately perfecting the man, if he be born of God, in the similitude of Our Father which art in heaven. There are doubtless many blanks; for it would be phenomenal if every human animal should embody the germ of immortality as man in his entirety.

I may, therefore, here preface my statement with the expressed belief that man is at least potentially immortal by virtue of his possible latent divinity, the sequence of his divine regeneration, though, possibly, if we rely on the Bible, not applicable to all human creatures commonly denominated man, for, according to Sacred Scriptures, the unborn may not attain thereto, at least in this present temporal life. But there can be no rational doubt

of the immortality of the man of God (male or female) who hath received the power to become a son of God, as the Holy Scriptures clearly explain to all who are able to receive that power, which constitutes the divine ego, "which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."

But to my statement. After the close of the war of 1861-5, and while residing at the village of Zebulon, in Pike county, Ga., my beloved mother, who was a faithful Christian, and who was then making her home with myself and family, was taken seriously ill. During her somewhat prolonged affliction she was closely attended, by not only myself and members of my family, but by a middle-aged professional nurse, by the name of Martha Berry. I had called in Dr. Caldwell, and others of the village, all competent physicians. Finally, after many weeks of her quiet suffering, Dr. Caldwell informed us that no human skill could possibly save mother from death, which, in his opinion, would then occur in a few hours. She had already become seemingly unconscious, and lay quiet in a comatose state. The house was a broad, square, one-story Southern cottage, with its many rooms all on the one floor. Mother occupied a large, airy corner room, from whence she could, as was her wish, see the sun rise every clear morning.

In the meantime my youngest brother, Thomas, had come up from the eastern part of the State to see mother before she passed away. In the forenoon of the day in which the doctors had, early in that morning, given her up to die, and while she lay seemingly unconscious in her room, and where she had lain utterly helpless for many days, my brother and myself were in the parlor, some distance away from mother's room, discussing where we should finally bury the sacred remains. As he resided in our native, Screven county, in eastern Georgia, and near the old family burying ground, he was urging that the remains should be buried there. And he then particularly urged that because he had just then received word that his wife was at the point of death and needed him at once. And as mother had become seemingly wholly unconscious, and was thought to be past rallying, and he was to depart by next train, he wanted the matter decided before he left.

The war had left us all impoverished, and hence the funeral, as he wanted it, was likely to cost more than we could well meet. He had lost one leg and one arm while under "Stonewall" Jackson, and was, at the time of our discussion, lying on the sofa, while I was sitting near by in an easy chair, then unable to walk (because of several severe wounds) except by aid of my crutches, which lay on the floor beside my chair. I did not like to oppose my brother's earnest wishes as to the funeral, but was seriously perplexed as to ways and means of carrying them out.

Just then the nurse had occasion to leave mother's room for a moment, and thence to go into the kitchen, a detached house near by; and thinking that one of the lady waiters was in the adjoining open room, she called to her to kindly keep watch till she, the nurse, returned; and then, without waiting to see that her place was duly taken ere she left, hastened out. And then, supposing that her charge was being looked after, delayed returning for a few moments, while in fact the lady she had relied on had previously left the house silently.

While the nurse was thus absent, and to our very great surprise, mother, fully dressed in a new suit which I had presented to her just before she was taken ill, walked into the parlor as spryly as she had ever walked; and, before we could rise, drew up a chair between brother and myself and sat down, sweetly smiling as she noticed our surprised expressions.

We were both for the moment dumfounded, neither being able to speak, until she gently broke the silence by saying: "God bless you, my sons. Pardon me, I overheard your conversation" (a thing she could not have done in her normal state) "and have therefore come to express orally to you my last will and wishes, both as to the burial of my body, when I shall have left it, as I shall now very soon do, and as to the little property the war has left me. For I am conscious that I am now to leave this temporary tabernacle of clay hence. But it is not death, as you understand it, my sons. I am not going to die, and thence be buried in the grave. I am only going out of this worn-out and no longer useful body, to assume a more glorious one prepared by the Father—a house not made with hands, eternal in the heavens." Therefore, do not grieve because of my departure, my sons; rather rejoice with me that our heavenly Father has graciously called me; for I am happy in going. But I shall continue to love you, one and all, and to watch over and aid you in ways which you may not now understand. But keep near unto God, and he will guide you into all truth. You all know much of my life here, and how I have found light in the Holy Bible. I now more than ever rejoice that I have all along made the Bible my chief study and my guide in all things. As I always have done, I now once for all time most earnestly commend it to you, one and all. It will be a light unto you, and if followed faithfully it will show you the way back to Paradise, and thence to eternal happiness.

"God is the Father of all who can receive and live by the knowledge thereof. Nevertheless, court not death. God knows the time of each. Wait patiently for the summons, ever seeking to be ready for the glorious change which awaits every one."

"As to putting away my poor old body after I shall have passed out of it, hear my wishes, my sons. Know you, and bear in mind, that when I shall have breathed my last breath in and through this old system, I will no longer be in this thin, dead temple of clay. It is now, as the Bible teaches, the temple of God, where-in dwells the spirit of God, which I have of the Father. From dust God created this temple for me, his child, to dwell in temporarily. When I shall have left it, return it reverently to its native earth, there to await the Father's purposes. I will not be therein, for I shall have ascended to my abiding place in the heavens."

"Remember this, my children: Go to no unnecessary expense in putting away this poor old house of clay. Order a decent, plain pine coffin, and therein place the discarded body and then bury it away in yonder churchyard—pointing out through the window toward the Baptist church near by, wherein she had worshipped. "Do not think of incurring the expense of money necessary to take the body all the way to the old family burying ground in Screven county."

Thomas—I prize your reverential love for your mother—my last born. Such filiality is ennobling. My heart is full of love for you, my son; as, for you one and all. A mother's love survives death, for it is undying, and will meet you and further bless you, my children, in heaven. But do not waste your money over the dead; rather save it to aid and prosper the living who are not yet ready to depart. As for me, I now have enough laid up in my Father's house, whither I shall go when the holy angels come for me, and they will now come soon—very soon—"lowering her voice as she concluded.

She then briefly expressed her wishes as to the disposition of her property, all of which she desired should go to my sister, her only daughter, who was then an invalid, and, as mother foresaw, would be so all the rest of her natural life. And for this reason she particularly desired that every possible provision should be made for her future.

When mother had finished her expressions, she rose from her seat, placed it back to the wall, from whence she had taken it, and, still smiling, affectionately kissed both brother Thomas and myself, and then said, "God be with you, my sons. I now go, in obedience to the will of my Father in Heaven and will await you all there. Good by, Thomas; good by, Andrew." And thus away she passed, as lightly as a girl in her teens, and, before I could call the nurse to her assistance, she had reached her room, taken off her dress, resumed her night robe, and was in bed, and then seemingly as wholly unconscious as before.

All this occurred between 10 and 11 o'clock in the forenoon, and occupied only a few minutes of time. She spoke very cheerfully, clearly and sweetly, her emaciated face all aglow with a hallowing light. No one saw her in the parlor except brother Thomas and myself, all the

other members of the family being out of the house at the time.

I at once again for Dr. Caldwell, and reported the facts in so far as we thought it proper to do. His made no comment, but, after looking at the unconscious patient, said: "Your mother has made her last effort. Her sufferings are now all over, but she may linger on in her present condition for several hours," etc., and then took his departure. Immediately after the doctor thus expressed himself, brother Thomas felt it his duty to set off for his own home, first approving of mother's wishes.

Mother continued unconscious, slowly breathing, all that day and night, and thence onward till sunrise in the morning of the third day of her unconsciousness, including the few moments of her phenomenal lucid consciousness above mentioned. And then occurred the most marvelous phenomenon I ever witnessed. Ay, it was not only marvelous, but gloriously sublime in the finale. Oh! that all the eyes then present, ay, and a thousand thousands more, could have witnessed the manifestation as I did! Then this important statement would have flashed all over Christendom within a few days' time. But alas! all are not clairvoyant, or as Miss Berry would say, all have not the "second sight." But thanks be unto God, some of us are clairvoyant and clairaudient.

But to my story. Early in the morning of that third day of my mother's seeming unconsciousness, and before sunrise, there had gathered nine persons around the bedside of the dying woman. These included my wife, the nurse, myself, and six ladies (neighbors) who had dropped in either to relieve the night watchers, or to render such other assistance as they could give. I had been almost constantly at my mother's bedside all the while, determined, if possible, to witness the departure of the living woman from her earthly chrysalis tabernacle. I was conscious of my own clairvoyance, which my mother had for many years urged me to regard as a sacred gift, with which I had been born, as she averred. Hence I was then hoping that I should be able to verify my mother's actual spiritual or substantial departure out of and away from her temporal house of clay, as she regarded her physical body.

Miss Berry, the nurse, being a mental clairvoyant, discerned my purpose, and respected it, though she knew that my wife had no faith in any such "supernatural visions." Consequently there was, at the time, very little said on the subject. My mother and myself had always agreed on those sacred topics, and hence, at her death-bed I held the matter far too sacred for discussion with or before unbelieving minds, and especially on such a solemn and sacred occasion. Just as the sun was sending forth his early morning rays above the horizon mother's breathing began to be more fluctuating, and seemingly laborious. The nurse, noticing it, turned to me, and said, "Colonel, I hope you will pardon me for requesting you to at once leave the room, and go out of the house for a few moments?" I replied, "Certainly, Miss Berry; but pray tell me why?" "Because, sir," she answered, "your presence here is retarding the departure of the spirit. The strong love so long existing between your mother and yourself is just now causing the spirit to linger on in the body when it should be free to ascend. Can't you see it, sir?" Miss Berry had witnessed many death-bed scenes, and she was both wise and good of heart.

I at once realized the importance of her request, and so took my crutches and left the room, and thence went out of the house, one of the ladies present remarking, "What nonsense." I then passed into the garden, and placed my crutches against the fence. Miss Berry called from the window, "Come, Colonel, come quick!" For the first time after my wounds I forgot my crutches, and ran into the house without them, not missing them till some time later. As I entered the room, and approached mother's bedside, I beheld the most glorious verification of Christianity that to my mind could possibly be given to mankind in this age of temporal life.

The divine ego, or what seemed to be the living woman, in substantial spirit-form, had gathered her latent forces, and was slowly at first, but quickly at last, rising out of and from the mortal body, attended on both sides by holy angels, as they seemed to me. The sun had just risen above the horizon that beautiful third day morning of April, A. D. 1866. The deserted body, or empty house of clay, in which my mother had dwelt for sixty-one years, lay in the bed, near an open window through which the rising sun sent forth his rays, as if witnessing that glorious resurrection of the living from the dead. And through that open window my mother, attended by the angels, quickly disappeared into the heavens, as it seemed to my mind.

I at once exclaimed: "What a glorious vision! My mother lives! I saw her leave the body there and ascend in the midst of attending angels. God be praised!" But as there were only two out of the nine adult persons present who saw anything of the phenomena, I deemed it prudent to suppress my enthusiasm. All present believed me to be sincere; but as seven of the nine could see nothing, they could not believe anything. They could only sympathize with me and impute my vision to my then intense state of mind, growing, as they thought, out of my grief because of the loss of my beloved mother. Alas! how little they knew! I had not lost my mother. I merely saw her borne unto life eternal in the heavens. God be praised! It surprised them, however, when Miss Berry quickly verified my vision and averred that she had seen such things before. To her that particular vision was not as vivid as it was to myself; but, as before stated, the matter was far too sacred for me then to discuss with those who could not accept the truth as it appeared to me. It was not my first vision of the kind, nor has it been the last; but it was one of the clearest scenes I have ever had of the resurrection of the living from the dead or dying.

Later on, in 1872, while I was residing in Washington, D. C., and my only sister was then residing in Screven county, Ga., about eight hundred miles distant, I saw her in a dream on a bed of affliction. Soon the scene changed from time to time, and finally I saw her rise out of, and away from, the diseased body, and thence pass out of the house and enter a silver chariot drawn by two silver-white horses, and ascend into the heavens, attended by holy angels.

That was a dream, pure and simple, which came to me in my sleep. The next morning I related it to my family and friends, and then recorded it. We then concluded to write to my sister, and ask how she passed that particular night. I wrote, but got no reply, though she had been always a prompt correspondent. But six months afterwards a brother received a letter from my sister's husband, detailing the fact of her death on the very night and at the very hour in which I had had that marvelous dream! Both my mother and sister were earnest, faithful Christians, each believing that as they had been severally "born again," they were, therefore, in their respective temporal bodies, the earthly embodiments or temples of an immortal child of God, that would arise from the body at death thereof.

I am aware that there are many who will pooh pooh all such experiences, and set them down as unworthy of credence. And, reader, suppose you pronounce my vision at the death-bed of my mother to be sheer hallucination—will that make it so? Would you be any better able to verify the correctness of your counter-views than I am to fairly substantiate the truth of my vision? I think not. Because you do not realize such visions, is that any reason that others may not really see such things as actual occurrences? Because you are not clairvoyant or clairaudient, does that prove that others have not such gifts? May it not be that "having eyes you see not, and ears you hear not, and understanding you comprehend not," the things of the spirit?

But, be my visions what they may to your thinking, they were, and ever are, glorious realities to my mind. That one of my Christian mother's resurrection and ascension was no mere dream, as was the vision of my sister's translation.

I was fully awake, and, as eight persons could then testify, not only awake, but clothed and in my right mind. Consider my mother's own testimony, as previously given by her while actually passing through "the valley and

shadow of death," when she so miraculously came into the parlor, as above reported. She then and there averred that she would not remain in the body after the death thereof, but would continue to live and pass out of and ascend therefrom. What she said was heard also by my brother. According to my vision, she did continue in life and did withdraw and pass out of and away from the dying body, and thence immediately ascended at sunrise on the morning of the third day of April, as she had said, two days before, she would soon do. She claimed not to be the dying body, but the spirit born therein of God, and that she was then called away from temporal life, and hence must therefore pass out of and away from her temporal house of clay.

If my case, as given above, was the only one of the kind on record or known of, then we might reasonably put my vision aside as a possible hallucination. But the records show many such strange revelations, the truthfulness of which have been borne out by the testimony of many of the clearest and most learned minds of the ages and times in which they have occurred. And we may safely venture the assertion that there are many such cases that have never reached the public ear, for many people fear to report such phenomena lest they be counted as cranks, etc.

To my mind, my real vision of my Christian mother's resurrection from the dead, and her consequent translation, as well as that of my dream-vision of my sister's translation, were, and are, verifications of the biblical evidences of the immortality of the soul, ay, of the immortality of redeemed man (male or female). And I may add that the Holy Bible gloriously verifies my visions as divinely given. I must, therefore, cherish them—not only the two incidents above mentioned, but others that have been vouchsafed to my mind—all as given to me of wisdom.

Persons of unquestionable veracity have shown that such revelations are truly divinely given, and for holy purposes. And as they are now frequently occurring to many of the purer and more advanced minds, shall we continue to stultify ourselves by pooh-poohing them as freaks of diseased brains or disordered systems? I trow not. They have occurred through all the ages of enlightened man, and they will continue to present themselves thenceforward, ever increasing in veritableness until the fullness of man's spirito-mental evolution by, in and through Adamic (or physical) generation, and thence unto the final coming of the kingdom of God, and the doing of his will in and throughout the earth as it is done in and throughout the heavens.

New York City.

Spiritual Phenomena.

Marvelous Exhibition of Spirit Type-Writing

THROUGH THE MEDIUMSHIP OF DR. AND MRS. HENRY ROGERS.

To the Editor of the Banner of Light:

The announcement that these celebrated mediums would give the first public exhibition of spirit type-writing in Carnegie Hall, New York City, on Sunday afternoon, Oct. 13, drew a crowd of intelligent people that filled the hall until no standing-room was left.

The cabinet used was the property of Mr. Henry J. Newton, President of the First Society of Spiritualists, and the medium had never been inside it until that afternoon, after it was placed upon the platform.

The cabinet is strong wire netting, and is divided into two compartments, the partition between the two being made of the same strong material; also the top and bottom. One compartment has a door; the other is without one. When the medium enters and the door is closed and locked, he is as completely "caged" as it is possible to be.

A committee was appointed from the audience, who thoroughly examined the cabinet and, after a mechanical device of any kind, a chair was placed inside, and, after a few words to the audience, Dr. Rogers stepped inside, and the door was locked with two padlocks.

A small table was placed in the open compartment. On this was placed an ordinary type-writing machine, after having first been held up to the audience that they might see there were no connecting wires.

Mr. Newton examined the paper to be used, and after writing his name across the sheet, Mrs. Rogers lifted the curtain sufficiently to adjust the same in the machine. Almost immediately after the curtain was dropped the keys of the machine were heard in operation. The audience signified its gratification and appreciation by hearty applause.

The following is a verbatim copy of the first message written:

Dear Mortal Friends: By carefully observing the progress of your age, you will see that throughout the religious, social and scientific world there is a turbulent and constantly increasing iconoclasm, which indicates that within the integuments of society there is an active force which is at work for reformation and the establishment of more equitable and harmonious principles in the order of human life.

We see the decay of effete institutions, the fall of monarchical governments, the decay of fiduciary systems, creeds, churches and forms of sacerdotal allegiance, and the elimination of the old authority in dictation with respect to belief in Deity. All of this indicates that the constructive power is at work for the elevation of mankind.

Science has been the great enemy of dogmatic faith and tyrant religion; but Spiritualism has come with its revelation of super-intelligent entities, and now occupies a position to illumine the pathway of inquiring mortals in the mysteries of life.

Spiritualism claims the victory now which was that of science. Spiritualism has dethroned all other powers, and is the tritum in the body politic which is molding monarchies, governments, churches and creeds, and every principle which opposes the freedom of the mind of man, who is the agent of God.

Spiritualism thus becomes far more than the opportunity to communicate with the soul, or a propaganda, but is the commanding will of Deity as against human will or policy, and the adversary of every power which is not occupied eternally with consummating man's glorious, un-working, developing destiny.

Yours for the good of all,
JOHN W. DRAFFER,
HENRY KIDDLE.

Several communications were afterward written, the writers signing their full names, also the names of the persons addressed. In every instance these messages were recognized by the persons to whom they were addressed. The chairman found his autograph on the back of the message papers, just as he had written it.

Several times during the séance the curtain was lifted by one of the committee from the front of the compartment, which contained the type-writing machine, and held aside several minutes, so the machine was both seen and heard while in operation.

One of the messages given deserves special mention. A lady present (as she afterward stated) desired a specially strong test, and mentally requested her spirit friends to seek out the spirit-friends of a lady friend not present, and send her a message through the type writer, if possible. This mental request was granted, the full name of the sender, also the lady for whom it was intended, being given.

On the following Wednesday evening, at the meeting of the "Occult Club," Mr. J. Frank Baxter delivered an address, followed by tests. The same spirit came and said: "I sent a message through the type-writer at Carnegie Hall last Sunday."

The success which attended the public exhibition of this truly remarkable phase of mediumship through Dr. and Mrs. Rogers is indeed cause for congratulation, not only to the mediums, but to all who are seeking for light on the all-engrossing subject of occult phenomena.

OLIVIA F. SHEPARD,
Brooklyn.
The above is a correct statement of the exhibition of type-writing by invisible intelligences under strictly test conditions, at Carnegie Hall, Sunday, Oct. 13, 1895.
HENRY J. NEWTON,
MELVILLE C. SMITH.

When the hair begins to fall out or turn gray, the scalp needs doctoring, and we know of no better specific than Hall's Vegetable Sillian Hair Renewer.

An Indian Legend.

An Indian chief, growing old and weary of life, determined to set out for Paradise, or the place of rest, which he believed to lie beyond the winding river and blue hills in front of his dwelling.

He started, accompanied by his wife, his son and two faithful followers—his faithful dog keeping close at his heels.

The day was long. The track lay up steep hillsides and across paroling plains, then through the deep snow of mountains.

After a time the chieftain's wife left his side and returned. The dog, after looking back with a low whine, followed his master.

The way grew more difficult, till at length the son too faltered, fell back, and left his father.

The chieftain's dog and two of the servants still remained; but after a while their courage failed. They besought him to turn homeward. But the chieftain turned toward the brilliant light streaming from the setting sun, where he thought he could already see the pearly gates of the Golden City, and said:

"Return if you will; I will struggle onward alone!"

The men turned back, sorry to leave their chief, yet glad to have his permission to go; but the faithful dog lifted his wistful eyes to his master's face, nestled his rough head under his hand, and refused to leave him.

Day by day, night after night, the pair went on together over crag and swamp and hill and valley, till at length there lay but one snow-capped peak between the chief and his long-dead journey's end. The rosy and golden light from the Heavenly City streamed over the snow, but that did not make it less cold and deep.

As he bravely plowed a passage across the chill height, against the freezing blast laden with snowflakes, he fell overpowered by the wind's icy breath.

But the dog, which had kept close to him all the while, now sprang forward, and, lying on his breast, kept the warmth in his feeble heart, and loked his beloved master's face and hands, making sharp cries to arouse him from the drowsiness which was creeping over him.

The chief awoke, and, stumbling to his feet, patted the good dog, which, by joyful rambles and cheerful barking, tried to lead him onward.

In another half-hour the chief stood knocking at the gate of Paradise, and a shining one looked over the glittering door.

"I wish to come in," said the chief.

"Willingly," replied the angel of the gate.

"But what is that in the shadow behind you?"

"It is my faithful dog," said the chieftain.

"He cannot enter here," replied the angel.

"You may come in, but you must leave him outside."

The chief pleaded earnestly with the angel, begging that his companion might be admitted; but all in vain.

"It is forbidden—it must not be," said the keeper of the gate. "Enter; but the dog must remain without."

"Then I will stay with him!" said the Indian. "This creature has been faithful when others forsook me! He has saved my life; where he goes I will go! I will share his fate as he shared mine!"

The chieftain was turning to leave the gate, when, lo! at his side, instead of the trembling limbs of the frightened dog, with upturned, timid face, there stood a bright form, with radiant countenance, and clear eyes, full of just such mild love as the creature's had been. Smiling, this fair vision took the hand of the chief, and, leading him in at the open gate, said: "I was your guardian angel. If you had not been true to me I could never have guided you within these gates. We will enter together and be happy forever."—*Manford's Magazine.*

Written for the Banner of Light.

HEAVENLY PRESENCES.

When shadows gather round my little room
As evening is veiled in twilight gloom,
My heart feels sad, mine eyes are filled with tears,
For Memory holds her scene in bygone years,
And I weep here alone.

But hush! Blest words of cheer float on the breeze,
And still my spirit's dream of storm-tossed seas,
While angels seem to write in golden flame
These words of welcome, breathing soft my name:

"Rise, rise! thou'rt not alone!"

God's peace and love flash from each star above,
And unseen hands clasp mine in deepest love;
The clouds of sorrow pass, and evermore
Bursts forth this message from heaven's open door:

"Child, child, thou'rt never alone!"

Sydney, New South Wales. DEVOTION.

New Publications.

LITTLE DAUGHTER. By Grace Le Baron.

Cloth, pp. 178. Boston: Lee & Shepard.

This is one of the Hazlewood stories, of which the precedent, "Little Miss Faith," won an enviable reputation for the pleasing writer. Children of eight or ten years of age will find much to amuse and instruct in these stories. Everything is very natural. Elsie Lovelace is a child worthy to be emulated in any home, and one the little folks will all fall in love with. The story is bright throughout, is finely written and of excellent tone. The writer evidently understands children, and has a most graceful way of interpreting child-life. The Hazlewood stories are sure to hold a place of honor in the nursery and in the library of young children.

RECEIVED—THE MIDDLE TEX. By F. F. Murray. Paper, pp. 119. Titusville, Pa. The World Publishing Co. THIRTEENTH ANNUAL REPORT OF THE TRUSTEES OF THE SOLDIERS' HOME IN MASSACHUSETTS, AT CHILSEA.

The drinking of buttermilk is said to be greatly beneficial in rheumatic and kidney troubles.

Banner of Light.

BOSTON, SATURDAY, NOVEMBER 30, 1895.

A Worthy Southern Institution.

The Fifth Annual Report of the Tuskegee (Ala.) Normal and Industrial Institute has been received from the Principal, Booker T. Washington. As is well known, it is a Southern institution for the training of colored young men and women, and is steadily achieving a highly creditable success in spite of numerous obstacles and drawbacks. The attendance for the last year has been eight hundred and nine, of whom four hundred and eighty were boys and three hundred and twenty-nine were girls, representing seventeen States and one Territory. The average age of the pupils is eighteen and one-half years, none being admitted under the age of fourteen. In all departments sixty-six instructors have been employed, and in addition to the normal teaching instruction has been given in twenty-two industries—among them agriculture, carpentry, brick-masonry, tinning, painting, wheelwrighting, blacksmithing, printing, shoe-making, and dress-making. The tone, utility and character of the industrial work have been greatly improved in large part owing to the exertions of Mr. Robert R. Taylor, a graduate of the Massachusetts Institute of Technology, who is achieving success in making mechanical drawing the basis of the industrial work of the Institute. The demand for the graduates of the Institute throughout the South is now very great.

England in Venezuela.

England cannot substantiate by any moral means her claims to the territory she tried to appropriate in bounding it by the Schomburgk line, much less can she show her right to encroach from time to time beyond that line and appropriate new areas of territory in the interior of Venezuela. As Senator Edmunds has just told a Philadelphia audience, this steady expansion of Great Britain is not a conquest of blood but of trade, business, and English civilization. British claims in Honduras have grown from almost nothing to seven thousand square miles. In British Guiana in 1851 her claims covered only a few towns, with no boundary whatever given on the border toward Venezuela. In 1870 this small claim had grown to seventy-six thousand square miles, and in 1892 to one hundred and nine thousand square miles. That is British expansion. England evidently believes in the maxim of the Scotchman who said if he could only get his arm in he might be let alone in getting his body in. Senator Edmunds expressed the hope that the United States would not let Venezuela be squeezed out of the mouth of the Orinoco, and that they would see that all our southern neighbors are protected in their just rights. We have as a nation taken our stand upon the Monroe doctrine, and we are bound to maintain it. We owe it as a duty to the weaker republics of this Western hemisphere.

Acquitted, as Was Right!

We are pleased to learn, says the *New York Sun*, that, after a long trial, the five members of the Seventh-Day Adventist Church who were arrested in Tennessee on the charge of breaking the Sabbath, have been acquitted. Last year one or two members of the Church were prosecuted, convicted, and imprisoned, after being arrested for Sabbath-breaking. It is believed, says the *Sun*, that the recent acquittal will be the last of the Tennessee trials upon the charges. The judgment of the court was that it is permissible for a believer in the Mosaic Sabbath to plow his field, or work at his trade, or open his shop, on the seventh day of the week. The judgment is an important one for Tennessee, *The Sun* thinks. In the penal code it is provided for such cases that "it is a sufficient defense in a prosecution for work or labor on the first day of the week that the defendant keeps another day of the week as holy time, and does not labor on that day." We join our sincerest congratulations with those of *The Sun* that bigotry as rigid and unendurable as any displayed in the old Puritan times in Massachusetts has met with the suppression it deserves in Tennessee.

These Missionary Meddlings.

The world-wide trouble in China is all caused by the meddlesome missionary business. A number of highly competent secular writers have visited China and obtained a closer knowledge of matters in that empire, and they unequivocally declare that the missionaries altogether do not pay for what they cost and the trouble they make. Without proper authority the missionaries go into portions of China where their presence causes only irritation, and it is wholly unreasonable to expect our government and other governments to interfere, at the possible hazard of war and at the large expense of naval expeditions, at any rate, in order to coerce China to allow missionaries to reside far inland from the treaty ports for the purpose of carrying out their peculiar teachings. And the same critics declare that the actual results of these missions are most insignificant. We have ourselves always persisted in saying the same thing, and we say so still. Let but a few Chinamen come among us here and set up a plan for converting our people. They would have their pigtailed pulled out in no time.

The Martian Problem.

While spirits have often declared the planet Mars to be inhabited, and THE BANNER has published articles by Lyman C. Howe, extracts from the *Atlantic* magazine, etc., in further statement of this claim, we have just encountered in a New York exchange the following paragraph, which aims, at one royal sweep, to do away with further discussion. We give it to our readers for their thoughtful consideration:

WHEN MARS WAS INHABITED.

There are many reasons in favor of the supposition that Mars is more likely to have been inhabited in past ages than at the present time, in spite of its atmosphere or water or clouds. Mr. Proctor, for instance, has pointed out that a globe of the size of Mars would cool rather more than two and a half times as quickly as one of the size of the earth. If the earth and Mars were in a similar condition eighteen million years ago, Mars would have attained, according to that rate of cooling, to the earth's present condition seven million years—i. e., eleven million years eight million future years now require twenty-eight million future years in which to cool as much as Mars has cooled during the last eleven million years. So far as regards that consideration, therefore, the proba-

bility of the present habitability of Mars must be compared with the probability of the earth's being inhabited when twenty-eight million more years will be past and gone.

Journal du Magnetisme.

In Japan the practice of massage is almost exclusively exercised by the blind; and for two reasons—the one for convenience and morality, the other for the technical part of the operation. The sense of touch being considerably more developed among those who are deprived of sight, they are more skillful. This idea has taken hold of the people of St. Petersburg, where there exists a large school for instruction in the art, the professors and the director of which are blind. A similar school exists at Edinburgh.

Die Ueberrinnliche Welt for August contains a letter from Countess Mainardi, of Florence, in which she says that she persuaded Prof. Visani-Scozzi, a violent opponent of Spiritualism and its phenomena, to accompany her and her husband to Naples to visit Eusapia Paladino. After the third sitting, she had the satisfaction to hear the professor confess: "No! These phenomena can be explained by nobody. They cannot be accounted for by our sciences. Only by invisible beings, who act independently of us and the medium, can such phenomena be produced."

"In the fourth séance he became fully convinced. He saw John King, perfectly materialized, standing by his side, and, at the same time, another gigantic shape standing by me and leaning on my shoulder. To my question, 'Who are you?' the Russian name of my dead nephew, 'Fedja,' was given in reply. I am positively certain that neither the medium nor the doctor had ever heard that name."

The Lyceum and Home.

"COME, MAKE A PLACE FOR THE CHILDREN."

Come, build a hall for the children,
Brightest and best place of all;
Gather them safe 'neath its portals,
List to the heavenly call.
Teach them the lessons immortal
Furnished by leaflet and flower,
Read them the wonders of nature
As found in each leafy bower.
Teach them the ways of the songbirds,
And where their nests are found,
Industry taught by the squirrel,
Wonders of sunlight and sound,
And of the wonderful aura
Crowning each visible form.
Bearing our thoughts waves out seaward,
Like vessels before a storm.
Bar out false superstitions,
Let in the sunlight of love;
Bar out unholo traditions,
Let in the angels above,
Honor inscribe on their banner
Love of our country and home,
Trust them and send them with blessings
Forth 'neath high heaven's blue dome.
Make a bright place for the children,
Wreath it with garlands of flowers,
March them with banners and music
Forth to the mossy lads bowers.
These are the hopes of the nation,
Guard them with tenderest care,
For day by day they are weaving
Garments their future must wear.
—Eva A. H. Barnes.

Be brave; mind not what the world will say of you;
Life's paths are hard and long, but truth must win the day.

LYCEUM.

Why is the Lyceum a great monument to our progress?
It endeavors first to cause the youth of our land to think for themselves and to give expression to their thoughts; and, after encouraging the youthful mind, we instruct them in all that is useful to make them good men and women.

Why is Spiritualism superior to Christianity?
Because Christianity rests on faith, Spiritualism on knowledge. Christianity is historical, Spiritualism a living fact.

What are each founded upon?
Christianity on the birth, life, death and resurrection of Jesus Christ; Spiritualism, on the fact, not faith, of our departed ones speaking to us and proving immortality by proving their identity.

What will truth in her mighty power do?
Prevail over all the enemies of truth, who will be crushed to rise no more.

What are we going to do?
To be ourselves, and seek for truth or facts wherever we can find them.

What is our duty?
To see the germ which develops in earth-life properly nurtured, so that it will unfold naturally, and by so doing be in a condition to expand and progress.

What should Lyceums be?
Institutions where children shall receive moral and intellectual culture under the auspices of Spiritualism.

What should be inscribed on our banners?
Success to whatever tends to elevate man, woman or child; defeat to whatever tends to their degradation.

What will Spiritualism do?
Save us all in one reunited family in the Spirit-Land.

What is the brightest hope of the future?
Children.

Does the spiritual body bear a resemblance to the earthly body?
Yes, it does.

How should we view death?
We should regard it as a necessity. Without it no progress above a certain plane can be compassed by the spirit. Without its action in the world of matter, such a thing as a physical development could not be conferred upon the race.

What becomes of the physical body at death?
It is very active in its effort to resolve itself back to the dust of the earth. —Alonso Danforth.

THANKSGIVING AT HOLLYWOOD.

BY ALICE LOTHERINGTON.

"Children," said papa, "what do you think came this morning?"

"The circus," cried Lance.

"A turkey and a barrel of apples from grandpa," said Althea, thinking of the nice things sent by grandpa last Thanksgiving.

"Santa Claus," chimed little Gracie.

"Now, baby," said papa, "Saint Nick comes Xmas, not Thanksgiving."

Nettie said nothing.

"All give up?" questioned papa.

"Yes, sir," was the answer in chorus.

"Your Aunt Mary has sent an invitation for you youngsters to spend Thanksgiving with her. Of course you don't want to go?" And papa's eyes twinkled.

"But we do," cried Lance. "Auntie's is just the place to spend Thanksgiving."

"Just think of the turkey, pumpkin pies and doughnuts!" exclaimed Nettie, who had found her tongue.

At the thoughts of the pumpkin pies and doughnuts, Gracie made such a funny little mouth that they all laughed.

Just then Susan came to take the children to bed, and, after kissing papa and mamma good night, they hurried away so as to be up early in the morning.

Next morning the train to Hollywood carried a merry party of young people to Aunt Mary's.

Uncle Will was at the station to meet the children, and drove them to the house, where each received a hearty kiss from Auntie.

Afterwards had been taken off, and fingers and toes warmed, the little people joined their cousins in the big parlor and were soon having such fun that they could not believe it dinner-time when the bell rang.

The children had fine appetites, and it did not take long for Auntie's nice dinner to disappear.

Then came more games, songs and fun.

In the midst of it all in came Uncle, with his coat covered with snow.

"It snows, it snows!" cried the children.

"Hurrah for the snow!"

"Look," said Auntie, who had just come in to say tea was ready, "how beautiful the snow is; see how white the trees and fences are get-

ting. Mother Earth will soon have a nice warm blanket thrown over her and her children to keep them safe from Mr. Jack Frost. But tea is ready. Come!"

Tea over, the little party gathered about the fire.

"How the wind blows," said Althea. "How nice it is here near the fire."

"This puts me in mind of a Thanksgiving eve three years ago," said Uncle.

"Do tell us about it," coaxed the children.

"Uncle Will then told them a story of a little dog who followed him home one cold night."

"And now," he continued, turning to Auntie, "before you little people go to bed, Auntie has a little poem about Thanksgiving which I know you would like to hear."

Aunt Mary smiled and began:

THANKSGIVING THOUGHTS.

For all your blessings, little ones,
How thankful you should be,
For papa's, mamma's loving care,
For friends, for country,
For food, for clothing and for home,
For sunshine and for rain,
For flowers which make the world so bright,
For fields of ripened grain,
For merry birds on tree and bush,
Whose songs we love to hear,
For snow that keeps the flowers warm,
All through the winter drear,
For fruits and nuts now put away,
In storehouse and in barn,
That in the joyous harvest time
Were gathered on the farm,
And oh! above all other things,
You should so thankful be,
For health and senses to enjoy,
These blessings rich and free.

"I never thought how many things we really had to be thankful for," said Lance. "And after this I shall think that Thanksgiving day is for something more than to eat good things and have fun."

"See," said Auntie, "baby Grace is almost asleep, and Nettie has hard work to keep away the sandman, so I think it must be bedtime."

The children were soon snug in bed, and before many minutes fast asleep, for they were tired after the day's fun.

Next day the sun shone brightly and the little folks went home, all hoping Auntie would invite them to spend next Thanksgiving with her, they had had such a good time. —*Kindergarten News*, for November.

LORD ULLIN'S DAUGHTER.

[The following clever parodic arrangement of this classic poem, appearing in *Fame*, Union Square, New York City, for August, gives clear evidence of the widespread influence which advertising exerts in this modern day and (speaking retroactively) would have exerted in "ye olden time," to the destruction of a tender romance.]

A chieftain, to the Highlands bound,
Cries: "Boatman, do not tarry,
And I'll give thee a silver pound
To row us o'er the ferry."

"Now, who be ye would cross Lochgyle,
The dark and stormy water?"
"Oh, I'm the chief of Ulva's Isle,
And this Lord Ullin's daughter."

And fast before her father's men,
Three days we've fled together,
And should be found in the plain,
My blood would stain the heather.

His horsemen hard behind us ride;
Should they our steps discover,
Then would they cheer my bonny bride
When they had slain her lover?

Then spoke the hardy Highland wight,
"Hush! hush! me lud, well do I;
'Is hushdip wouldn't think it right,
Hand thou Hildave to rue it."

"O haste thee! haste!" the lady cries;
"Though tempests round us gather,
I'll meet the raging of the skies,
But not an angry father."

"It can't be done by one like me,"
The wight replied, "Your Popper
'As advertised for them 'at sees
'Is daughter, they must stop'er."

"Lost, Strayed or Stolen—large reward—
His says 'about' 'is daughter;
Hildave the cash, hand the lord,
To row you o'er the water."

And still they scrapped amidst the roar
Of stormy sea and prevailing;
Lord Ullin reached that ferry shore,
And gave the chief a whaling.

"Come back!" he did not cry in grief,
Across that stormy water,
"And I'll forgive your Highland chief,
My daughter! O my daughter!"

But what he said was this: "It's great!
Without that ad, preventing,
They'd skipped the country sure as fate,
And left me here lamenting."

MORAL.
And now the substance and the sum
Of all these lines comprises
This maxim true: Success must come
To him who advertises.

—W. J. Lampton.

November Magazines.

THE SPIRITUAL REVIEW.—"Life in the World of Spirit" is an address delivered before the Glasgow Association of Spiritualists by Horatio Hunt; Rev. C. Ware continues "Some Experiences of Mediumship"; A. F. Tindall has a paper: "The Message of Spiritualism." "A Dream of the Possible" is by G. Frankland. Horatio Hunt, 113 Edgeware Road, London.

THE LYCEUM BANNER.—Alfred Kitson continues "The Adventures of Prince Trueheart." The Lyceum lesson is on "Astronomy." J. B. Longstaff has a paper, "Lyceums—Their Aims and Possibilities." "The Golden Group," conducted by Aunt Editha, is one of the most interesting parts of the number. "Work and Progress" demonstrates that the Lyceums across the water are doing good for the Cause. The *Banner* is surely the paper for the Lyceum, the society and the home. It is newsy as well as entertaining always. J. J. Morse, 26 Osunburgh street, Euston Road, London, N. W.

RECEIVED.—VICK'S MAGAZINE, Devoted to the Culture of Flowers and Vegetables. Rochester, N. Y. THE KINDERGARTEN NEWS Milton Bradley Co., Springfield, Mass.

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A Lecture delivered before the First National Association of Spiritualists, Washington, D. C., on Sunday, Jan. 7th, 1894.

BY DR. F. L. H. WILLIS.
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Strong, vigorous and healthy children are what we all want, and how to keep our little ones in good health is a question of the greatest interest to us all. Children are peculiarly liable to nervous disorders; they become nervous, restless, fretful, cross and irritable; their night's sleep is not calm and restful, but they toss restlessly from side to side, murmur or talk in their sleep, and wake tired and unfreshed in the morning. They have an irregular appetite, grow thin and pale, look slight

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"I also have two little girls who were sick, weak and run down, to whom I gave Dr. Greene's Nervura blood and nerve remedy. It did them so much good that I cannot be thankful enough. It made them well and strong again, and they are now, thanks to this wonderful remedy, healthy and vigorous. Before I took Dr. Greene's Nervura blood and nerve remedy I could not eat or sleep. I could not do my housework; but now I am like a different woman. I give this testimonial that other sufferers may read it and know the good Nervura did me and my children."

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MRS. H. SILVER.

and puny, and their growth and development become stunted.

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Los Angeles, Cal., Jan. 10th, 1894.

Price \$1.00, postage free.

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Notation is paid to anonymous communications. Name and address of writer indispensable as a guaranty of good faith. We cannot undertake to preserve or return canceled articles.

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

Banner of Light.

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"In things essential, UNITY; in things doubtful, LIBERTY; in all things, CHARITY."

Thanksgiving.

The fine old day is welcome here again. It seems to come with more frequency as we all get along in years, and to a great number it brings saddening associations and memories rather than thoughts wholly pleasant and welcome; but we must do our best to feel thankful for the satisfying pleasures we have had given us in the past, for all is a free gift from kind Providence. In this thought the whole matter is briefly stated. After these and kindred reflections on the return of the day, let us all unite within the individual domestic circles to which we are related and make the utmost of the family feast. We lose nothing, but gain instead, by heeding these none too frequent summons to festivals, public or private. They incite to good feeling, on whose smooth current floats the beautiful craft called unity. People are always better friends for breaking bread together, much more for partaking of stuffed turkey, that friendly bird of the home board and pledge of harmonious feeling.

For true and sincere Spiritualists our Thanksgiving festival is peculiarly appropriate as a day of good cheer and mutual rejoicing. They ought to make the utmost of it in their own select way. They have far more for which to express thanks by means of the social feast than any other class of our mingling population. For the heavens have been opened to them, and visions that fill their hearts with joy and gratitude are disclosed. The world has been transformed into a new world for them. Above all the rest, they have reason to be thankful on this chosen occasion. It is not that they have become either rich or poor in material things, but that they can afford, as no others can, to be indifferent to external possessions and circumstances, to greet worldly disappointments in a spirit of gladness, to meet obstacles on the road of life in a joyful temper which readily overcomes them all, and to dwell together in harmonious delight. Just so far as the recurrence of Thanksgiving promotes the multiplication and growth of these sentiments and feelings, it becomes to them an invaluable agency for good. And it is for them to come to the old festival in this wholesome spirit. It belongs to Spiritualists, so far at least as it concerns themselves, to impart to the Thanksgiving anniversary a wholly new and large meaning and a more spiritual significance; more than that of feasting merely, beyond the cognizance of the old orthodox ideas, above the worn platitudes of custom and form. It is a good time for them to think it all over while they are enjoying the happiness and charm of home with plenty and peace all around them.

THE BANNER improves the occasion to give brief expression of its gratitude to its large family of friends on whom it directly relies for support and continuance. It mingles its sincere congratulations with theirs over the steady advance of the cause of heavenly truth, that single truth for which a hungering world has been waiting till this day. And it hopes for them all the speedy realization of their fond longings for yet more truth, for a larger view, a closer and diviner harmony, a grateful acceptance of the priceless treasure in the measure of its angelic bestowment. To every reader of its familiar pages THE BANNER offers a Thanksgiving greeting.

The Banner of Light

Desires its readers and the Spiritualists of the Pacific slope to know that W. J. COLVILLE has been duly appointed as its regular agent in that locality; he will contribute news, receive subscriptions, etc., in the interests of this paper, and we cordially recommend him to the kind attention of the people of California.

We have received the first two numbers of a new journal devoted to the study of the spirit-phenomena and to the propagation and defence of the spirit philosophy. This new venture is entitled *La Estrella Polar*. Its mottoes: "*Amor, Paz, Caridad*"—"Love, Peace and Charity." It is published at Mahon, Spain, and appears monthly.

God--Spirit--Humanity.

Though we feel vitality as if it were our own, yet God is all the time our life, and all life is God manifested. God is both the centre and circumference of all being. He is spirit, and spirit is eternal. There is no death except to the eye of sense. There is no disease, no evil, save to our subjective consciousness, which sees both as realities. If our consciousness were spiritual in point of sovereignty, all within and consequently all without would come into direct harmony with it, and disease and other ills would disappear and lose their existence. In this light, which is of value, the material, physical and vanishing life, or the spiritual, substantial and enduring? How quickly all our personal misfortunes would cease to exist at all for us, if we continually had a ruling consciousness of our divine birthright thus enunciated. If we only believed that there is and can be but one governing principle in the universe, not two as theology teaches, by aligning ourselves with that our achievements will be beyond measure.

We should all of us be by nature courageous, whether our condition and circumstances are concerned with small things or great, with what are esteemed mean or those regarded as magnificent. We are created greater than circumstances or conditions. Nothing is so exalted and divine as the soul that temporarily inhabits humanity. With God man can do anything. We do not work alone. We are in constant partnership with God. The true conception of courage in difficulties is in being wholly unconscious of the difficulties—they have no existence for us, and courage becomes a serene trust, a living faith, a power in repose. He who works from the depths of such a trust is invincible. And he is not conscious of putting forth any concentrated effort, because the strength that sustains the universe is working with and for him. It is God who is working through him. Trusting to God for all needed help, there are no hardships to endure, no obstacles to overcome. We pray to him, and by the act of unceasing prayer grow strong and successful to the right degree. Then what we mistakenly esteem failures are no failures; we are cast down by no disappointments. Few of us indeed realize this plainest of truths in their lives, but those who do are become new creatures.

The same beneficent power that placed us here without any regard to our preference, thereby gave a pledge of his help to the fullest limit of our receptive capacity. It would obviously have been the height of injustice to create life and then abandon it. How much more perfect is our work if we feel that it is done of God within us. The mistake of men in thinking about God is in thinking that he is far away, whereas we are to receive him as our closest and most loving friend. He who notes the sparrow's fall and numbers the very hairs of our head, can for no briefest moment of our existence be away from us. We should study to be familiar with him, and thus so become perfect even as he is perfect.

The familiar thought of partnership with God, of cooperation with him in all we do or undertake, ought so to fill us with deep amazement at the mystery of such a union as would speedily work a complete transformation of character in us. It is a thought almost too great to be entertained; yet it is entirely reconcilable with the truth, for "in him alone we live and move and have our being." Such a thought ought to make us strong and great and courageous beyond measure. It cannot increase our self-conceit, since it more certainly causes us to be humble. And thus fortified and inspired, we may consistently believe that we cannot be overcome. The power we most need will descend into our being, our loads will become light, our strength renewed, and our wills reinforced. We shall then feel that there is no weakness, no room for dependency, no need of despair. There will be no hardships to overcome, no exigencies to meet. Nothing will be beyond our mastery, for nothing will be more than we can accomplish, God helping us. Work will be play, genius will be the visit of inspiration by flashes, and no one will fail because God never can fail.

If we strive in one direction and the result is in another, then that alone is best, and is to be so accepted. Even if we are inclined to rebel at the victory of agencies to which it is difficult above all things to submit, we must not judge the result by the means that were allowed to apparently produce it; since there must be opposing agencies of some kind, and what matters it whether they are to our mind or not? What we are to do, if we consciously work with God, is to recognize results as of his supreme guidance, however reached.

The trustees of the Soldiers' Home in Massachusetts, on Saturday, Nov. 23, dedicated another spacious addition to its buildings, called Sargent Hall, named in honor of Gen. Horace Binney Sargent, who was instrumental in the inauguration of the Home thirteen years ago. Lieut.-Gov. Wolcott, Capt. J. G. B. Adams, Mrs. Micah Dyer, Jr., Elizabeth A. Turner, Joseph L. White, Mrs. N. B. Galvin and others took part in the exercises. The new addition cost, all completed, \$43,000.

We shall give our patrons next week a picture of the spiritual poetess, Mrs. EMMA ROOD TUTTLE, author of "FROM SOUL TO SOUL"—spoken of on our fifth page. The portrait will be accompanied by a sketch descriptive of this lady and her useful and illuminating life-service for humanity.

The synopsis of Miss ABBY A. JUDSON'S lecture before the Quarterly Convention of the Massachusetts State Spiritualists Association, on "WHY I AM OPPOSED TO VIVISECTION," was in order for this issue, but "circumstances, which are little things," ordain that it be printed next week.

Mrs. M. A. Stokney, whose card appears on our seventh page, continues to do excellent work in the medial field. We have seen letters recently, wherein the greatest of satisfaction is acknowledged by some of her patrons, regarding the sittings had with her, and the advice given in the premises.

Mrs. Mary E. Howe, Table Rock, Neb., writes, on renewing subscription: "I love THE BANNER. Its clear white paper and excellent workmanship are very agreeable—as well as the very high literary character of its contents. Long may it wave."

An Unconscious Medium.

The little colored girl—some ten years of age—who is now renowned through the South as the "pious preacher," is evidently an inspirational medium—although she may be so unconsciously to herself and friends. It by no means follows that all who go to the spirit-world at once become divested of their orthodox beliefs; some intelligence yet holding to its old views, and finding "Jane" a good instrument for their further enunciation among men, is doing the remarkable work through her, which so awakens the interest of churchmen at present.

The same has been true in the history of many of the platform workers for Spiritualism. Mrs. Cora L. V. Richmond began lecturing successfully on the most abstruse subjects, by spiritual illumination, when nearly as young as this little colored speaker.

To show the manner of "Jane's" work we quote from the *Herald*:

"She [Jane] appears to have justified her reputation by her appearance in New York City, where she was introduced to an audience the other night with the text: 'A little child shall lead you, for out of the mouths of babes and sucklings hast thou perfected praise.' Her manner is described as that of an intelligent, self-possessed person of three times her age. Throughout she spoke with the dignity of one who holds the vocation of preaching a lofty one, and not once did she appeal to the hysterical spirit which many revivalists strive to evoke."

To Secretaries.

Owing to THE BANNER forms going to press a day in advance—Monday instead of Tuesday—on account of the holiday, we have been obliged to condense many local reports to the uttermost, while it is impossible that others can arrive in time for use at all. The friends will remember that Thanksgiving "comes but once a year."

The Bancock Case Reached.—It now seems as if the unutterably treacherous action of the Wyoming officials regarding the Bancock Indians and their slaughter—indignant mention of which has frequently been made in THE BANNER—was to be punished by the National authority. The decision in the United States court, rendered at Cheyenne, Nov. 22, gives hope that the perpetrators of the outrage at Jackson's Hole will not be allowed to escape retribution. The *Boston Post*, in the course of an editorial on this subject, says truly:

"The gist of the decision is that the act for which the unfortunate Banocks were arrested, and then shot under the pretence of preventing their escape from custody, was a *felony* act, and that the laws of Wyoming cannot take from the Indians rights to which they have claim under treaty with the United States government."

The plea in excuse of these murders was that they were committed under the State laws in enforcing those laws. This decision sets aside this plea. It is a healthy decision.

The United States has dark sins to account for in the treatment of the Indians. It is full time that the rights of these men, whom we are pretending to lead into the paths of civilization and citizenship, were established by the punishment of those who refuse to recognize them."

Mr. J. Clegg Wright, who has been speaking in Boston for the Berkeley Hall Spiritual Temple Society during November, paid us a farewell visit ere his departure for the scene of his next engagement. Mr. Wright's work in Boston has been very successful. He goes next to New Orleans, La., for December; he commences the first Sunday in January, 1896, his engagement in San Francisco, Cal. We wish him every success.

A new spiritual paper in the Portuguese language has been issued in Rio Grande do Sul, Brazil. Its title is: *A Religiao Spiritista*. It is published monthly and distributed gratuitously.

The *New York Mercury* of the 22d inst. announces, editorially, that Schlatter, the celebrated, has now been found, and is to visit Chicago, to make a long stay there.

Mr. GEORGE KINGSBURY of Boston—reference to whose serious illness has previously been made in THE BANNER—passed to spirit-life at early morning on Saturday, Nov. 23. He entered the higher life from the residence of his daughter, on Inman street, Cambridgeport. He received a sun stroke some two years since, and failed to recover from its effects—having had an extended period of invalidism to undergo before his release from the mortal; he was unconscious some twenty-four hours before his decease; he had reached the age of some seventy-four years. He was a member of the Veteran Spiritualists' Union, and an attendant at the Berkeley Hall Spiritual Temple. The funeral was held on Monday, Nov. 25.

The Boston Spiritual Lyeum

Gave its first entertainment and dance at Castle Square Hall, 446 Tremont street, Tuesday evening, Nov. 19.

The managers have every reason to feel pleased at the result of their initial effort, and encouraged to give others. The following program was pleasingly carried out by home talent: Winnie Ireland and Carl Leo Root were ideal little Quakers; they did finely as Cynthia and Reuben; Willie Sheldon and Eddie Hatch were also pleasing in their recitations; Charlie Hatch's violin solo was charming.

Program.—Piano solo, Mrs. Frost; duet (Reuben and Cynthia), Winnie Ireland and Carl Leo Root; recitations, Willie Sheldon and Eddie Hatch; Farical Sketch, entitled "Summer Boarders," in which Mr. Geo. S. Lang, as "Reuben Swan" was a veritable farmer; Mr. Irving Pratt, as "Leonard," his son; Mr. B. G. Russell, 31, as "Reggy Van Allyn," carried out the characters well; Mr. E. L. Porter as "Corbett Sullivan Jackson"; Mr. E. T. Morgan, as a rich Westerner; L. Alberta Felton as "Jean"; Reuben's daughter; Mrs. M. A. Lang as "Merry"; Reuben's wife; Miss Grace M. Dyer as "Floy Somers," the favorite boarder, were very good. At the close of the program the march and circle was formed, and then followed the dance, in which many participated. Floor director, J. B. Hatch, Jr.; aids, B. Greenleaf Russell, 34, George S. Lang, Albion R. Watt.

THE MECHANICS' FAIR has been successfully held for several weeks past in the building of the Massachusetts Charitable Mechanics' Association on Huntington Avenue, Boston, and is still in session there. The exhibits at this fair are of most surpassing interest. The shoe-making and other machinery, the telephone music rendered in the hall from a distant inland city, the fine pictures, and singular "poster" display, the music of the bands, and the glitter of various objects of attractiveness and value, make up a sum total of pleasure which the memory of the visitor will long retain.

Missionary Tour.

To the Editor of the Banner of Light: Pursuant to instructions from the Board of Trustees of the National Spiritualists' Association, President Barrett is about to set forth on his missionary labors. He will visit Atlanta, Georgia, Chattanooga, Nashville, and Memphis, Tenn.; Stuttgart, Little Rock, and other points in Arkansas, Texas, Kansas, Marshall, Dallas, Fort Worth, Austin, Galveston, San Antonio, Houston, El Paso and other places in Texas, then will proceed to California, Oregon and Washington, via coastwise places in each State as may be desired by the Spiritualists residing along the route.

All societies in the places named, and all Spiritualists residing in the States mentioned above, are requested to write at once for dates. The first to come will be the first served. It is the aim of President Barrett to make a complete circuit of all societies in the States he visits, & to assist in establishing new ones wherever possible to do so.

All communications in regard to dates, lectures, etc., should be addressed to Francis R. Woodbury, Sec'y National Spiritualists' Association, 600 Pennsylvania Ave., S. E., Washington, D. C. It is hoped that Mr. Barrett will be kept busy all along his route. Write for dates, free of charge, and secure his services at once. FRANCIS R. WOODBURY, Sec'y N. S. A.

The Persecution in Philadelphia.

What Shall be Done to Meet the Coming Issue? A Question for Spiritualists to Answer.

[THE BANNER contained, Nov. 16, a strong arraignment by Mrs. M. E. CADWALLADER (Philadelphia, Pa.) of the recent action of the officials in persecuting and arresting Spiritualist mediums under narrow and strained interpretations of statutes in existence there. The Spiritualists of that city, assured that the time has arrived for them to rally in support of their constitutional rights, have appointed a Committee to carry out their wishes, composed of members of the various societies in the city, as follows:

MR. B. B. HILL, Chairman; MR. F. H. MORRILL, Sec'y; MRS. M. E. CADWALLADER, Cor. Sec'y; MR. CHEW, HON. T. M. LOCKE, C. L. GEORGE, MRS. HALLOWELL, SAMUEL WHEELER, MR. BARRY, CAPT. KEEFER, MR. KURTZ, MR. MARLOW, MR. KELLAR, DR. BATES, MRS. JENNINGS and MR. WELSH.

Mrs. M. E. Cadwallader was appointed Chairman of the Finance Committee, with full authority to receive and collect contributions to the Mediums' Defense Fund.

All funds or correspondence should be sent to Mrs. M. E. Cadwallader, Cor. Sec'y, P. O. Box 446, Philadelphia, Pa.]

The Crisis is Now.

ALL HONOR TO THE PHILADELPHIA MEDIUMS, WHO WILL STAND BY THEIR COLORS, THOUGH IMPRISONMENT FACES THEM.

The Spiritualists of the country may well be proud of the attitude of the mediums of Philadelphia, in face of the pressure that is being brought to bear upon them at the present time.

On last Thursday in the case of —, who was charged with fortune-telling, the same charge that was made against all mediums, she, by the advice of counsel, pleaded guilty. Her lawyer said in her behalf that she was not aware that she was engaged in an unlawful business, from the fact that her advertisement had been accepted by a reputable newspaper, and as soon as she had been notified that it was unlawful, she had discontinued it. On hearing this the judge discharged her, only requiring her husband to give security that she should quit the business. He also remarked that it should be made a misdemeanor for a newspaper to accept such advertisements.

On hearing the verdict in this case, it seemed the proper thing to call a meeting of some of the mediums and see what they thought of the proceedings. The same day Mrs. Bunz and Mrs. Faust were called upon to say whether they should plead guilty or not guilty. To this both responded in no uncertain tones, "Not guilty."

Their cases not being called, the undersigned had a consultation with them, telling them that they were the ones to say what they were going to do—that they had seen how easy it was to be acquitted if they would plead guilty, but that it must be done at the expense of their mediumship—that if they would plead not guilty it might mean suffering—but that the Spiritualists of the country would see that they should not suffer in vain. What was their answer? Let it be written on the annals of Spiritualism in such a way as will testify to our appreciation of their loyalty. Plead Guilty? Never!! We would go to jail first. Of what benefit would it be to the cause of Spiritualism were we to save ourselves and thus deny our mediumship?

Spiritualists and friends, the writer has been in close contact with the cause of Spiritualism for many years—has known of the trials and struggles of the mediums—has labored and suffered for the cause of Spiritualism—yet never in all that time has Spiritualism seemed so dear as at that moment when those brave words were spoken.

How proud we ought to be of them! How proud we are of them! May the dear ones who have passed to the higher life, and who can see and appreciate their trials, because of the clearer vision, draw closer and strengthen them in this hour of trial!

I have mentioned only Mrs. Faust and Mrs. Bunz because they were the only ones whom the writer questioned, but since that time others have responded in the same way—Theodore F. Price, Mrs. Zoller, and others who are yet to be tried.

The time has come when we must come to the rescue of our rights, which are ruthlessly being trampled upon. Modern Spiritualism came to us to comfort the many sorrowing hearts that were aching because of the loss of their loved ones. In answer to the heart-cries of the millions, the gates were opened, and from beyond the portals came the dear ones whose forms we had laid away in the tomb. The cooling voice of the little one, as it was rocked to sleep in its mother's arms, never sounded one-half so sweet to her listening ears as did the first faint murmur that echoed from the darling the world called dead, coming through the ministrations of a medium. Do you think money pays for such comfort. Ask the bereaved wife, the heart-broken mother and father, the sister and brother, who have been blessed with the knowledge of Spiritualism. Ask the hundreds whose lives have been made brighter because of the knowledge that those who had passed away were still watching over them as of old. They will tell you mediumship is a precious gift, and should be protected at all cost.

Fellow Spiritualists who read these lines, testify your appreciation of the loyalty of these mediums by a generous response to this appeal for funds to sustain them. Do not wait. Money is needed, and at once. No matter how small your subscription is, it will help. Every true Spiritualist in the United States should see that a subscription is made at once. Every society in the country should take especial pride in this matter, and devote a session to the consideration of this matter, and send a generous subscription to the funds for the protection of these mediums.

Forget the distance that separates you from the scene of the conflict. Remember that hearts are torn because of the doubts that come as to what will be the result. In the city of Philadelphia to-night mediums are in danger of being torn from their homes, because of their loyalty to the Cause of truth, and thrust into prison because they are mediums.

Would that you could go into their homes, as I have done, and witness the distress of mind under which they are laboring. We are determined to test our rights under the constitution of the United States, as loyal citizens, to hold our meetings and have our mediums give sit-

tings. To this end we invite your cooperation. Let your sympathy come in such a practical way that the committee shall not be hampered by a lack of finances to meet all demands.

No one who reads this article but has known the messenger who comes into our homes and bears away our loved ones; and in the name of the dear departed we ask for your sympathy and financial support, that we may be able to protect the Cause of Spiritualism from those who would destroy it.

Yours for the defense and protection of genuine mediumship,

M. E. CADWALLADER, Cor. Sec'y.
P. O. Box 446, Philadelphia, Pa.

A New Departure.

Arrangements have been made whereby the BANNER OF LIGHT in future is to be brought out by a Stock Company.

This Company has been incorporated under the laws of the State of Maine, with a capitalization of \$25,000; it was organized by the election of Isaac B. Rich as President, and Fred G. Tuttle, Treasurer—John W. Day, Henry W. Pitman, John W. Drew, Fred G. Tuttle and Isaac B. Rich being the Directors—and the large stock of valuable books, etc., the subscription-list, good will of business, etc., have been acquired by said Company.

It is the desire of the Directors to add to THE BANNER novel features, such as copious and frequent printing in its columns of "half-tone" portraits of spiritual workers and camp scenes; also the securing of special correspondents in various parts of the country, and other features that they are not ready to announce, which will greatly increase its interest and usefulness; therefore they have decided to place four hundred shares of the stock upon the market at \$25 per share. This is a statement in brief of the arrangements thus far made.

While appealing to the good fellowship of the "brethren of the household of faith," the Directors point the intending investor's attention to the fact that, as the property purchased by said Company is really much in excess of the valuation under which it has been acquired, the future may be confidently expected to bring a dividend to its stockholders.

THE BANNER has been a paying institution, and can in the future be kept as such, if the spiritualistic public for which it has so long and so faithfully labored will join hands with the New Company, and by the purchase of shares become co-workers in the good service for humanity which this paper most unquestionably achieves.

Here is an opportunity, Spiritualists of the world, to unite in strengthening for further work the veteran journal of your Cause, and to aid in adding new features to THE BANNER.

CARD OF THANKS.

To the Editor of the Banner of Light:

In behalf of the Massachusetts State Association of Spiritualists, I wish to thank the BANNER OF LIGHT PUBLISHING COMPANY for issuing in its latest number a lengthy report of the quarterly meeting of the Association, held at Worcester Nov. 13.

Let me assure you that the public spirit of THE BANNER, as displayed in this manner, is fully appreciated by the officers and members of said Association, and we sincerely hope that this paper, the friend of all honest mediums, and the champion of organization, may be adequately sustained in all its laudable efforts to place Spiritualism in its highest light before the world. GEO. A. FULLER, M. D., Pres. Mass. State Ass'n of Spiritualists. 42 Alvarado Av., Worcester, Mass., Nov. 23, 1895.

An Important Notice.

To the Editor of the Banner of Light:

Several requests for a complete list of all our speakers and platform test mediums have reached the office of the National Association. The Secretary of the National Spiritualists' Association has only a partial list on hand, hence cannot give the desired information. It is therefore earnestly requested by the officers of the N. S. A. that each speaker, medium and lecturer send in his name, correct post office address, phases of mediumship, a copy of his ordination papers, if he has any, and recommendations from the societies from whom the ordination was received. All of our workers will find it to their advantage to comply at once with the above request, as certain important privileges await them all, through the completion of this list. All ordination papers should be accompanied by a registration fee of one dollar. HARRISON D. BARNETT, Pres. FRANCIS B. WOODBURY, Sec'y N. S. A.

Good News.

The College of Science of Los Angeles has just been given to the National Spiritualists' Association. Now is the golden opportunity to make it a school for the education of our mediums—a college that will teach a higher philosophy and a broader and deeper science than is now or ever has been taught in any educational institution on earth. Its faculty, containing such advanced Spiritualists as Prof. Joseph Rodas Buchanan, Dr. J. M. Peebles, Dr. Miller and Prof. A. J. Swarts, is a guarantee of its future greatness.—*The Herald of Light, San Diego, Cal.*

Cleveland Lyceum Removal.

To the Editor of the Banner of Light:

The Children's Progressive Lyceum of Cleveland, O., which has been holding its meetings temporarily on the West Side of the river, in Weber's Hall, will return to the East Side again, and meet regularly in Memorial Hall, 170 Superior street, 10:30 A. M., commencing Sunday, Dec. 1, on which occasion Mr. B. F. Bellows, the present Conductor, invites old friends and new to join them on the Lyceum's return to the old hall it occupied so many years.

Fraternally, THOS. LEES.

For additional editorial matter see third page.

Scrofula, salt rheum, and all diseases of the blood, dyspepsia, headache, kidney and liver complaints, and catarrh, are cured by Hood's Sarsaparilla, the great blood purifier.

Hood's Pills cure jaundice, biliousness, sick headache, constipation and all liver ills.

IS DRIVING OUT DISEASE.

Dr. J. R. Baird Well Known in American Missions.

Hundreds of Bottles of Paine's Celery Compound Prescribed by Him.

Has Found It a Blessing to the Afflicted Beyond Any Other Remedy.

Dr. J. R. Baird is not only a missionary, but, what is not so well known, he is a physician of large experience.

His published account of the work he has done in the State of Michigan has been read with interest not only by those particularly concerned in missions, but by the public generally.



J. R. BAIRD, PHYSICIAN, MISSIONARY.

Dr. Baird is known as a practical worker. His health was broken by the severe winter climate in Michigan some time ago, and he seemed likely to be obliged to give up his work. But he resorted to the use of that easily obtained remedy, Paine's celery compound, and was himself again, energetic and active as ever, within a few weeks.

The reasonable, undisguised way in which Paine's celery compound fortifies the body against nervous exhaustion and rebuilds its shattered parts has been freely explained by physicians, the best of whom to-day always look to this great remedy where debility is to be overcome. It does its work thoroughly and speedily. Let every nervous sufferer, and every man and woman who feels run down and tired beyond the power of a night's sleep to store, try Paine's celery compound. It will make the man or woman strong and active and a stout believer in this great remedy.

Dr. Baird, who is now at his home in Indi-

ana, Penn., describes his own experience as follows:

"It was about six years ago when I first tried Paine's celery compound for nervous diseases and rheumatism. In the severe winter climate of the State of Michigan I was at our mission station there, and became a great sufferer. I used three bottles of Paine's celery compound, and was very greatly benefited thereby. I then began to advise my members who were sick to use it, and in every case where the directions were strictly obeyed the treatment was successful. In a few years past hundreds of bottles have been used directly through my advice. Paine's celery compound is far better than any other remedy, and leaves no bad effects in the system. Its manifold healing qualities make it a boon of life, and a blessing to the afflicted beyond any preparation within my reach."

The great falling off in the amount of rheumatism, neuralgia and nervous weakness that physicians have everywhere noted comes from the wide-spread knowledge that there is no need of suffering any longer from these common diseases. It is now everywhere known how correctly Prof. Edward E. Phelps, M. D., LL. D., of Dartmouth College, understood the needs of suffering men and women when he

Sunday evenings in particular, a very attractive program will be presented.

In order to keep pace with the demand for platform services, I shall be compelled to speak to three large audiences every Sunday, at the cathedral at Oakland, on Sunday, Nov. 27, at the Hamilton Hall, at 10 o'clock, and at the larger city.

Miss H. M. Young has charge of the work in Oakland and Alameda.

I have just given a course of lessons in Spiritual Science at the residence of Mrs. Briggs, formerly of Grand Rapids, Mich.; her beautiful home, 608 West Eleventh street, Oakland, contains a splendid lecture room, which she devotes to all sorts of good purposes. My class there has averaged from sixty to eighty persons at each session.

The Friday evening lectures at Hamilton Hall draw a splendidly large audience. The next class in Oakland will be held in the Synagogue, commencing Tuesday, Nov. 26, at 8 P. M.

On Saturday evenings I speak in the Opera House, Alameda, and, if I can possibly squeeze out the time, I shall answer invitations to lecture in San Rafael, San Jose, and other points near San Francisco.

It is hard time to make a list of my work, as it is not worth recalling. Business is brisk, and there are manifold signs of renewed life on every hand.

San Francisco used to be called a wooden city. It is now rapidly becoming an aggregation of massive stone, brick and marble edifices, which, for style, size, comfort and beauty, can well compare with the finest structures in any eastern city.

A very wonderful new book by Prof. Van der Nallen has just been issued, entitled "In the Sanctuary." It is a sequel to "On the Heights of Himalaya." The author has just presented me with the first copy issued, and, as it is replete with the highest kind of spiritual incidents, I will review it for your columns in the course of my next week's letter.

Yours sincerely,
W. J. COLVILLE.

Alameda, Nov. 15.

Movements of Platform Lecturers.

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

Mrs. Olmstead will receive calls for platform work. Address her 190 Madison street, Brooklyn. Mrs. Olmstead has the last two Sundays, in December open for engagements.

J. Edward Bartlett, platform test medium, can be addressed 478 Park Avenue, Brooklyn. He has the first and last two Sundays in January, 1896, open for engagements.

Mrs. Julia E. Davis spoke and gave tests in Lynn, Sunday, Nov. 17; will be in Rockland, Mass., Sunday, 24; Fall River, Dec. 1. Has open dates, and would like to correspond with secretaries of societies in regard to engagements. Home address, 49 Dickinson street, Somerville, Mass.

Rev. J. C. F. Grumbine during the month of December will be in Boston, and will teach afternoon and evening classes for development in clairvoyance and psychometry. Place to be announced at the Temple, where he lectures.

E. H. Tuttle, inspirational speaker and test medium, would like to make engagements with societies for week day evenings. Please address 303 Broadway, Winter Hill, Somerville, Mass.

George A. Fuller, M. D., has the following engagements for the month of December: Springfield, Mass., the 1st; Fitchburg, Mass., the 8th and 22d; Providence, R. I., the 16th, and Marlboro, Mass., the 29th. He has the 12th, 20th and 26th and May 10 and 31, engaged. Address, 42 Alvarado avenue, Worcester, Mass.

Mr. Walter Howell finished his engagement at the First Spiritual Temple, Boston, Sunday, Nov. 24. He can now be addressed for engagements at 418 West Fifty-Seventh street, New York City, N. Y.

Mrs. M. Knowles, inspirational speaker and platform test medium, and gave tests in Chelsea, Sunday, Nov. 17 and 24. Would like to make engagements with other societies for day or evenings. Address 1138 Dorchester Avenue, Dorchester, Mass.

H. A. Loring, 397 Main street, Springfield, Mass., would like engagements to lecture.

MEETINGS IN MASSACHUSETTS.

Lynn.—The Spiritualists, writes T. H. B. James, held interesting services Sunday evening. There was a fine audience. Appropriate selections were rendered by Misses Lena and Elsie Burns.

Prof. Charles T. Wood, of Boston, gave an invocation, and an able address on "The Signs of the Times." His remarks were very interesting and instructive, and were listened to with the closest attention by the large audience. He then gave quite a number of satisfactory readings of natives. Harry G. and Will McNally gave tests satisfactory to all.

Next Sunday Prof. C. H. Webster will lecture at 7:30 P. M. on "Hypnotism in Daily Life" and "Views of Spiritualism"; tests and experiences.

There was a large attendance at Mrs. Dowland's meeting Tuesday evening. Mrs. Dowland gave an able address on "Occult Knowledge of Life and Death" and Mrs. Charlotte A. Butterman of Malden, Mrs. Florence A. Lamphier, Mrs. Lizzie D. Butler all gave interesting remarks, and many excellent tests and messages. Harry G. and Will McNally also gave tests.

Cadet Hall.—Lynn Spiritualists' Association.—Mrs. A. A. Averill writes: Mrs. Kate R. Stiles of Boston occupied the platform at this hall on Nov. 24, giving in the afternoon a very interesting test-session. In the evening a large number of subjects were presented before the audience, followed by many tests, all recognized; Mr. and Mrs. Kelly sang, with Mrs. Cross at the organ.

Dec. 1, Mrs. Nettie Holt Harding will be with us; also Miss Charlotte M. Fiske of Salem, who will sing and render piano selections.

Worcester.—Celia C. Prentiss, Cor. Sec'y, writes: Sunday, Nov. 24, large audiences greeted Dr. Wm. A. Hale. He gave two able discourses, also musical selections and readings, and at the close of lecture, spirit descriptions, all of which were well received.

Mrs. N. J. Willis will occupy our platform next Sunday.

Salem.—Mrs. G. R. Knowles writes: Sunday, Nov. 24, Mrs. N. J. Willis of Cambridgeport occupied our platform both afternoon and evening, giving fine discourses.

Next Sunday we have Mrs. A. E. Cunningham of Boston as a test medium.

Malden.—S. E. W. writes: First Spiritualist Association held its regular meeting at Odd Fellows' Hall. Mrs. E. Clark Kimball opened with invocation and poem, followed by tests, which were readily recognized.

Dr. F. A. Wiggin of Salem will occupy the platform for the month of December.

RHODE ISLAND.

Pawtucket.—Jennie E. Warburton, Cor. Sec'y, writes: Sunday evening, Nov. 17, Mrs. Nettie Holt-Harding gave an inspiring lecture; her tests were all correct and well received.

Sunday, Nov. 24 Mrs. S. Dick of Onset officiated. The Society is in a flourishing condition at present.

For Over-Indulgence

Take Horsford's Acid Phosphate.

It preserves and renews the vitality, strengthens the nerves and stimulates the stomach to healthy action.

SPECIAL NOTICES.

Dr. F. L. H. Willis may be addressed at Glenora, Yates Co., N. Y. Jan. 5.

John Wm. Fletcher, No. 1554 Broadway, New York City, agent for the BANNER OF LIGHT and all Spiritual and Occult Literature. Orders by mail promptly attended to.

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

Mystery of the Ages,

Contained in the Secret Doctrine of All Religions BY MARIE, COUNTESS OF CAITHNESS.

Contents: Introductory: The Theory and Practice of Theosophy; The Secret of Mythology; Egyptian and Christian Gnosticism; The Theosophy of the Brahmins, Magi and Druids; Buddhist Theosophy; Esoteric Buddhism; Chinese Theosophy; Theosophy of the Ideas of the Ancient Romans; The Kabala, or Hebrew Theosophy; The Sufis and Mohammedanism; Theosophy; Christian Theosophy; The Theosophy of Christ: The Theosophical Interpretation of the Bible; Conclusion: Soul, Infinity, The Path, Nirvana, The End.

Cloth, beveled edges, pp. 312, price \$2.50.

For sale by BANNER OF LIGHT PUBLISHING CO.

Spiritual Echoes

From Holyrood.

Inspirational Addresses, Replies to Questions, and Poems, edited by W. J. COLVILLE, at the request of the Lady Catherine, Duchess of Devonshire, 124 Avenue de Wagram, Paris, during June, 1896.

Pamphlet, price 15 cents.

For sale by BANNER OF LIGHT PUBLISHING CO.

Think

Before you decide to buy a medicine, that the large majority of all the diseases which afflict mankind, originate in, or are promoted by impure blood.

Remember

That the best blood medicine before the public—the one which accomplishes the greatest cures, has the largest sales—in fact the One True Blood Purifier—is

Hood's Sarsaparilla

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Hood's Pills the after-dinner pill and family cathartic. 25c.

DR. F. L. H. WILLIS'S NINE POSITIVE CURES

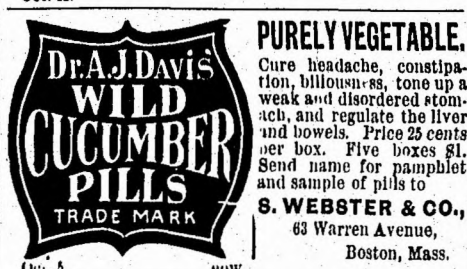
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Send for Testimonials to DR. WILLIS, (only)

Mention this paper. Glenora, Yates Co., N. Y. Oct. 12.



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Old or Second-Hand Books

Collections of works on Hypnotism, Magnetism, Spiritualism, Theosophy, Occultism, Astrology, &c., &c., bought and sold.

H. F. TOWER,

July 20. 68 West 65th Street, New York City.

PLANETS AND PEOPLE, The Great Year Book

OF THE

HEAVENS

FOR 1896.

Planets and People, the Astronomical and Astrological Monthly, which has attracted so much attention during the past year, because of the wonderfully accurate predictions made by the very valuable and highly instructive lessons on the influence of the stars, as well as the choice literary, scientific and poetical contributions, will be issued in one complete volume for the year 1896.

The reason for this change is because many subscribers prefer to have the entire year's conditions in advance, rather than by the month.

It will be profusely illustrated with about 100 cuts elaborately upon the science of planetary life, and the relation of the people to the stars. Fifty-two lessons on the weekly doings for the year is the feature of the work, and together with a world of other information and special matter, make it the most valuable book on the wonders of the heavens and earth ever before published.

The work contains: Preface; Introduction; Signs and Figures; Advance weekly star reports for 1896, containing pages of matter pertaining to Horoscopic calculations relative to the times; A group of Mystics, emblematically illustrated; A group of Vegetarians, emblematically illustrated; A group of Reformers, illustrating: Personal character delineations, giving numerous occult lessons for students of the law; Ormsby's Calendar Ephemeris, a marvelous compilation of facts for the year 1896; Agricultural pointers, a guide for farmers and gardeners; Weather Bulletin, showing storm periods for the year; Physicians and Surgeons' Anatomical Chronometer; Health Department, giving numerous hints and suggestions of value to all; Editorial Mention, Reviews, Special Matter, etc., etc.

Subscribe now, and secure a copy of the first print, which will be ready Dec. 1.

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Addres BANNER OF LIGHT PUBLISHING CO. Nov. 8.

SCIENCE OF THE SOUL.

A Scientific Demonstration of the Existence of the Soul of Man as His Conscious Individuality Independently of the Physical Organism, of the Continuity of Life, and the Actuality of Spirit-Return.

BY LOREN ALBERT SHERMAN.

The full title of this new addition to literature very fully states the objects of the able author. He has certainly made a "scientific demonstration" of the subject, and has done it in a manner which reflects credit upon him and his work, which they are reading and many others have been set to music by eminent composers and published in sheet form. These are accompanied by the music, which adds to the value and attractiveness of the volume.

This is especially a holiday edition, read with its dainty printing and binding, makes a gift none will fail to admire. Price \$1.00, postpaid.

Addres the Publisher, HUDSON TUTTLE, Berlin Heights, Ohio. Nov. 25.

A Gift for the Holidays.

JUST FROM THE PRESS.

Third and Revised Edition of

From Soul to Soul.

BY EMMA ROOD TUTTLE.

THIS volume has proven one of the most popular collections of Poems issued from the spiritual press. Many of these Poems have been widely used for recitations, for which they are admirably adapted, and many others have been set to music by eminent composers and published in sheet form. These are accompanied by the music, which adds to the value and attractiveness of the volume.

This is especially a holiday edition, read with its dainty printing and binding, makes a gift none will fail to admire. Price \$1.00, postpaid.

Addres the Publisher, HUDSON TUTTLE, Berlin Heights, Ohio. Nov. 25.

SPECIAL ANNOUNCEMENT.

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

Banner of Light Publishing Co.

JUST ISSUED

FROM THE PRESS OF THE

BANNER OF LIGHT

PUBLISHING

COMPANY.

Biographic

Memorial

OF

LUTHER

COLBY,

FOUNDER OF THE

Banner of Light,

FROM THE PEN OF HIS CO-WORKER FOR MANY YEARS,

JOHN W. DAY.

This volume is replete with personal information, poetic tribute and friendly memory.

Appreciative testimony is borne the Veteran Editor by some of the brightest minds in the Modern Dispensation.

Those who would acquire, in a closely-packed, and convenient form for reference, much and valuable information concerning one whose name has been since 1857 a household word among the Spiritualists of the world, can find it in this new work.

The chapters are titled respectively:

"A MAN-CHILD IS BORN."

A SOUL IS RECOGNIZED.

THE BANNER IS UNFURLED.

MR. COLBY'S MEDIUMSHIP.

"GONE HOME."

TRIBUTES—Prose and Poetic.

In its Dedication the author gives the keynote of the volume:

TO MR. ISAAC B. RICH, the earnest friend and faithful co-partner of Mr. Colby for many years;

TO THE PIONEERS OF MODERN SPIRITUALISM, a hardy race, now passing rapidly to their well-merited "guerdon in the skies";

AND TO THE YOUTH OF THE NEW DISPENSATION, who are reaping in joy what their forbears have sown in tears, and whose faces are now set toward the sunlight of world-wide victory;

THESE PAGES,

Briefly descriptive of an earnest and practical life now closed in the mortal, are lovingly dedicated.

The work, in addition to the engraving of Mr. Colby has a picture of his beloved mother (taken in her eighty-third year), and a fine likeness of William Berry (co-founder of the BANNER OF LIGHT); also views of the Fox Cottage, the First Spiritual Temple (Newbury and Exeter streets, Boston) and the Birthplace of Mr. Colby in Amesbury, Mass.

For sale at 75 cents per copy, postage free, at the BANNER OF LIGHT BOOK-STORE, 9 Bowditch street, Boston.

Letter from W. J. Colville.

To the Editor of the Banner of Light:

Time passes with such amazing rapidity that weeks as well as days go by before one who is constantly employed is at all aware of their flight. By reason of this I find myself often on the verge of neglecting my promised weekly letter for your ever hospitable columns.

Did time permit, and were my other engagements less numerous and pressing, I should make it my business to go personally to every centre of spiritual and liberal activity in San Francisco and its neighborhood, and report to the best of my ability, the good work carried on in the multitudinous halls in which more or less distinctively spiritual meetings are held; as it is, I do not suppose I am as good an encyclopedia of general information as I ought to be; however, as everything of interest could not in any case be condensed into a single letter, I shall endeavor from week to week to record what I have been able to glean which strikes me as possessing something more than merely local interest.

My own work in San Francisco has been up to date confined to Anchor Hall, Market and Sixth streets, where I have been most hospitably welcomed by Mrs. M. A. Wells, who has for many months past been doing an admirable work in that very central locality.

The building in which Anchor Hall is situated contains also a good hall occupied by a society calling itself "First Progressive Spiritual Church."

The officers appear very much in earnest, and meetings are held two or three times every Sunday and five evenings in the week. The exercises are of a somewhat miscellaneous character, and, as considerable variety is offered from time to time, the audiences are usually large.

Being very cordially invited one Monday evening to take supper with these good people, during an intermission between an entertainment and dance, I gladly joined them in their request, and found many whole-souled workers among them, including several from the East who said they had known me in days gone by in various parts of Massachusetts and others of the New England States.

Among the many interesting public events which have recently transpired in San Francisco, the most widely and generally interesting to all liberal-minded persons, especially to those who wisely advocate Woman Suffrage, was the celebration of the eightieth birthday of Elizabeth Cady Stanton, held under the auspices of the Woman's Congress, in Golden Gate Hall, Tuesday afternoon, Nov. 12.

The fine hall, which, by the way, is the handsome auditorium in which Mrs. E. L. Watson lectures every Sunday evening) was beautifully adorned with such a wealth of flowers and palms as only California can supply (unless it be at a fabulous price) and crowded to the doors by an audience evidently composed for the most part of deep and earnest thinkers.

The program was an excellent one, and most effectively carried out. The address of welcome, with which the proceedings opened, was given by the celebrated Mrs. Sarah B. Cooper, one of the most active and successful workers in all philanthropic branches to be met with anywhere. Mrs. Cooper is a famous California institution, a perfect hostess in herself, and ably seconded in all good works by her talented daughter, who is truly her mother's right-hand woman.

Mrs. A. E. Krebs followed with an intensely interesting biographical sketch, in which she touched upon many thrilling incidents in Mrs. Stanton's long, useful and eventful life.

Music was then introduced by Mrs. E. H. Palmer, who rendered an aria by Beltrami for "Joan d'Arc" with admirable effect.

Personal reminiscences of Mrs. Stanton were then indulged in by Mrs. E. C. Sargent, who plainly knew a great deal of the life of the heroine of the occasion, and spoke feelingly and understandingly of her sister woman's noble struggle, despite all difficulties, to secure a triumph for right over apathy and injustice of every sort.

A very bright, witty address, full of tellings points and sparkling illustrations, was then delivered by Mrs. E. S. Marshall, who is, in many respects, a good representative of the "new woman," fearless, gifted and thoroughly refined.

Music of a singularly high order was then rendered by Mrs. Ida de Seminario, accompanied by Mrs. Julius Horrocks, who sang "How Beautiful are the Feet of the Messengers who Bring us Glad Tidings of Peace," and after this gem of Handel's the beautiful song "To-Morrow," by Neldinger.

Mrs. Mariner Campbell, who had charge of the

prepared the formula for Paine's celery compound. By the use of this world-famous remedy countless men and women have saved themselves from nervous prostration.

The cares of large families do not stop when the day is over. There is incessant anxiety, wakefulness and concern for some member of the household. It is no wonder that so many, especially women, break down under the crushing weight. Their very love and pride keeps them always at work. They "live on their nerves," as the saying is, till there comes a time when flesh and blood can stand it no longer. It is a simple thing for them to keep well and strong if Paine's celery compound is straightway used at the earliest signs of falling vigor.

The tired, "dragged out" feeling is soon entirely removed. There will be no neuralgia, no persistent headaches, no dyspepsia, no haunting pain over the eyes, no nervous exhaustion, when Paine's celery compound is used. It makes people well.

music, is one of the sweetest vocalists and finest teachers on the Pacific coast, and her superior would be hard to meet with anywhere.

Through the name of Congressman Maguire appeared on the program, he was unable to attend, and as no male substitute had been provided, the exercises, from first to last, were conducted by women.

Mrs. E. O. Smith (of San Jose), one of my warmest friends and most efficient helpers when I was in California before, made some fine remarks, and so did a few more able women.

Such a meeting was indeed a glorious job-lesson, and fully sufficed to show the actual status of the best type of American womanhood at the present day.

On the same afternoon, in another fine hall, a Press Club Reception was given to Kate Field, who has now gone to Honolulu. Her mission is to make a complete study of the Hawaiian question. She is at present in the employ of that enterprising journal, the Chicago Times-Herald.

Miss Field is thoroughly in sympathy with the Woman's Suffrage movement, which is becoming very popular in California, but she is not in favor of forcing suffrage upon women unless they desire it, and as an increasing number of level-headed women are beginning not only to desire but positively to demand it, the time cannot be far distant when the barriers already broken down in Wyoming and Colorado will be equally overturned in all the other States of the Union.

Next to the woman question, Theosophy is a popular topic of debate at the present. There are two distinct branches of the Theosophical Society in San Francisco. One holds sacredly to William Q. Judge of New York; the other does not accept his claims to right of lifelong leadership, with power to appoint his own successor in the judicial seat.

The San Francisco Chronicle sent a special reporter to view your present correspondent on the subject of Theosophy, largely on account of an article adverse to its claims which has recently appeared in The Examiner.

The recent charges made against Schlatter, the self-styled Messiah, who has recently disappeared from Denver, have opened the eyes of the public to the folly of paying heed to the extravagant claims of certain overwroughtly conceived individuals, who, because they undoubtedly possess some spiritual power, and are at least highly mediumistic, imagine that they are nearer to Deity than all the rest of mankind.

Careful, impartial investigation of the claims of such people will quickly prove that they are

SPiRiT Message Department. SPECIAL NOTICE.

The Spirit Messages published from week to week under the above heading are reported verbatim by Miss Susan W. Pratt, an expert stenographer.

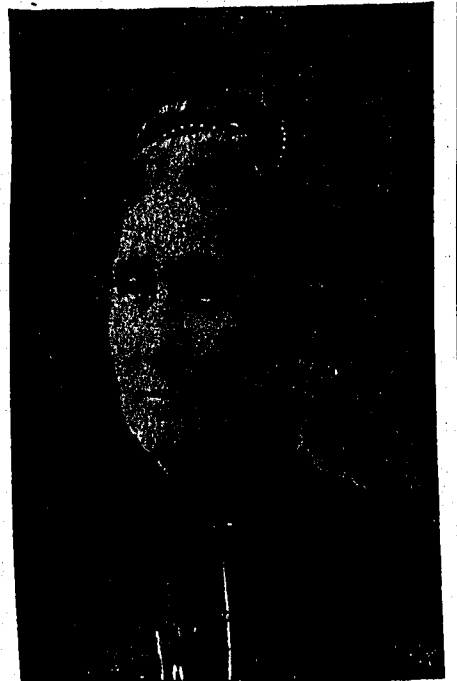
Questions propounded by inquirers—having practical bearing upon human life in its departments of thought or labor—should be forwarded to this office by mail or left at our Counting-Room for answer. It should also be distinctly understood in this connection that the Messages published in this Department indicate that spirits carry with them to the life beyond the characteristics of their earthly lives—whether of good or evil; that those who pass from the mundane sphere in an undeveloped condition, eventually progress to a higher state of existence. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All expressions of much of Truth as they perceive—no more.

It is our earnest wish that those on the mundane sphere of life who recognize the published Messages of their spirit-friends on this page, from time to time, will verify them by personally informing us of the fact for publication.

As our spirit visitors are very fond of flowers, it behooves the friends in earthly life, so disposed, to place natural flowers upon our séance-table. Also, we are requested to state that all letters of inquiry, or otherwise, pertaining to this Department, should be addressed to the undersigned.

HENRY W. PITMAN, Chairman.

SPiRiT-MESSAGES, GIVEN THROUGH THE TRANCE MEDIUMSHIP OF



MRS. B. F. SMITH.

Report of Séance held May 10, 1895—Continued from last issue.

Mary Jane Severance.

Rest! Do I hear mortals say rest, eternal rest? No, it is a life of activity. Think not, dear friends, I was not well versed and educated in spirit communion. It was my heaven while here to commune with them, and to know they were with me, around me, guardian spirits, guiding stars, through the uneven journey of life, which we as mortals must pass through.

My dear daughters were so kind to me, knowing mother was firm in her faith, yet they could not understand as fully as I did, for no two mortals are situated the same, no two can see things the same, yet what a pleasure it was to me to realize the presence of the loved ones around me, the angels, for there are angels everywhere.

The light change I made was not a benefit to me, and I should not have done so only for the hope that I might have been stronger, and you, too, Irving felt it would be a benefit to me. But I know we should not have made the change; and in a few days sickness came—La Grippe, as mortals call it; how many a day suffer through it, linger and never lose the effects of it, if they are permitted to stay upon the earth-plane.

I was ready, I was willing to take the step. I feared not; it was not a leap in the dark, for I realized so much of the friends around me, and as the spirit was freed from the body, I gazed upon the familiar faces, some that were relatives, some not, as they gathered around "the new-born friend to see." Dear children, think not I am but only a step from you, so near, and yet mortals place us so far.

In Southern Dakota was where I passed out, but in Milwaukee we lived for many years, and I was well known there, and am not forgotten by many at the present day. Oh! how sweet the thought with mortals, how sweet the knowledge to know of that great reunion that shall take place when we shall claim our own, when we shall dwell together; eternity will be none too long in that great voyage we have started on. Then does it not appear to mortals often, why, if it is so beautiful, why do we leave our spirit-homes, and come on to the earth-plane? It is so near, dear friends, but a step, and we have not that selfishness, because we have learned the truth, and do not wish to hide it under a bushel, but come to you, strangers and all, and give out all the purest of influences it is possible for us to do. Our privileges are many in spirit. Your privileges here are many, but not always do you accept them. The privileges are granted us to give out from our influences all it is possible to do, that you may gain impressions to do right. Ever shall it be my mission, ever shall it be my work to aid all humanity wherever I can. I would not be selfish, and say only to aid my kindred; no, Irving, you know well I would not. I have a desire overshadow my spirit to be up and at work, ever active, and wherever my spirit may be attracted, whether it may be to one or to many, wherever I can do any good, I am desirous to do so.

Mary Jane Severance. My husband was Irving.

Mary Hardy.

There are many waiting their turn, all anxious to reach some one. I turn and stop for a moment. I ask the question, What has brought us all here to day, what influence has come over us to leave our spirit-homes, and come here upon the earth-plane to communicate with you? All humanity is my family, all the world is my home, and gladly would I give out wherever I can.

I do not forget the feeling that overshadowed me of charity to mediums. Oh! dear friends, as mortals we do not possess charity enough; we should give out more, be more lenient, more charitable, for I know what a medium's life has been and is. I know of the different magnetic forces we are forced to come into contact with. I know also of many feelings that overshadow us, that do not blend one with another, yet when we are mediums, and before the public, we then must bear. Oh! if mortals could realize how much we have to endure as we come in contact with them, and being so sensitive and so susceptible to influences; our guides may be ever so honest, yet somebody upon the earth-plane will call them dishonest; but we

leave that in the hands of the Father that gave them the power, sent out as messengers to do all the good possible.

Mortals, be charitable; forget not the teachings of the humble Nazarene, when upon the earth: "None are perfect; not one." Then let us come together and wear the golden garment of charity. "Charity is the greatest of all."

My mother stands here beside me, and asks me to speak of her, as she is not forgotten in the home in Haverhill, nor in Boston, where I claimed my home so long; many to-day yet upon the earth-plane have not forgotten me.

Dear Brother Colby—many a time have we communed together in the flesh. [To the Chairman:] Many a time has he spoken to me of my guides. I forget not of his faithfulness; he stood firm in the battles when they raged so hard, and the storms were fierce, yet he flinched not. He died, as you call it, in the harness. We will change that, and say he went out in it. How gladly do we clasp the hands of those old workers. Many are in your Circle-Room to day, and are glad to be one with you. We have given you a promise in the past—that we will never fail you, and we keep our promises; yet some mortals will ask the question in this wise: "Well, if you can aid us, why do you not prevent so much wrong here below?" It oftentimes will prevail over the right.

Susie Nickerson stands here beside me, listening to the words, and Carrie Furbush also, another medium. God bless them all, and dear Abba Sprague. They are attracted here, and their influence ought to be felt, for many of these high uplifted spirits also are here to-day. The law of attraction has brought them here.

I hope and trust some mortal may gain a point by my speaking to-day. "Go learn of a little child; they shall lead you"—has been spoken in olden times. We repeat it again to-day.

Coming into the door is Bro. White, as he is attracted here to-day, and many others too numerous to mention. Dear friends, when it seemeth dark look a little higher, and know that you walk not alone, but you are aided from some good spirit that has passed the portal termed death.

Mary Hardy, Boston.

Lillian Louise Blood.

Please, sir, Grandpa said if I did not hurry I could talk to you. You didn't know me, did you? I lived here on the earth once. Frankie is here, and Willie, too. I want to talk just a few minutes, and I did talk once before, but I want to talk again, and the Spirit President said I could speak again if I would speak slowly.

I stay with Aunt Maggie, and Grandma Lyons and Grandpa, and all the nice people. My mamma and papa lived in Conway.

I learn some beautiful poetry in the spirit-world in our schools, and all the children go to school. I was only five when I went away, but I'm twelve now. Isn't that a large girl? Don't you think that's pretty old? I haven't got any sisters.

I want to say to mamma that I'm taking lessons now in painting, drawing, and I'm in the music class, too. I'm one of the pupils with Mr. Forsyth, too. I know that boy that came here, but I didn't know him before I went away.

I want to tell Aunt Millie and Adelaide that I go there every day. Lydia Butler is here in the meeting, and Carrie Matthews comes here to-day. I want mamma and papa—all of them—to know (and you too, Alice) because Ruth and Martha are here, and send love to them all, and tell mamma I'm going to repeat some more poetry that we learned in the spirit school. And then when we have another teacher it's going to be Annie Maynard. I go to school every day, but not two sessions—only one.

Grandpa is here; they will know who I mean. Tell papa not to worry about those bad people—it will come out all right in time. I want mamma to look out for Freddie. If she don't he will get hurt. Grandpa said that only yesterday.

I am Lillian Louise Blood, Conway, N. H.

Marian's papa is here, and his name is Willis Burtwell.

Louisa Proctor.

Children compose their part of heaven. I have often said, what would it be without any? But oh! how differently are they educated from what they are here upon the earth-plane. The thought occurred to me then, and why? Because I look at these children often in the spirit, and see how well and how beautifully and thoroughly they are educated.

I did not think when I came into this meeting to day that I should speak, but I had asked once before, and to-day the good Spirit President said to me, "Now you can talk, if you know how." I did, for I have learned by coming into this Circle-Room to know how to control the brain and the vocal organs. But what a wisdom in the Supreme Power to make these few provisions that we should have spirit communion; that when the loved ones have passed on a little way before, that we can come into the atmosphere of mortals and bring our influences, which we know you all need very much, and that we may do some good.

I have always said since I passed out, I hoped some one had been made better upon the earth-plane for my being born into mortal, and it is a great pleasure for me now to try to aid some one; "about our Father's business," as it has been said, doing the bidding as the impression comes to us. I have often thought it might be the same with mortals here to aid each other, if they didn't have so much selfishness. How often it has been my experience to hear people say: "Well, I feel sorry for them, but I have enough to do myself without troubling myself about them." None of that feeling ever prevails in our spirits. We all have a desire to aid some one; wherever we see we can lend our influences, we are only too eager to do so, and I think, Mr. Chairman, that is the right spirit we should possess, and ought to possess more while we are upon the earth-plane. But if we do not, then we must gather all we can from the spiritual forces and bring to aid them while here.

I passed away in Rockingham, Vt. I often try to make myself known, and sometimes succeed. Aunt Mary and Lizzie are both here, and Uncle John Proctor is here. As I look upon this vast assembly of immortals that are brought here to-day through the laws of attraction, I think how wise it is that the mortals are attracted here to come into communication with us sometimes, how grand the thought that we are attracted to communicate with you; if you would only open your spirit-doors, meet us as part way; but if you close them, we cannot work with you, as you are the co-workers with us.

I am very much gratified for the privilege that is extended to me to-day. It is a privilege

that I appreciate fully, to speak here for a few moments. Louisa Proctor, Rockingham, Vt.

Spirit Messages.

The following messages from individual spirits have been received (according to dates) at THE BANNER CIRCLES through the mediumship of Mrs. B. F. SMITH; they will appear in due order on our sixth page:

May 17.—Caroline Todd; Elihu N. Taylor; Mary Ann Underwood; Lewis B. Fish; Laura Lornia Mendum; Hattie P. Gilman; Henry M. Pitman; Nona Bell.

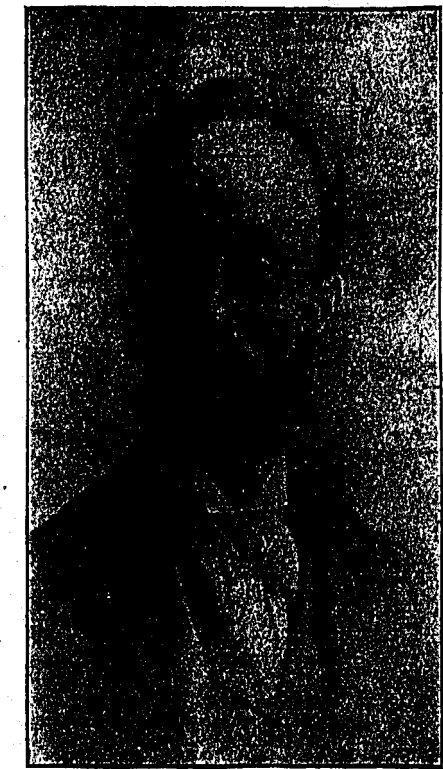
May 21.—Rowell O. Pratt; Ella Smith; Levi Rogers; Fisher M. Clark; Addie Jackson; John Cosgrove; Linnie Leland; Mrs. Louise Morrison; Caroline Marshall.

May 21.—Frank Buchanan; Sarah Bidwell; Joseph Dillingham; Gertrude Greenleaf; Joseph H. Livingston; Judge Charles S. Bradley; Harriet E. Fuller; Hannah Ramsden; Jessie Stewart.

The list of promised messages having grown somewhat lengthy, we forbear to continuously repeat the names so often published; but these communications—here mentioned—will appear in their order as to time.

ANSWERS TO QUESTIONS

GIVEN THROUGH THE MEDIUMSHIP OF



W. J. COLVILLE.

[By reason of the non-arrival in the mail of expected MS. from Mr. Colville, we are obliged to omit the usual installment of Answers to Questions this week.—Ed.]

Spiritualist Meetings.

NEW YORK.

Brooklyn.—E. J. Bowtell writes: There has been quite a revival in spiritualistic work in this city of late. Strangers have now no cause to complain of lack of spiritual food.

The Woman's Progressive Union holds meetings every Sunday evening at 327 Franklin avenue. Dr. F. H. Roscoe has lectured at given tests with great satisfaction during November. Miss Maggie Gaulle will be here in December. The supper and socials on Friday evenings are well attended. Friday, Nov. 17, was a special occasion, the gentlemen providing a chaperon feast and waiting on the ladies.

The Advance Conference meeting every Saturday evening, at 118 Bedford avenue, has been granted a charter by the N. S. A.

The Society for Eclectic Spirituality meets at 484 Lafayette avenue Sundays, afternoon and evening. Prof. G. S. Wines is President, and your correspondent has been chosen Speaker. At the same place, which has been named the "Atrium" by the guides of Mrs. H. Walton, meetings are held every Monday evening, a developing class by Prof. Wines on Wednesday, and circles Tuesday and Thursday by Dr. William Franks.

"C. R. C." writes: The meetings in FRATERNITY HALL are growing very rapidly; many young people are noticed in the audiences; we are glad to see the young people taking such interest.

J. W. Fletcher has lectured for us for the last three Sues on the usual hand of his subjects in an able manner. Large audiences greeted him. The evening services were conducted by our worthy Chairman, E. J. Bowtell, who charmed the people with his sweet voice by singing as well. We wish him every success in his good work.

Mrs. L. A. Olmsted, another worker in the Cause, is doing a grand work for the advancement of Spiritualism.

SOCIETY FOR ECLECTIC SPIRITUALITY, 484 Lafayette avenue, the residence of Prof. G. Sterling Wines and Mrs. Emily B. Ruggles, named by the guides of Mrs. Helen Walton "The Arena." Emily B. Ruggles, Sec'y, writes that the meetings of the above Society were inaugurated on Sunday afternoon and evening, Nov. 17.

The first meeting was opened with a poetical invocation by Mrs. Laura Watson Wines, after which Prof. G. Sterling Wines said:

We feel that the time has come for a higher and wider expression of the Spiritual Philosophy, and it is essential that we take a broader generalization of the related truths of Spiritualism. Theosophy, Mental and Spiritual Healing, Hypnotism, Phrenology, and all philosophy based on the scientific examination and investigation of occult phenomena. We are impressed with the thought that no one theory of philosophy or religion can contain more than a modicum of truth. We invite all seekers after truth and wisdom for their own sakes to co-operate with us in trying to find the existing harmony in many diversified modes of thought.

Mr. E. J. Bowtell then spoke in part as follows: The age of eclecticism has arrived. The human mind can no longer be bound within the circumscriptions of particular systems, and in realizing that truth is infinite, that it presents a different aspect to each of us, views so much of it as he can behold from the point on which he stands. In proportion to our power of identifying ourselves with other mentalities, and seeing through the eyes of others, we extend our knowledge. We find this power developing in theology, in medicine, in all studies which occupy the human mind. Physiological examinations and psychometric readings by Professor and Mrs. Wines, with tests by Dr. W. Franks, concluded both meetings.

These meetings will be continued each Sunday, Prof. G. S. Wines, President. Speaker, E. J. Bowtell.

Glen Falls.—A correspondent writes: Mrs. Tillie U. Reynolds has concluded her month's engagement at Psychical Hall with two interesting inspirational lectures. B. H. lectures were followed by psychometric readings, which were well received by the audience, nearly if not all the tests given being recognized. During her sojourn here, Mrs. Reynolds has drawn large audiences, and the gentle and kindly spirit in which she has taught the philosophy of the survival of the soul has not only proved very attractive, but has also made for her many friends among those who, up to the time of her present visit, have taken no interest whatever in psychic phenomena. The same kindly disposition, it is said, has been shown in all of her public and private séances given here.

Mrs. Reynolds may expect a cordial welcome on her return in April next by all who are seeking some tangible evidence of the existence of an unseen world. The Morning Star gave Mrs. Reynolds a good notice.

COLORADO.

Denver.—Robert Ward writes: On Sunday afternoon, Nov. 10, at 2:30 p. m., the Mediums' Conference was held at Odd Fellows Hall, 1643 Champa street, Mr. Cason, President, Mr. G. W. Kates, Secretary, Mr. E. Musk, Treasurer.

The meeting commenced with singing by the audience, followed with an invocation by Dr. Lucy Barnicot of Boston. Then the report of our last meeting was read by the Secretary, and approved. The first speaker was Prof. W. H. Appleby of Utah, followed by Mrs. J. W. Ward, the blind medium, who spoke on "Spiritualism, and What It Had Done for Him." Mr. Marshall spoke for two minutes on "Mediumship, Past, Present and Future," then Mr. Shetley said a few words, following with quite a number of tests.

The next speaker was Dr. Lucy Barnicot of Boston, who has become quite a favorite with the people of Denver; she spoke on "Divine Law, its Causes and Effects on all Nature," which was very interesting to the large audience that was present. She goes to Kansas City from here to fulfill a month's engagement, after which she lectures in other cities en route to

TO OUR FRIENDS:

Don't you know some Spiritualist who does not now, but who would subscribe to THE BANNER OF LIGHT if YOU called his attention to the Paper?

Boston. She is an advanced thinker, and a fine lecturer. We would recommend her to all societies. The next speaker was Judge George L. Sopris, who spoke on "The Need of Organization, and the Necessity of Mediums, Taking Part in Our Meetings." Mrs. E. Nickless Musk followed, speaking with her usual force and eloquence on "The Rights of Mediums—What They Had Done for Humanity in the Past and Present, and What They Will Do in the Future." She was listened to with marked attention. Singing by the audience, then Mr. J. W. Murray spoke for ten minutes, the allotted time for speakers. Then came Prof. Morland, who spoke on "The Increase of Spiritualists and Free-thinkers all over the World, and the Decrease of Sectarianism." Prof. Morland is a fine speaker, and was very interesting. Song by the audience, followed with the closing benediction by Mrs. E. N. Musk.

On Sunday evening, Nov. 10, at Plummer's Hall, Mrs. Musk held her usual Sunday evening meeting, Mr. Cason presiding. Services commenced with singing by the audience, followed with an invocation by Mrs. Musk, then a piano solo by Mrs. M. Stanley, followed with the lecture by Mrs. Musk, subjects, "Communion with God," and "Natural Forces," which was listened to with great attention for one hour by a very large audience. A song by the audience, then psychometric readings from articles on the table, tests and describing our spirit-friends, answering mental questions, closing with song and benediction.

Banner Correspondence.

Our friends in every part of the country are earnestly invited to forward brief letters, items of local news, etc., for use in this department.

Massachusetts.

FALL RIVER.—"Secretary" writes: "Increasing attendance and added interest mark our Sunday services. Mediums who pleased and gave evidence of sincerity and powers unconvertible have, so far, been the factors bringing forth these much desired results."

Nov. 3, Nellie Burbeck of Plymouth drew good audiences, who were pleased with her scholarly addresses and astonished by the accuracy of her tests. Questions from the audience were treated in a style worthy her excellent reputation.

On the 10th, Mrs. A. E. Cunningham spoke. She needs no encomium in New England, and certainly deserves all she has won by her long connection with the spiritualistic work.

The 17th, Mrs. Abbie N. Burnham of Malden entertained two large and delighted audiences. Mrs. Burnham, by her unique method of mingling her address, tests and music, gives a most excellent two hours' service of spiritualistic food. So pleased were her audiences that return engagements will be made.

The 24th, Mrs. Dr. Dowland of Lynn; Dec. 1, Mrs. Julia E. Davis, who has a return engagement, in response to many requests.

While the large circle of friends possessed by that stanch disciple of Spiritualism, Mr. Nicholas Lyon, will be pleased to learn of a bettering in his condition (he having recovered speech)—resulting from his apoplectic attack in Boston, they yet will be pained to realize that his advanced years are a serious clog in the way of recovery.

Mr. Lyon's long service and well known devotion to the Cause of Spiritualism have endeared him to those familiar with him—even as his upright life, honesty of purpose and probity in business won the confidence of this community.

That he must be missed and could ill be spared should serious results ensue is evident; yet there remains the pleasure which he has so often expressed: "I am ready, for I know and have experienced the pleasure of a knowledge that loved ones await and will aid me in the transition from life mortal to the immortal," to those he leaves behind.

This well-rounded life has not been spent in vain, for he will leave behind him an epitaph more enduring than stone, inasmuch as his labors, teachings and life have caused his fellow-men to acknowledge the sincerity and purity of his life and the results it has produced.

NORTH SCITUATE.—"D. J. B." writes: "The Children's Progressive Lyceum on the 17th inst. held an unusually interesting session; a goodly attendance was present; D. J. Bates, Conductor, presiding, Misses Ella Seaverns, Velmer Morris, Sadie Bailey, and Master Bertie Wilder, recitations; Mrs. Maggie Clapp, Bertha Osborn and Edna Clapp, musical selections."

Alfred A. Seaverns gave a memorial address on the passing on of Mrs. Joan Newcomb. Ninety-four years of her earth-life had filled with sunshine many disconsolate mortals. Her funeral rites, conducted by Mrs. N. J. Willis, he had just attended. It was eloquent, and praise worthy of the true mother in Israel.

At the close of the singing of the closing ode, the Conductor mentioned the sudden departure of the spirit of Rev. S. F. Smith, and requested the Lyceum, before closing, to sing "America," as commemorative of the event, to which all responded. Though our numbers are not many, we yet hold the title of the second oldest Lyceum of America, having been formed in 1869.

Indiana.

GOSHEN.—A special correspondent writes: "The first movement of the kind that this place has ever witnessed has been inaugurated through the earnest efforts of Mrs. Martha Buss, who, with her husband, John Buss, are about the only avowed Spiritualists here. She is a fine clairvoyant, and is developing other phases. A number of prominent citizens are becoming interested. Meetings are held in Engineers' Hall. Mr. M. F. Hammond has been the speaker for the last two Sundays, and has given fine satisfaction. His discourse Sunday, the 17th inst., was upon two subjects given by the audience—'What is Spiritualism?' and 'Is there Death?' Mr. Hammond will speak again on the 24th. The meetings will be conducted as long as the interest continues."

INDIANAPOLIS.—B. F. Schmid writes: "The Cause of Spiritualism is progressing most favorably in Indianapolis, and much interest is being manifested by the general public. There never has been so much inquiry, nor has there been such leniency from the press, as in the past six or twelve months. While they yet incline to greatly ignore the Cause, and often do magnify frauds, and are prone to sensationalism as regards the phenomena, yet withal they do quite frequently give us due credit for both phenomena and philosophy by stenographic reports of our meetings."

The past two months we have had with us F. A. Wiggin of Salem, Mass., and there are none worthier than he. To say that he has served us well speaks but mildly of all he has done in the interest of the Cause and our Association. His best work is always done under the inspiration of a large audience, and such he has had. His discourses are varied, highly interesting and very instructive. Several of them are worthy of especial mention for their beautiful teaching. Such an one was the discourse on "Home"; another, "Cogent Facts of Biblical History," was replete with historical data and research, and proved exceptionally instructive; still another, under the inspiration of Alexander von Humboldt, was sublime in its thoughts, as presented through

his instrumentality, the controlling intelligence embodying in all he said the greatness and grandeur of the universe, portraying in vivid terms the roll of thunder and lightning's vivid flash; he painted the beauty of the stars and clouds, the mountains and valleys, the rivers and oceans, and in his flights saw the beauty of the trees and flowers, heard the warbling of the birds, the murmuring of the brooks, and he blended all in rhythmic melodies of the ceaseless music of the spheres.

Our coming speaker is to be Mrs. T. D. Hayner of Chicago, and we extend to her a hearty welcome."

Written for the Banner of Light.

WHAT SHALL GROW IN OUR GARDENS?

BY STEPHEN H. BARNSDALE.

What shall we sow in our gardens?
Seeds of thistles or flowers?
What shall we cherish and culture
Through our life's long working hours?

Our hearts are gardens and orchards;
They are the soil we must till;
In them we grow something daily.
Thank God! we grow what we will.

We grow fruits and flowers at pleasure,
Or thorns and thistles and weeds;
Depending on thoughts we nurture,
For thoughts are vitalized seeds.

Thoughts grow into words and actions,
That bless or wither and blast;
Oh! what shall grow in our gardens?
What shall we harvest at last?

Cleveland (O.) Notes.

To the Editor of the Banner of Light:

While the notes this time are more brief than usual, they are, nevertheless, up to the average in importance.

Organization.—Sunday, Nov. 3, at a meeting under the auspices of "The Cleveland Psychic Association," a Conference Meeting being suggested by President John W. Fawcett, the subject of "Organization" was the theme discussed. The writer in response to a request from the chair opened up the subject, followed by Mr. Charles Collier, Secretary of the Association, Mrs. Elsie Moss, and Mrs. Thomas A. Black, John Randall, and Mrs. Shoenewert. The speakers, with hardly an exception, spoke in favor of organization. At the close of the Conference it was announced that the Association would hold public meetings in Heard's Hall every Sunday afternoon until further notice.

Wedding.—On Tuesday evening, Nov. 5, at the residence of the writer, 56 Stearns street, Mrs. Esther Greeley was united in marriage to Mr. Henry Littlefield, both of this city—Mrs. G. being a leader in the Children's Progressive Lyceum, your correspondent officiating.

The Lake Brady Association passed into the hands of a receiver, Nov. 7, as prophesied immediately after the last election. Several private donors having to be met, a change of management, it was thought, would be desirable. Mr. A. Kellogg of Cleveland was appointed receiver. The Association will be re-organized on a more substantial basis, and the capital stock of the company increased.

Monday, Nov. 12, the Lyceum Orchestra. On Tuesday evening, 12th, Mr. Robert Pao, a young man of the Children's Progressive Lyceum Orchestra, while on his way home was mysteriously shot in the breast. The police, so far, have no clue to the one who fired the pistol. The bullet has not yet been recovered, and it is extremely doubtful if Mr. Pao will recover, the wound being in the region of the heart.

Mr. Wm. F. Nye of New Bedford Mass., well known to the readers of the BANNER OF LIGHT, made a brief visit to this city while en route to Chicago last week; took supper with the Good Samaritan Society (auxiliary to the Lyceum), where he was heartily welcomed by his many friends in this city.

Surprise Party.—About fifty friends sprung a surprise on Mrs. A. H. Thayer and her sister, Mrs. Nellie Garson, of 846 Woodland avenue, on Thursday evening, 14th. The surprise was complete, and a most enjoyable evening was spent at the pleasant Thayer home. The Misses Thayer, with their cousin, Miss Alice Doolittle, who presides over a kindergarten, did their best in the emergency of a "surprise" always occasions. During the evening a handsome bouquet of chrysanthemums was presented by Mr. Thos. A. Black to Mrs. Thayer's mother, Mrs. Doolittle, formerly of New York State, now in her seventy-seventh year; a more earnest Spiritualist and constant reader of the BANNER OF LIGHT is not to be found in Cleveland, if in the country.

Fraternally yours, THOMAS LEES.
56 Stearns street, Cleveland, O., Nov. 16, 1895.

Blind for 51 Years.

To whom it may concern—My experience with Dr. Keyou convinces me that as a natural healer he has no equal. My reason for this positive statement is based on the following: I am now 51 years of age (I then being only 18 months old) I lost the sight of my right eye by a stroke of paralysis of the entire right side. While being treated by Dr. Keyou for headaches, he said he would treat my eye. After two months' treatment I suddenly discovered a return of my sight. By continued treatments I am happy to say my sight is restored. I have been blind for 51 years, and, altogether I feel as if I had actually lived the foundation of life which restores old age to youth. I most heartily recommend Dr. Keyou to all afflicted humanity, regardless of the nature of their affliction.

W. H. CHOSBY,
42 Savin St., Roxbury, Mass.

Night Watchman at Hotel Melham.

Sept. 20, 1895.

A. W. Keyou, Magnetic Physician, Pelham Building, Bayston and Tremont streets, Boston, can be consulted on all diseases, from 10 to 3 daily. Consultation free. Home treatment if desired. Send for Pamphlet.

Obituaries.

On Sunday, Nov. 3, W. J. Colville officiated at the obsequies of Mrs. WHEELER, for many years an active and singularly successful private medium, whose scene of work lay chiefly in her quiet home in Oakland, California.

The services were held at 2 p. m., immediately preceding the 3 o'clock exercises in Hamilton Temple, in the undertaking rooms of the Messrs. Taylor & Co. on Twelfth street. A number of devoted friends, but few relatives, were present, as Mrs. Wheeler had been for a long time, in certain outward sense, almost absent in the world.

The floral tributes were very beautiful, and the exercises were entirely void of gloom. An elevating rather than a depressing influence pervaded the apartment, and all present seemed to feel very deeply the halcyon presence of the friends unseen.

On Sunday, Nov. 10, at 1 p. m., W. J. Colville was called upon to conduct similar services at 617 Ninth street, Oakland, the former home of Mrs. VALERIE MARTIN, (née Hackett), who passed to spirit-life at the early age of 28 years, on Thursday, Nov. 7. The attendance was so large as the young lady was widely known and greatly beloved in the district—that many who could not gain admission to the house endeavored to

Straws in the Wind; or, Spiritual Gleanings.

BY JOHN WM. FLETCHER.

The oft-repeated question, "Is Spiritualism gaining ground?" finds an answer in the continual presentation that is accorded to the spiritual idea under various guises and forms. Mr. Heworth, in his *Herald Sunday* sermon, draws wholesale from spiritual teaching, and is probably reaching a larger number of thinking minds than any other preacher.

Of course, what he says is good common sense, and passes for natural religion; but as that is just what Spiritualism has ever claimed to be, my assertion is not invalidated when I say "that the tenets of the Spiritual Philosophy run like threads of gold through the entire fabric of our present-day teaching." Not the name necessarily, but the truth itself, in various forms, and dressed in a different way. Mr. Heworth, after marking the many changes that have taken place, of the great growth that is apparent, says:

"I should say also, and this is an unspeakable advance over anything in the past, that heaven is nearer and our vision of it is clearer than ever before. Jacob's ladder is no longer a myth, but a reality—a fact in our daily experience. There are more people on the earth than can be seen. Perhaps the invisible outnumber the visible. Our dear ones are still dear, and they are closer than we sometimes think. The great chasm between the two worlds has been filled up by our sweeter faith, and the path across it is well-trodden. Sorrow may weep, but there is a smile behind its tears."

In a word, our fathers believed much and were satisfied; we believe more and are happy. It is possible that our children may not see through a glass dimly, but face to face."

Could there be a firmer acceptance of the teachings of our Philosophy?—for the church, with all its varying creeds, dogmas and forms of theology, has never attempted to "fill the chasm between the two worlds," nor suggested the possibility of mankind seeing "face to face" this side of eternity.

With my mind filled with the sweet thoughts that this sermon had suggested, I turned over the pages of the paper, and my eyes fell upon a whole series of illustrations, headed by the startling words: "Frauds in Spirit Pictures," and found that Dr. Theodore Hausman of Washington, D. C., has the largest collection of works of this kind, obtained through different media, and is greatly commiserated for being so "easily taken in." Dr. Hausman has received what to him is absolute proof of the genuineness of the phenomena, and that his family are opposed to Spiritualism, and that he is laughed at by the unthinking public, surely should count for very little.

We are expected to look with awe upon a bone, brought across the sea, whose influence is even now able to scatter disease before it; but when a man claims a tangible proof of continued life he is the victim of fraud. In other words, on the editorial page, an espousal of the Spiritual Philosophy is, further on, offset by an arraignment of those through whom proof of the statements can be given. I confess it is a little difficult to understand, from any other than a newspaper point of view. I cannot see why the Spiritualist should not be allowed to believe in his kind of miracles, as well as the Catholic or any one else.

Francis Schlatter, the Denver Healer, under whose benign and peculiar magnetism thousands have found relief, has as mysteriously disappeared, leaving no trace behind him, as the proverbial rabbit, who folds his tent and quietly steals away. This remarkable man has, during the last two months, accomplished a vast amount of good, yet two years ago his pretensions as a healer were scoffed at, and he was sentenced, in Hot Springs, to ninety days in the chain-gang for punishment, his offence being that he cured the sick without money and without price. Talk of the second coming of Christ! I think if he has any idea of returning to earth again, and practicing his divine power, he had better wait until the laws in some of our enlightened States have been changed in order to be free from punishment and annoyance. Humanity demands a sign. It is given, and lo! they denounce and decry, without realizing the value of the great blessings they ignore and repudiate.

Woman's Suffrage has come in for an amount of discussion, of late.

On Sunday evening last the Rev. Mr. Dixon and Mrs. Lillie D. Blake held a discussion at the Academy of Music, which was packed to repletion. Mr. Dixon is sensational to a degree, and has figured very conspicuously for the past two or three years. He was against the rights of women, and began in a silly, sentimental style, saying that "woman's sphere was to love and to be loved"; and, being a Southerner, he loved them all; that "every ballot should represent a bayonet, and as women could not fight, they should not vote"; that "if women had the right of suffrage, Bridget Mahoney might one day be the mayor of New York," etc.

Mrs. Blake replied to the two hours' harangue in a quiet but effective manner.

"Women desire to be loved in the truest sense because they deserve to be loved; and by using their abilities and talents they merit the best that man has to give. The great trouble has been that the ballot thus far has only at the most represented a bayonet; every ballot should represent a brain."

It was a very interesting evening; but it is not strange that theologians, who always claim all the fruits of progress after they have ripened, are always the first to bar the way and do all in their power to check human advancement.

The church is the worst enemy woman has ever had or perhaps ever will have.

Elizabeth Cady Stanton was given a rousing reception on Tuesday evening in recognition of her eightieth birthday; she is still the same stately, queenlike woman of earlier days, and is filled with the same lofty purpose and indomitable courage that has kept her all these years in the front of the movement. May she still continue to raise her sweet voice until its power has reached the hearts of those who, still living in the realms of self, are yet asleep to the great purposes of life.

Maria, Countess of Cathness and Duchesse de Osmar, has recently passed on to the resolution of the great problem and to a closer relationship with that invisible world to which, in some ways, she felt she was so closely allied; and thus one figure for a long time familiar on the surface of European life has passed out of sight. She was a remarkable woman in many ways, and will in some circles be greatly missed. Possessed of enormous wealth and position, she could have done for the cause of truth a vast amount; as it was, however, barring the occasional presence of some medium and a little literary work, nothing of importance has been done, and now her vast possessions pass on to her son, whose open antagonism to the entire subject will forever prevent any lasting good being accomplished for the Cause.

Lady Cathness had one of the largest occult libraries in the world. Her jewels were only excelled by those of the Queen of England, while her hotel in Paris, and villa at Nice, were among the stateliest and most gorgeous of residences. And yet "she sleeps" beyond the noise and fret of the earth, beyond all the pomp and splendor of the passing show; she enters in upon that eternal life where the purposes of life outweigh all the external results.

And so the tide ebbs and flows; the day of Thanksgiving is almost here, when from far and wide the children will come home, and sit around the old familiar board, to partake of the infinite variety of good things loving hands have prepared. Heaven pity those who have no such home to go to, no one to extend them welcome, or care much whether the sun shines or not. We shall miss here and there from the group some dear face, around which cluster the memories of other years, yet through the shadows, perchance, we shall catch the fitting smile, and realize that earth is good only as it prepares us for the better things beyond.

Mr. Selby Carter, Nashville, Tenn.: "Ayer's Sarsaparilla."

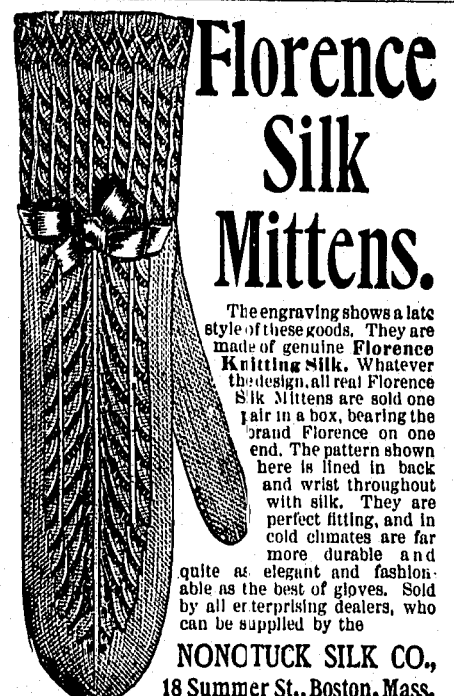
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Wanted—address of all Mediums and their phase of mediumship, also name and location of every Society and Lyceum, with address of President, Secretaries and Conductors of same. Donations solicited for the library.

FRANCIS B. WOODBURY, Secretary.
July 27.

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Room 55, 59 and 64 La Salle Street, Chicago, Ill. Jan. 20.

THE LYCEUM BANNER. A Monthly Journal for Conductors, Leaders and Members of the Chit of our Progressive Lyceum. Edited and published by J. J. MORSE, assisted by FLORENCE MORSE. American subscription 40 cents per annum. U. S. postage stamps taken in payment. THE LYCEUM BANNER contains interesting Series, Lyceum Lectures, Address Selections, Lyceum Notes, Our Monthly Chat, The Golden Group, Historical Sketches of our Lyceums, Lyceum Letter Box, Outlines of Lyceum Lessons, List of Lyceums and their Secretaries, Notices of the Spiritualists' Lyceum Convention, etc. For Notes, Announcements, and all things that Lyceum Workers need to know, see THE LYCEUM BANNER. Monthly, price 2 cents. Special Terms to Lyceums. The Progressive Literature Agency, 25 Osnaburg street, Euston Road, London, N. W., Eng. Oct. 5.

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