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# The Spiritual Rostrum.

Out of the Mould and the Decay of the Past Come the Fragrance and the Beauty of To-day.

A Trance Address Delivered at a Reception a the Residence of Mr. Henry J. Newton, New York,

BY MR. J. CLECC WRIGHT, Saturday Evening, Oct. 26th, 1889.

(Specially Reported for the Banner of Light.)

Ludies and Gentlemen-It gives us more than ordinary pleasure to meet you here this evening: We take it that it is a compliment to mediumship, a recognition of the trials, the labor and rights of mediumship in all its forms. We are glad to meet you all-you who are mediums. and you who are not mediums. The worth of Spiritualism is the worth of the people in it; the intellectual worth of Spiritualism is the value of the intellect consecrated to it; and the phenomenal value of its convincing proofs rests upon mediumship. If there be anything holy in the universe it is mediumship. If there be anything wicked in this world of soul and matter, it is a fraudulent attempt to imitate mediumship. [Applause.] And if there be one fault more than another in the imperfections of mankind it is a disposition to turn critic

where you do not know. [Applause.] As an intelligence impinging upon the ordoes me good. When the philanthropist receives nothing but the censure of mankind, benevolence dies within him. It is not enough to make your own soul-fire-you need a little warmth sometimes from others; and it is sweet to feel the genuine sympathy of those you love

This evening you have a subject for me "From the mould and the decay of the past come the fragrance and the beauty of to-day.' Mould is that which remains of former existences. Decay means change-nature knows no destruction. To me life and death mean the same thing-change. To me creation and destruction mean the same thing. To me mould and decay mean nearly the same thing. Mould is the living débris of preceding modes of existence; decay the stratum upon which new forms of being rise. The curious philosopher has wondered, and asked nature and spiritual intelligences to throw light upon the problem of natural beginnings. Human reason and capability can only carry the mind a certain distance in the search after truth, and natural beginnings are unattainable by reason. The beginning of all things is shrouded-eternally shrouded. It is interesting to see how the phenomena of to-day proceeded from the phenomena of yesterday. In all existence it is interesting to inquire into the constitution and character of these phenomena. It is the work of the scientist to observe the facts, and successfully correlate them.

This is a great subject. I must limit the ground of its treatment at the present time. I wish to make my remarks as utilitarian-bearing upon the subject in hand as much as possible. I could carry you over the dreams of soientists, touching cosmos, evolution: I could carry you over the dreams of philosophy by the à priori method of argument; I could land you in that substratum of being which philosophers have called God, as the creator and originator of all phenomena and existence: But I will not do so; such speculations are idle; they are useless; they constitute the poetry of philosophy. But do not mistake me: I am not opposed to the poetry of philosophy any more than I am to the teachings of a Victor Hugo. I am not opposed to the dreams of philosophers. There is in the human mind the faculty of imagination; and take away the faculty of imagination from the mind of man and you have but the bare intellectual bones left. Science is but anatomy; imagination clothes with life the facts of nature, and gives the bare observation spiritual force which mere intellectual science could not show. I am not antagonistic to science, when a man will dream definitely; for the mind has capabilities that carry it out into the domain of what we call the subjective, the imaginative -but for the practical purposes of mankind today these speculations are practically useless.

Spiritually the mould gathered in the early days, the earliest days which reason can sketch; when man first developed a spiritual capability he rose to the sublime and dignified

primitive man, what fact is more appalling to modern man, than that life comes to an end? that with silent procedure death makes his way and bores through the structure of human tissue and lays the organic man low. A change; out of this change comes life: Differentiated, changing the persistent quality of life, these solemn phenomena attending death struck the imagination of primitive man with wonder. Wonder is the beginning of religious sentiment. The constitution of wonder is the constitution of devotion. I can only worship that which is greater than myself; I can only worship that which seems to be identified with my being, my capability and continuance Wonder and mystery are the basis upon which the religious instinct operates. Primitive man gazed with wonder, and he gathered from the remembrance of a still more barbaric time the traditions and sensibilities of inspiration which in meagre form had come and remained. The quickened imagination of ignorance peopled the world of atmospheric life with shadowy forms-with gods and ghosts. Gods and ghosts played their part; they rose to maturity, old age, and then died. Religions are ever growing old and are being born; yet we can not put the finger down and say a religion began on this date, a new religion started into life at that hour. It cannot thus be said of religions.

Religion picks up from all the ages and it saves from all the ages. That which is true in live while it is useful, and no longer. You cannot carry an error into to-morrow when that error has ceased to be a power. When superstition receives the illumination of reason, then it is that superstition dies. Society may be on the road of transition, conservatism may lie for a while and sustain the error or the non-truth, but its death-warrant is sealed when the intellect has seen it to be a non-truth. progress-that great and inspired mind-looks clear and sees the star of light, of truth shinthe work of education, illustration and amplification: and after the truth is born again, the majesty of its march is seen in reformaof despotic forms of government.

Truth is a star with many rays, and around the hemisphere of man it shines, and every of intellectual life. Let me illustrate my position with a panoramic sketch from the pages

seven hills, there existed in that country lovely things, undeveloped greatness -people with capability and power. The latent resources of the country their eyes had not beheld. A city reared its walls, it had its orators, its men of learning, its jurists, its soldiers and its philosophers to broaden the lines and circumference of human capabilities and thought. That Roman enterprise was marvelous in its character. It was civilization gathering upon the city, and the city stretching out its arms and making a nation: Monopoly, power, creating a national organization. A wonderful development! The monarchic-the inherited form of the patriarchal-the monarchic form of rule, settling upon the monarchical principle, developed the patriarchal element of government for all nations, and slowly the patriarchal or family form of government decayed-it became mould in the political time. Its ideals, its ambition and its power slowly dissolved and grew into another expression. People are jealous of their rulers, and rulers are jealous of the people. People are jealous of the rich, and the rich are jealous of the poor. It has been so in all ages of the world, where social conditions have been diversified by the conflicts of indi vidual enterprise. So that in the development of Roman greatness and splendor the capabilities of individual character rose up and formed the nation. The child is father to the manthe man is father to the nation; and the man is made by mental capability and inspiration. In the development of what I may call this decay of matter, this mould on the graves of previous civilizations, this capability and powerspiritual, intellectual and physical-all rounded it. For awhile mountains and rivers, seas and oceans might dispute the road with civilizations. The Alps were barriers to the influence of the Roman world on the Gallic mind for ages. When navigation began to extend its excursions beyond the pillars of Hercules. the wondrous extent of the earth dawned upon the early navigators. When the primitive astronomer had made a prvamid like that of Cheops, on which he might stand and gaze upon the phenomenon of the stellar distance, or stand in the great archway in the centre of the pyramid, and measure the altitude and rise and setting of the planets and their saiellites, he began to wonder.

These rude methods primitive man had to conceive and adopt for the investigation of natural phenomena in order to emerge out of the errors of the past. Back of the vanguard of truth the march of the intellectual world waits; and as one section of liberty, truth, philosophy and religion takes hold after another, there comes the growth of intellectual life in man Catholic, is he my brother? The Protestthe nation to accommodate itself therewith. ant, is he religiously my brother? An agnostic,

of social power. Those who enjoy liberty must be exalted. They belong to an intellectual, mental type, beyond and above the inferior conditions and wonders of civilization. Trade and commerce are the fibres of liberty; politicians are the men that eat out the heart of liberty. Nations grow from great ideas, industry, statemanship, and the true application of principles of reason. It is this mighty power which grows out of the experience of the past; it is mould which has fertility, which has created life in the soil of mankind, and which fills the world with this enjoyment of poetry and of deity which you call religion.

Just for a moment let me present unto you another thought. The end of civilization-if you can conceive of civilization having an end-is not the destruction of the religious sentiment. The religious sentiment is natural, it belongs to the constitution of man; the grandest man is the most religious. The truly great man of this world and this universe is the religious man. And what is a religious man? The man whose moral combination gives him an ideal excellence which enables him to put his thought upon that fact which will shape itself in harmony with the current of evolution, so that his spirit may come en rapport with the mighty spirit of the universe

-that is the permanent religion of mankind. It is this religious sentiment which the mould of antiquity in due time will reveal. All those expressions of divinity which are limited will itself never dies; and that which is useful will | die. What a miserable picture Jehovah represents to the enlightened eve of to-day-the patron divinity of a tribe, a little nation lying out there in a corner of Palestine. Such a tribal divinity might do for a clannish time and people, but a religion like that cannot be founded upon the universality of man. Men with the universality of developed consciousness will want a God that will be equal unto all his people, everywhere, the world over. And a When the mind, standing on the headlands of God for universal man will come in due time, when civilization shall gather up all the mould. out upon the midnight horizon when the sky is It will weed out the discriminations in the constitution of the United States. There will ing there, then it is that error dies. It is only be no United States, there will be no Canada, there will be no Mexico, no South America, no Scotland, no Ireland. There will be no England, no Germany, no Italy, no Russia, no tion, in philosophical changes, in the uplifting | India: It will be the world, and the religion of of the religious sentiment, in the destruction | Thomas Paine will stand on the apex of civilization, "The world is my country, and to do good my religion." [Applause.]

The religion that is the cause of internationman does not see the whole of it—he takes a al animosity cannot be the religion for the uniray. As a self-absorbent individual he takes verse. A prayer (or thank-offering) to God for what he can and lets the remainder go. The a nation's success over its enemies is the prayer ganization of this medium I am happy to feel seeds of the ages lie for a while, waiting for of a religious barbarian! It is the prayer of a your enthusiasm, sympathy and applause. It their conditions to come to life. Not life | religious sentiment which is abhorrent to truth I made a mistake-but to quicken the latent and justice, and such religions must be tramforces of thought, to quicken the capabilities | pled under the heel of progress never to be born again.

The religion of John Calvin was as good as the age in which he lived. Men are the epitome When Rome grew into visibility upon its of the times in which they live, and I have not a word of impeachment to utter against Calvin -he was even a little better than his times. He lived in an age of persecution. Men persecuted one another because they did not know any better. The candle of Liberty was hardly made of tallow; it gave but little light; and men were groping into liberty and into light. What a thought for the pity of philanthropists to contemplate, that the creator of millions and millions of worlds in the counsels of personality decided to save a few of the inhabitants of earth, and to condemn to everlasting torment the remainder! What a pitiable God that God behind John Calvin!

> When the minds of men are broadened out by generous thought, they behold that this world is out of harmony with them: they see the sovereignty of that great power in nature which is working for righteousness. Men were struggling, seeking, studying the whole thought of the ages to find the truth, and, beholding it in this confused manner, they saw their religious ideal with their ignorant capabilities.

Now slowly the human mind changed all this. Intellect illustrated that power; thought entered; illumination lifted up the ages; and the men of to-day, the men of the nineteenth century, stand where no men ever stood before. We are nearer the warm sun of inspiration. We are nearer that spiritual life; the land of soul is coming to the earth beneath. Inspiration spreads its warm magnetism over the land's frozen breast. When the First Napoleon's artillery thundered in the valleys of Europe, and his banners were seen on the mountains of the East, even then liberty and intellectual inspiration were in the air, and the walled fields of human despotism were giving way before the revolutionary spirit of Europe.

Discontent is the mother of progress. When men are discontented they discover that they are suffering. You cannot make the human mind discontented when it is pleased. A kitten purrs when it is pleased, and humanity purrs when it is pleased. You cannot agitate it, you cannot destroy the harmony of intellectual life, of religion or government when men are pleased. It is when they are discontented, when a new light has been born; it is then that truth assails monopoly, and that privileges give way before the broader principles of human justice. Then the mould of the past becomes the fertilizing principle of the new life.

Spiritual inspiration is rushing mankind on in the direction of universal brotherhood. What does universal brotherhood mean? Why, what a long way we are from that! The Ro-

What fact would be more appalling to the | cellence; liberty is the highest development | is a sense in nature in which we are all broth- | perfect. The world of mind is doing the same ers. We have the same sentiments, the same vicissitude of experience. Sorrow is alike in every breast, and the illuminated eye of love feels the same in every soul. The love that swells in the soul of a peasant when he stands the hand of beauty, of exalted capability and unspeakable charms. Love is the same the world over. Philanthropy stirs the soul the same in every country; gratitude is the same emotion in every heart; and the sentiments men are about the same. There is not much difference between us. And yet there is a very great distance or difference between us in the heaven where the beautiful dead (so-called) are gathered; where the beneficent conflicts of reason are being carried out; where the lofty promises of earthly ideals are being consummated-in those spheres there is a greatness and grandeur of which man cannot conceive. There is a vast difference between the highest states of earth and the lowest states of the thinker in the spiritual world!

I wish now to carry my theme a little beyond the physical conditions of mould. For mould has a spirit. This spirit, to which I refer, is the inherent, persistent quality of life: coming in contact with phenomena it builds up experience, and that experience is not ended by death. I speak merely of death as a change; as a change of mode rather than of consciousness. I had better repeat that again. I speak of death merely as a change in the mode of man's consciousness. By mode I mean a general attribute of the same universal substance- being. The perpetuity or consciousness does not depend upon its relations as a conscious atom. Operating through the contingence of environment I come out to be a man, and then I come out to be a spirit-I change my mode of conscious expression, retaining the experiences of earth-life and all the mechanical agencies (shall I say the mechanical experiences?) of the continued, persistent, conscious phenomena on earth. Where am I now? Surely I am talking about the deep, the impenetrable things in nature; but down there in atomic nature the atom man comes up, and in the environment of his atomic, mechanical existence he evolves until the moral consciousness takes its rights, and in the spiritual state he is ever becoming more conscious of himself and the phenomena of the universe to which he stands constitutionally related. So that all past existences, modes existence turns up its love and poetry in the spiritual world.

Poetry is the real in the beautiful, and the real in the beautiful in the spiritual world is found in this spirit of consciousness. In the spiritual world the objective phenomena are There is the spirit of a rose, the spirit of a tree, the spirit of a mountain, but not in the sense in which you have been accustomed to there is no room for the supernatural; all is order, all is sequence; down from yesterday came to day, and to-morrow will be the prodmoment, the moment in which you are, is the condensed, nurtured and retentive capability of eternity.

What a thought! And yet how true, how vastly real! Out there in the realms of the spiritual world are being discussed the problems of social, intellectual, physical and religious evolutions on earth. The results and the combinations thus discussed, illuminating the superfor man, roll down the channels of inspiration. Listen to Jesus. How he speaks! What radiant thought! how sublime the utterances! how logical the method-an angel speaks! Beyond the man, the sphere; beyond the medium, the spiritual circle away out there; and the waves of magnetic life roll far and wide: Each man takes what his soul can take, and through the back-door of consciousness looks upon the world of 'exalted mental phenomena. The mould of life brings forth the grand life-germs of the spirit-world.

Two worlds poised in equilibrium, living, acting, reacting, inspiring: Oh! what a picture of this universe! That mother, a soul so sweet had she! She left her boy on earth, to dark temptation and to evil snares. She watches him from the wide doors of the Summer-Land. and shouts o'er the waves of magnetic life: "My son, to better ways return." The echoes of inspiration are felt in every soul. A mother never dies: a father's love is ever beautiful. like the wings of an angel. The world is not a dens, landscapes, streams, flowers, trees and sitting upon this universe! The power that works for righteousness smiles in the soul of universal man. There is not, a newsboy in the streets of this great city to-night but what some day will be a shining archangel in the spheres of light. We are going on, and humanity belongs to heaven. Not one will be lost, not a soul forgotten; not a name will be left out; every one gathered there-and robed and refined and beautified in the spiritual world of existence, made perfect by the superior capabilities of the gifted and the illuminated.

Have you stood upon the seashore and gazed upon the radiant water as it washed the sand? recognition that life on earth comes to an end. Liberty is the highest expression of social ex- is he in a religious sense my brother? There little grains of sand and making them more senses of the race.

thing. Men are but grains of sand washed by the oceans of magnetic inspiration; and every man in his own order. There is one glory of the sun, another glory of the moon, and another glory of the stars, and one star differeth at the gate of his darling's father's home, and from another star in glory; and according to watches and waits for his angel's coming, is the environment, universal differentiation of insame as it is in the breast of a prince seeking spiration, organization and capability, is every man in his own order, by temperament, by sequence in judgment, by cause and effect, by the mechanical action of universal life, driven onward in the magnificent phenomena of all nature. This religion of humanity is the deand capabilities of mind are universal. All cay of the mould of the past-the highest, broadest and richest sentiments of which it was capable. But the world is growing, and the world is big enough, and Spiritualism is sense of spiritual exaltation. Those spheres of big enough for all. The world and Spiritualism mean the same thing, and will exist together.

> I might enlarge upon this fruitful field, but it is not necessary. The cordiality of my feeling I want to express to you all again; and I want to tell you that beyond the dark curtain o'er the rim of that mountain, lies the dawn of another world. When thy stalwart soul on earth comes to its journey's end, beyond that horizon thy father and thy mother stand, thy relatives and thy dear ones wait for thee on the threshold of magnetic life, ready to receive thee when thy soul bids farewell to time. Oh, happy life! oh, glorious life! thy tears will all be washed away-the tears that are transient expressions of a journeying soul. Woe is the stimulus to new development; in the new world the tear expresses the exaltation of triumph and of joy. The world of our sympathies means action, and the assiduities of love mean unfoldment. Where the heart is warm, and the mind is noble and sincere, where hypocrites cease to concern themselves with duplicity, where man becomes a man, and where the dream and wish of the ancient Grecian is realized, there is a window in the human breast. We know each other there; our lives reveal our state. If you wish your crown to be secure, serve man and your day with fidelity and truth. Live like men. Why? Because you are going to live forever. Be true and noble. Why? Because to-morrow and to-morrow and to-morrow we shall know each other there. It is not worth your while for three score years and ten to do anything but the noblest and the grandest deeds; to live your highest ideals and give expression to the grandest capabilities of the human soul.

How rich and rare those fields of life to men when the gleaming light of inspiration dawns! It is the first dawn of the higher life. That of being, environments, all assimilated pro- thrill of feeling which thy soul realizes when cesses in nature, all the mechanical friction of thy deeds of virtue are recognized by men is but existence, are expressed in the spiritual con- the foretaste of that which comes hereafter; sciousness. The spiritual world, then, is the but the flood of thy shame is intensified for fruition of the life on earth; the mould of all idle days and neglected opportunities. If your roses are there to bloom, if your duties are there to shine, if your poetry is there to be correct, and life is to feel all the sweet liberty of the spirit-world, true men and women are wanted here and now to sustain truth by the sword of spiritual progress, to rear up the as real as are the subjective phenomena here. structure which is to confront the dying religions of the world with the new demands which meet the requirements of the human soul. Buckle on again, old man, the armor of your understand them. In the natural universe younger days, and come again to the front and nail the banner to the masthead of the ship of Progress, and say: "I will do my best to win the crown that shines in the other world for uct of eternity-eternity epitomized. This me." Then the cloud will roll away, its depressions and convolutions will be only temporary, universal inspiration will come to the children of men, and mediums will be recognized everywhere.

Then, like noble men, forget your petty ambitions; like true men and women strive toward the one grand empire of inspiration which belongs to humanity.

# A Timely Thought or Two.

Man lives a double life on earth-the inner as well as the outer: a spiritual as well as a physical. The outer senses being precisely adapted to the external world in which for a time he is placed, they report of their experience to the spirit; in other words, the spirit comes in contact with the external world through the avenues of the senses, and in no other way. There is to the individual no external world at all except as it is discerned by the spirit through the sense.

When we become spirits, by the putting off of this material covering, we enter a life that is altogether spiritual, in which we no longer need our present physical senses. It is from our spiritual sense, then, that we shall make the spiritual world around us, just as we now create the natural world around us by our natural senses, in fact knowing it through no other avenue. If we have beautiful mansions, garcanopy of darkness! there is not a malediction | animals reported as the equipment of the other world, it is because they are spiritual-they exist from the spirit. Where time and space are not the hard and confining conditions which they are in earth-life, it is a thought or a wish that is enough to bring angels together. In the new life we shall be the same individ-

ual spirits. but our existence will be under changed conditions—which the spiritual nature of man, if fitted by cultivation and development as it rightfully should be while he is on earth, will recognize as an harmonious and natural environment. Spiritualism cannot make the two worlds one, though it brings them into a closer recognized relationship than the past Those little grains of sand are rubbing against has known: It came in this age to quicken the one another, and the waves are washing those spiritual perceptions rather than the physical

#### POE'S COTTAGE AT FORDHAM.

Here lived the soul enchanted
By maledy of song;
Here dwelt the spirit haunted
By a demontac throng;
Here sang the lips elated,
Here grief and death were sated;
Here leved and here immated
Was he, so frail, so strong.

Here wintry winds and cheerless
The dying frelight blew,
While he whose song was peerless
Dreamed the drear inidnight through,
And from dull embers chilling
Crept shadows darkly filling
The slient place, and thrilling
His fancy as they grew.

Here, with brow bared to heaven,
In starry night he stood,
With the lost star of seven
Feeling sad brotherhood,
Here in the sobbling showers
Of dark autumnal hours
He heard suspected powers
Shrick through the stormy wood.

From visions of Apollo
And of Astario's bilss,
He gazed into the hollow
And hopeless vale of Dis;
And though earth were surrounded
By heaven, it still was mounded
With graves. His soul has sounded
The dolorous abyss.

Proud, mad, but not deflant,
He touched at heaven and hell.
Fate found a rare soul plinnt,
And rung her changes well.
Alternately his lyre,
Stranded with strings of fire,
Led earth's most happy choir,
Or flashed with Israel.

No singer of old story
Luting accustomed lays,
No harper for new glory.
No mendicant for praise,
He struck high chords and splendid,
Wherein were fiercely blended
Tones that unfulshed ended
With his unfinished days.

Here through this lowly portal, Made sacred by his name, Unheralded immortal The mortal went and came. And fate that then denied him, And ency that decried him, And malice that belied him, I have constanted his fame.

Have cenotaphed his fame.

- John H. Boner, in The Contury.

# Banner Correspondence.

#### Massachusetts.

TAUNTON .- Mrs. Susie M. Thomas writes: "Mrs. C. B. Bliss gave a séance at my house Nov. 19th. We were all satisfied that we saw many loved ones materialize. For a cabinet many loved ones materialize. For a cabinet she used a small bed-room off the sitting-room My husband's little sister, who passed away when four years of age, came and stood outside of the curtain, and before us all rose to the height of womanhood—saying she had 'grown all that' since she deceased.

As the blinds were tightly closed and the window was nailed down (which facts were unknown to the medium) any attempt at con-

window was nailed dbwn (which facts were unknown to the medium), any attempt at confederacy was absolutely impossible. An old and skeptical gentleman present suggested this threadbare explanation, but on examining next morning the ground near and beneath the window, which was soft and muddy after the heavy rain of the night before, he was perfectly satisfied that no one had been there.

There are a great many Spiritualists and a few good mediums in our city."

WORCESTER. - Fred L. Hildreth writes: "In this great moving era of our world's history, when the struggle has reached almost a white heat between the representatives of the old systems of religious thought and the disci-ples of liberal education and the soul's adples of liberal education and the soul's advancement—and when the churches and Sunday schools on all sides of us are filled Sunday after Sunday—is it not time that the Lyceum, the only children's place where self-reliance and the accountability of the soul to its own innate sense of right are taught, should be given a stimulus by the millions of adherents to our faith in America? Is it not about time that this continuous talk about the shortcomings of the church was stopped, and Spiritualings of the church was stopped, and Spiritualists went to work to put their own house in order? If you would make your own faith—its disciples, adherents and children—what you have been urged to by the spirit-world for the past forty years, there would be far less time to be spent in petry broils, and the misrepresenting of your neighbor. A test medium comes to our city. Instantly there is a rush; two hundred and twenty-five people find time to attire themselves neatly, repair to the hall, and listen themselves neatly, repair to the hall, and listen to an array of names, incidents, etc., concerning those who have preceded us; while our Lyceum, fully equipped with all its beautiful regalia, musters from thirty to thirty-five! Are the elder children, who have passed to the other life, of more consequence than the sweet budding minds that are to mold the weal or woe of our land? Weigh these things carefully, piritualists of America, and see if I am not right in demanding some encouragement on right in demanding some encouragement on the part of parents in the education of their children, lest our boasted freedom and liberal ideas become a laughing-stock for all Christen-

# New York.

BROOKLYN .- A correspondent writes: "J. W. Fletcher closed a three months' engagement with the Conservatory Hall Society on Nov. 24th. From the first Sunday the audiences steadily increased, until the hall was packed to steadily increased, until the hall was packed to overflowing. The Sunday mornings have been devoted to the higher spiritual teachings, Reincarnation being the subject for several Sundays, and many who are never seen at meetings of this class have listened with rapt attention to the inspired utterances.

In the evening hundreds were unable to gain an entrance, although twenty-five cents was charged, and the magnificent views were repeatedly applauded. The 'Illustrated Lecture' was a great success.

peatedly applauded. The 'Illustrated Lecture' was a great success.

Mr. Fletcher will be at 194 Fulton street, Brooklyn, N. Y., every day except Saturday."

Mrs. Judge Smith, of Chicago, was announced by our correspondent as to speak in Conservatory Hall Sunday, Dec. 1st; Sunday morning, Dec. 8th, she speaks there again; "Brick' Pomeroy will speak in the evenings. F. A. Wiggin follows the third and fourth Sundays of December, and Dr. Augusta Fletcher on the last Sunday."

TROY .- Mrs. Tillie Reynolds (of the First Society Progressive Spiritualists) writes, Nov. 23d: "We are having wonderful proofs of a power operating in our midst outside of human power operating in our midst outside of human ability to accomplish what are to us demonstrated facts. Prof. Kenyon, of Worcester, is speaking for our Society; he is eloquent, grand and instructive. The people feel that it has been a privilege to have been allowed to hear both himself and the guides who so ably inspire this gifted medium. With the Professor is his wife, who is developing into a medium, and bids fair to take place with the first in the land. Although but a very few weeks have

and bids fair to take place with the first in the land. Although but a very few weeks have elapsed since this gift was first known, articles are carried through several rooms, etc.

Three weeks since Prof. and Mrs. Kenyon came to my home, when we began sitting for slate writing. The third day writing came upon the slates, which were in an adjoining room from the one where we were sitting. Several times has this been done. Last Wednesday afternoon, while the hands of the Professor, Mrs. K. and myself were on the slate, one side was covered with writing—two messages in two distinct handwritings being thereon found."

# Maine.

PORTLAND. - A correspondent writes "'The entertainment given in Red Men's Hall Friday evening by Mr. J. Frank Baxter, for the benefit of the First Spiritual Society, was a decided success: A very large audience was present and enjoyed the varied programme presented by Mr. Baxter, The selections "Old Times and New," "A Traveling Sketch," and "I vash so glad," were particularly appreciated.

Read Larkin's Mammoth Xmas Box Adv't.

Miss Millio Higgins and Miss Alice Child assisted Mr. Baxter with plane soles. Mr. Baxter has the thanks of the Society for his efforts to entertain and aid it, and also for the able and cloquent lectures given by him during the month. Such was a portion of the report appearing in the Portland Sunday Times of Nov. 24th. An entertainment or social of some nature is given by this Society, or its auxiliary, The Ladies' Cirole, every Friday evening."

#### Colorado.

DENVER.-P. A. Simmers writes (by request of Board): "The Board of Trustees of the College of Spiritual Philosophy desires to express through the columns of THE BANNER express through the columns of THE BANNER its high appreciation of that grand and noble worker in the spiritualistic field, Mrs. Abby N. Burnham Mrs. Burnham arrived in Denver and occupied our platform on the second Sunday in October; she remained with us until the third Sunday in November, and she may well be proud of the good service she performed and the many friends she-made during that short period. Notwithstanding the severe and almost continuous storm, and consequent bad

short period. Notwithstanding the severe and almost continuous storm, and consequent bad condition of the streets during her stay, her audiences were good, and continually increasing from Sunday to Sunday.

Her lectures are logical, argumentative and spiritual withal, and are delivered with force, and yet with grace and ease of manner that seem to carry conviction with her every utterance. Her energy, endurance and capacity for work were evidenced by her almost continuous labor in meetings, private sittings, so-

ity for work were evidenced by her almost continuous labor in meetings, private sittings, social gatherings, etc., many converts to the Cause being the result.

She was also honored while here by an invitation from the pastor of Unity Church to assist at vesper services in its beautiful edifice, on which occasion she was highly appreciated by all, and congratulated by many.

There is a great field for such workers in this country, and we hope that in the near future we may again, welcome Mrs. Burnham among us. At her first lecture, and at the close thereof, our organist, Mr. J. D. Davis, sang an impromptu and parting song, which tunefully voiced the appreciative 'good-bye' sentiments of all."

#### Michigan.

GRAND RAPIDS .- "H. W. B." writes: "We have in manuscript of recent production, written automatically through the hand of the medium, a volume of poetic thought remarkable for its variety of style and subject-matter, much of it being on the live issues of the time and age—governmental, financial, industrial, social and philosophical: so different from other contributions to the literature of Spiritualism as to form a valuable and valcome addition

contributions to the literature of Spiritualism as to form a valuable and welcome addition, which has been demonstrated by the manner wherein portions of it have been received in a very limited way.

The medium, Mary K. Boozer, has given over thirty years' active labor in the cause, healing both minds and bodies, opening the prison doors to those in darkness and chains; thus through her mediumship converting many to a recognito those in darkness and chains; thus through her mediumship converting many to a recognition of the facts of spirit-existence and intercommunication. This has been mainly a labor of love; and now, with a desire to publish this volume of verse, she finds herself unable to do so without assistance through advance subscriptions; the already existing demand for it indicating the practicability of such method. She therefore asks all reading this who may want the book, which will be \$2 in price, to mail her \$1.50, the latter sum being payment in full, which will be promptly acknowledged, and the book sent when published, or will be returned should anything prevent publication. Address Mrs. M. K. Boozer, 409 Lyon street, Grand Rapids, Mich."

### California.

SUMMERLAND.-Henry B. Allen writes, Nov. 17th: "Will C. Hodge, of Wisconsin, gave us a very fine lecture two weeks ago to-day, and also to-day—many coming from both Car-penteria and Santa Barbara. The increased number to-day over the first meeting shows the growing interest awakened in the Spiritualists of this country in the work, as no lecturer has been here for many months. Bro. Hodge

has decided to remain with us, and lecture reg-ularly every Sunday.

Mr. Andrew W. Beaton, of Springfield, Ill., has arrived; is very much pleased, and will

has arrived; is very much pleased, and will abide with us.

Mrs. Mary Cawker, of Denver, Col., arrived Friday, and is negotiating with the contractors for a building to contain two stores, with sixteen lodging-rooms above. The building is to be completed in six weeks.

Mr. W. B. Morris and family, of Medicine Lodge, Kan., arrived to-day. Mr. Morris is the father of our popular contractor.

father of our popular contractor, Mr. J. W. T. Morris. Mr. Cyrus Harriman, of Canaan, Vt., arrived

Air. Cyrus Harriman, of Canaan, Vt., arrived last week, and is so pleased he thinks of having his family come on at once, instead of waiting until spring, as at first intended.

The first steps for a public school building have been taken, and we hope ere long to announce the commencement of its erection."

# District of Columbia.

WASHINGTON .- G. A. Hall, Sec'y, writes The speaker during November for the Society of Spiritualists at Grand Army Hall, 1412 ety of Spiritualists at Grand Army Hall, 1412
Pennsylvania Avenue, was Mrs. A. M. Glad
ing, whose engagement was very successful in
spite of inclement weather. There was but
one fair Sunday during the month, but the
large hall was nevertheless well filled by appreciative audiences, and the tests given by
the speaker at the close of the lectures were
uniformly interesting and satisfactory. Mrs.
Glading is a favorite in Washington, and has
been engaged to speak here again during February and March.

A feature of the meetings at the Grand

ruary and March.

A feature of the meetings at the Grand Army Hall is the fine new organ; and the choir recently organized by Mrs. Jennie D. Parslow, who has charge of the music, and the songs given from the collection just printed for the use of the Society have added greatly to the attractiveness and the spiritual harmony of the meetings.

mony of the meetings.

The Children's Lyceum, under the leadership of Mr. Chas. L. Snyder, continues its work with increasing interest, and it may be said that the general outlook for Spiritualism in Washington this winter is altogether good."

# Pennsylvania.

PHILADELPHIA .- "D." writes: "Prof. W. F. Peck closed, Nov. 24th, his engagement, with large audiences, extra seats being brought in to accommodate the people. His morning lec-ture on 'Shams' was full of instruction, given in a most amusing manner, and elicited hearty

applause.

In the evening, by request, Mr. Peck spoke upon 'Vicarious Atonement,' holding the close attention of his large audience from beginning to end, and arousing them to enthusiasm by his unanswerable arguments and apt illustrations."

ALLEGHENY .- A correspondent states that Frank T. Ripley closed, Nov. 24th, a three months' engagement for the First Society of Spiritualists in this place. Mr. Ripley founded the Society on the first Sunday in September, and has had good houses ever since, his lectures and tests being highly appreciated. He goes next to Cleveland (O.) for December. He has been engaged to return to Allegheny in January.

# Connecticut.

BRIDGEPORT.-Mrs. C. Challenger writes The Spiritualist Union has had the privilege and pleasure of listening, during November, to and pleasure of listening, during November, to scholarly and eloquent addresses from the blind medium, Albert E. Tisdale. His controls are of a high order of intelligence, handling the themes given—which were questions regarding the issues of life's to-day—with masterly power. The advice presented was eminently practical and grandly positive in certainty of progressive results. We parted with Mr. Tisdale with regret."

# Spirit Communion Verified.

### Verifications of Spirit Messages.

"UNCLE STODDARD."

1 desire to verify the message of "Uncle STODDARD," given at the Banner Free Circle Oct. 28th, 1889, through the mediumship of Mrs. B. F. Smith, and published in THE BAN-

cle Oct. 25th, 1889, through the mediumship of Mrs. B. F. Smith, and published in The Banner I knew him well and intimately for forty years. He built the hotel in this town known as the "Stoddard House," and was its landlord until a few years before his demise, which occurred April 1st, 1885. I boarded with him, gracticed in his family, and his son was a student of medicine in my office. Perhaps no man in this town knew him better than myself; and I am perfectly satisfied that none other than he spoke that message.

But the message itself contains a test, which not only proves his identity, but the genuineness of the medium through whom it was spoken. He says: "I did make 'em know at one time, although the dear old friend was in this city of yours, and I went out of the shell in Farmington, Me. This old friend of mine—he 's in the spirit, remember—he told one in the flesh that I had come over." Now this relates to a manifestation given me four years ago last April. On the evening of the 1st of April, 1885, I was at a séance in Boston, Miss Gertrude Berry the medium, when there came from the cabinet the spirit of Jerry Mann, the friend above referred to, and told me that "Uncle Stoddard" had that morning "come over." As I had but a few days before left my home, and as I did not know that "Uncle Stoddard" was sick, I thought there must be some mistake about it. I had so much confidence, however, in spirit communications, that early next morning I telegraphed to a friend of mine here, asking, "When did 'Uncle Stoddard' die ?" The answer promptly came, "Uncle Stoddard' died yesterday morning, very suddenly." Thus the information given me by the materialized spirit was confirmed to the letter; and now "Uncle Stoddard" himself not only confirms that manifestation, but he confirms the genuineness of Mrs. B. F. Smith, through whom it was given, and he also confirms the genuineness of his came.

The message is characteristic. I believe if "Uncle Stoddard" ever spoke, he spoke the words contained in that message. I have

CHARLOTTE ANN RICE. How sweet and soothing was the surprise that came to us yesterday when we opened The Banner of Nov. 16th to find through the mediumship of Mrs. B. F. Smith a communication from our daughter, Mrs. Charlotte Ann

Not only do we fully recognize the truthfu ness of the message, but we recognize the characteristic style of speech and the moral tone of spirit she always exhibited while with us on

of spirit she always exhibited while with us on the earth-plane of life. She was a devoted Spiritualist, it was, as she says in her message, the comfort of her painful life.

For four months before she passed out she suffered terribly in her sickness, but never wavered a moment in her belief that angels were near to help and console her. A few hours before she breathed her last, as I bent over her, she whispered, "Father, I am dying." "Yes, Annie," I replied, "you are passing through the dark valley; how does it feel to you?" In reply she tried to sing a stanza of an old hymn:

"Not a cloud doth arise to darken the skies.

Not a cloud doth arise to darken the skies, Or hide for a moment this truth from mine eyes."

She passed out in full assurance of faith and

She passed out in full assurance of faith and knowledge in spirit communion.

Her communication gives a tide of consolation to her mother and myself. As she suggests in her message, life's battles have been severe for us, but we are comforted by the thought that we too shall soon join "the choir invisible," and unite again the family circle that will never again be broken.

I would remark, incidentally, that I have never met Mrs. Smith, the medium. I am utterly without personal acquaintances in Boston and Lawrence, consequently Mrs. Smith had no means of gleaning information as to our family histories.

WILLIAM ALCOTT.

Goshen, Mass., Nov. 17th, 1889.

# ALABAMA PRATT.

if the full facts are not publicly given. Mrs. Pratt, the mother of Alabama, was a Baptist church member: but at the same time attended spiritual scances, and became fully satisfied that she communed with her idolized daughter Alabama. Her relatives and family were op-posed to the mother having anything to do with Spiritualism, but she was satisfied of its truthposed to the mother having anything to do with Spiritualism, but she was satisfied of its truthfulness, and continued to visit mediums while she remained on the earth-sphere, and it was a great solace and comfort to her in her advancing years of life. The writer was called to visit her professionally some years ago, and the lady related her experience with her spirit-daughter, and it was so marked and convincing that I asked her if she had any objection to my sending it to the BANNER OF LIGHT for publication. She said it would not do, as her society and relatives would not approve of it. I suggested that her name might be left out, and she gave her consent to have it printed; it appeared in THE BANNER, and the South Boston Inquirer copied it. There is much to the communication and in its connection that might be said, and which was printed years ago, but the object of this letter is to simply acknowledge the communication as genuine. the communication as genuine.

Boston, Mass.

A. S. HAYWARD.

LUTHER THOMAS.

I saw in The Banner of Oct. 5th a message from Luther Thomas, of Pittston, Me. I knew him well; he was toll-gatherer on the Gardiner and Pittston bridge several years, and was known by a great many people in this and adjoining towns. He was formerly an atheist, and was converted to Spiritualism by atheist, and was converted to Spiritualism by a communication in the Message Department of The Banner from his son, whom he believed dead. After he received the message he went to Boston, and to the Free Circle, and began a thorough and honest investigation of Spiritualism, and found to his great joy that his son, whom he thought dead, was alive, and could converse with him. After that he was a firm believer in our beautiful faith, and improved every opportunity to talk of his conversion, and to give the Banner of Light the praise and support it so richly deserves.

MHS. C. J. MARSON.

East Pittston, Me., Nov. 4th, 1889.

time. The Annie spoken of is my wife, who has previously sent me a communication, which I have before acknowledged; also one from my father, the James Grieves referred to by William in his communication—all of which facts I recognize as coming from my/friends, as they purport to do, and an very glad to be able to make this acknowledgment.

R. A. CHIEVES.

Harcrhill, Mass. Nov. 18th. 1880.

Haverhill, Mass., Nov. 18th, 1880. ISAIAII MAXUM.

IBAIAH MAXUM.

In The Banner of Nov. 9th I find a message from Isaiah Maxum, of Bridgevater, Vt. I was well acquainted with him; he was a cousin of my father, and his farm joined ours. He says he takes considerable room; he was rather stout-built. He speaks-of leaving the old form, and remarks that it was not so very old, either; he was not far from middle-aged. He says your heaven is just what you make it; that he do n't want to be anybody but Isaiah, and is not going to be, either. He asks what you do with your poor people? He was a good friend to the poor in his quiet way; that is why he is so well satisfied with being "Isaiah," as he was familiarly called. The name is spelled Maxham, and not Maxum, as it sounded to your reporter.

\*\*Mrs. WM. K. Turner.\*\*

\*\*Scituate, Mass., Nov. 18th, 1889.\*\*

ROBERT PERCIVAL.

My attention was called yesterday while in Hamburg, Ia., to The Banner of Oct. 5th, 1889, in which was a spirit-communication from Robert Percival, who among other things said: "There is one old friend, James Vincent, that I would be glad to come into communication with privately, if an opportunity can be granted." One thing in his letter verifies it as from him. He said: "I hope I do not talk too fast for you, for in the mortal I was rather a quick-spoken gentleman." He was a nervous, rapid speaker, and an old friend. He has appeared frequently to me, and was the first spirit that ever came to me—which was at Ottumwa, through Mrs. Blodgett of Davenport, Ia. He told me through one medium that he was always with or near me.

Tabor, Ia., Nov. 18th. James Vincent, Sr. ROBERT PERCIVAL.

#### SAMUEL WILLIAMS.

In the Banner of Light of Oct. 26th was a communication from Samuel Williams that certainly seems to represent his manner of speech. He speaks of his wife Susan, who passed away a few months before him.

As they were members of my household during the years of 1875 and 1876, I believe I can truthfully say that "Sam. and Susan." have proven their identity beyond a doubt. They were faithful to the cause of Spiritualism, and found much solace in receiving messages from their only son Willie, who passed away many years ago.

136 Chandler street, Boston. rears ago. M 136 Chandler street, Boston.

### MRS. M. A. HATCH.

MRS. M. A. HATCH.

In the BANNER OF LIGHT OF Oct. 19th, 1889, was a message from MRS. M. A. HATCH. I knew the lady twenty-five years ago; she then lived in Concord, N. H., where I also then lived. She was a good medium. The message is very much like her. She says she understands the trials mediums have to undergo, and she may well do so, for when she labored on earth as one mediums were ostracised, and it required courage and independence to come out and be courage and independence to come out and be known as a believer in Spiritualism.

J. V. Aldrich. Santa Rosa, Cal., Nov. 9th, 1889.

# DR. D. AMBROSE DAVIS.

DR. D. AMBROSE DAVIS.

In the Message Department of The Banner of Nov. 9th, 1889, there appears a communication (Mrs. Shelhamer-Longley, medium) from Spirit Dr. D. Ambrose Davis, of Chicago, Ill. I was intimately acquainted with the Doctor many years previous to his entering spirit-life, and would say from personal knowledge and business relations with him previous to and after the great Chicago fire of Oct. 9th, 1871, that the message bears many characteristic features of him while in earth-life (he having passed over some three or four years since). I also knew him to be loyal and uncompromising in his convictions of the verity of spirit communication with mortals.

Onset, Mass., Nov. 20th, 1889.

# Onset, Mass., Nov. 20th, 1889.

ANN TIBBETS. The Banner of Light of Nov. 9th contains a message from Ann Tibbers, received through the mediumship of Mrs. B. F. Smith, on the 18th of October last. Ann Tibbets is the name of my beloved mother. In addition to her own ALABAMA PRATT.

In The Banner of Nov. 9th is a communication received through the mediumship of Mrs.

B. F. Smith, from Spirit Alabama Pratt. I sense the allusions made in the message, even it the first state of the sense that the sense that the sense the allusions made in the message, even it the sense the sense that the sense that the sense the sense that the sense the sense that the sense t same time tender my sincere thanks and gratitude to all concerned.

MARGARET A. ALLEN.

Boston, Nov. 18th, 1889.

# ALBERT MESSENGER.

In THE BANNER of Nov. 9th Albert Messenger has reported himself, and said he passed to spirit-life from Lawrence, Kan.; had three children, two boys and a girl, and that he would be remembered in Providence, R. I., and in Norton, Mass. Most of his earth-life was in Providence, where I knew him for fifty years, more or less. The details he gave as above are correct. Late in life he went to Kansas, and passed over from there. Dr. S. Simmons. Providence, R. I., Nov. 16th, 1889.

# JOSEPH BARRETT.

I publicly acknowledge the truthfulness of the message from Joseph Barrett, my husband, given in The Banner of Nov. 2d; and wish to say that I feel very thankful for the long-looked and wished for message, to all concerned in it, on both the mortal and spirit side SARAH G. BARRETT. Stoneham, Mass., Nov. 20th, 1889.

JOHN M. MCLEOD-DR. EPHRAIM IRISH. I have made inquiries, and have ascertained that the message of John M. McLeon, published in The Banner of Nov. 16th, and that of Dr. Ephraim Irish, published Nov. 23d, are both correct in all their particulars.

Providence, R. I., Nov. 25th, 1889.

# ALANSON WHEELER.

In THE BANNER of Nov. 9th, 1889, is a message from Alanson Wheeler which is correct. The "little bit of a mystery" he mentions occurred in 1851—soon after he passed J. P. RANSOM.

Wilmington, Ill., Nov. 14th, 1889.

# Cure for Diphtheria.

firm believer in our beautiful faith, and improved every opportunity to talk of his conversion, and to give the BANNER of LIGHT the praise and support it so richly deserves.

Mins. C. J. Marson.

East Pittston, Me., Nov. 4th, 1889.

JOHN M. McLeod—Mary E. Huckins.

In The Banner of Nov. 16th is a communication from John M. McLeod with its recognized. As he says, his passing over was only a few months ago, and the suddenness of his departure is a face, which goes to prove the identity.

In THE BANNER of Nov. 23d is a communication from Mary E. Huckins, who passed to the other shore from West Center Harbor. My attention was called to it by a cousin of the spirit, residing in Providence, who fully recognized it. The particulars as to names and circumstances mentioned he assures me are correct.

WILLIAM GRIEVES.

I desire to call attention to a communication given at the Banner of Light Circle-Room on the 5th of last April, and published July 6th, signed WILLIAM GRIEVES, which I wish to verify as being correct in every particular.

This communication was promised me through your medium, Mrs. Smith, several months before it came; also through Mrs. Ada Foye when here last winter; and of course I was vory glad to receive it when it came. I was in the Banner circle the Frieday before it was given—just as the spirit states—and was in hopes it might have come at that

### (From The American Homospathiat.) Medical Legislation.

BY J. P. DAKE, M. D.

(After characterizing as it deserves a doctors' plot statute (limited) passed hast session by the General Assembly in Tennessee, Dr. Hake says it "will amount to nothing, and be sulped out by the next General Assembly." He then proceeds to the enunciation of "General Principles" as follows:

In this connection I desire briefly to present my views on the general subject of legislation designed to regulate the practice of medicine in our several States, and as to the position that should be assumed by the American Institute in regard to the matter.

First. My first proposition is, that the State has no right to do for its citizens what they can and should do for themselves.

With very little inquiry and no great amount of reflection we learn that the argument for special and restrictive legislation is always based upon the idea that the people are not able to protect themselves against medical imposition; or, in other words, that the government must reach over their heads and prevent their individual choice of medical attendants.

The question arises, is the State any better able to judge as to the skill of those who would heal the sick than are the people?

On the one hand the people, with the carefulness prompted by self-preservation, watch the medical man in their community and form

On the one hand the people, with the carefulness prompted by self-preservation, watch the medical man in their community and form their judgment by the practical results of his skill among the sick. They consider the educational advantages enjoyed by him, so far as they can learn them, and his sobriety, faithfulness, honesty and general good conduct.

On the other hand, the college faculty granting a diploma to a student, upon which he is to have an exclusive license to practice medicine for a lifetime, have seen him for a few months, taught him some things he should know, and questioned him upon branches by them considered important. They do not know and cannot certify as to his qualifications beyond his attendance upon their lectures and his answers to their questions.

yond his attendance upon their lectures and his answers to their questions.

What college professor has not seen students the most regular in attendance, or the most ready in answering their questions, far enough outstripped on the field of practice and in professional circles by other students who were apparently dull in study and slow to answer at the quiz and in the "green room"? Often has the winner of a diploma turned out incompetent and untrustworthy in the sick room: often tent and untrustworthy in the sick room; often has he given more attention to the saloon and the race course than to the publications and societies of his profession, and the real inter-ests of the sick.

The most notorious medical impostors in the

The most notorious medical impostors in the country have diplomas.

And there are men, successful and even eminent, in many parts of the country who have never enjoyed the advantages of college training and the possession of college credentials.

Is it, then, possible, and can it be fair for a college faculty to bestow a testimonial upon a man in the morning of life that shall in all time to come entitle him to State approval and an exclusive license to practice the art of healing? And is it constitutional and considerate for the Government to place its stamp of authority, its certificate of trustwordniness, upon the one bearing a college diploma, while it forbids under penalties another who has demonstrated his curative skill to the satisfaction of the people, simply because not impossession of such a testimonial?

England, with a nicer regard for individual rights, does not presume to draw such a line among those who minister to draw such a line

rights, does not presume to draw such a line among those who minister to the sick, nor to among those who minister to the sick, nor to impose upon her people such an interference with their choice of medical attendants. In that country no restrictions are placed upon medical practitioners beyond those of the common law, which holds each responsible for what he does or neglects to do for those he attends upon. tends upon.

\*Extract of Report of Committee on Medical Legislation submitted to the American Institute at Lake Minnetonka, June 26th, 1889.

# December Magazines.

St. Nicholas.-The text and numerous illustrations, comprising fac similes of letters, drawings and portraits that accompany Miss Ritchie's enterprising account of "The Boyhood of Thackeray," will attract many readers to the opening article of this—the Christmas number. A story of early Virginian history, told by Alice M. Ewell, will interest lovers of heroic adventure. Prof. Boyesen relates a Norwegian tale, "Little Alvilda." Nora Perry's new serial story for girls is commenced, its title being "May Bartlett's Stepmother." The second of Walter Camp's articles on "Foot Ball Playing" is given. Beside what is here mentioned are many excellent and unusually attractive ing Mrs. Spofford's "Story of the Iceberg," with a full-page illustration, and "An Autumn Revel," by Ida Van der Voort, the fairylike conception of which and its quaint illustrations will be appreciated by all the young portion of the family of St. Nicholas. New York: The Century Co. Boston: For sale by Damrell & Upham, 283 Washington street.

CASSELL'S FAMILY MAGAZINE.-The remarkably interesting serial, "A Woman's Strength," reaches its conclusion, as does "Engaged to be Married." "A Very Strange Affair" is the name of a story, complete in this number, by a talented writer, illustrated by Percy Tarrant. A story of a Polish prisoner is given in "On the Road to Siberia." "Curiosities of Foot-Gear," "In Lavender Land," and "The Winter Dress of Men and Women," are among the remaining articles, all of which are excellent. New York: Cassell &

THE BIZARRE, NOTES AND QUERIES .- Of the contents are "Twelve Grand Points of Masonry." "Koreshan Science," "The Ancient Irish Litany," much revered in the eighth century, and a list of the published works of T. L. Harris—upward of forty in number. Manchester, N. H.: S. C. & L. M. Gould. Boston: For sale by Colby & Rich.

AMERICAN AGRICULTURIST .- An illustrated article upon "Farm Life in Japan" opens this month's number, and a large variety of subjects are treated upon on pages that follow. Editorially Senator Rusk's plans favorable to the Agricultural Department of the government are considered. New York: 751 Broad-

MODERN SCIENCE ESSAYIST .- The December number of this publication is the fifteenth of the first volume. Its essay is by Rev. M. J. Savage, upon "The Effects of Evolution on the Coming Civilization." The subject of the October number was "Evolution as Related to Religious Thought," by J. W. Chadwick; of the November, "The Philosophy of Evolution," by S. H. Nichols. Boston: 192 Summer street.

HALL'S JOURNAL OF HEALTH.-The latest number at hand gives the third of S. H. Preston's series of instructive papers, "Looking Forward." The same writer contributes thoughts upon long life and methods for its attainment. Recent reports of burial alive cause special interest to attach itself to an article giving cleven proofs of absolute death, either one of which will insure against the consignment of any one to such a fate. A dozen or more of other articles combine with those mentioned to render it an entertaining and useful issue of a monthly that should be in receipt of an extended patronage. New York: 206 Broadway.

# The Wonderful Carlsbad Springs.

At the Ninth International Medical Congress, Dr. A. L. A. Taboldt, of the University of Pennsylvania, read a paper stating that out of thirty cases treated with the genuine imported Powdered Carlsbad Sprudel Salt for chronic constipation, hypochondria, disease of the liver and kidneys, jaundice, adiposis, dia-

ease of the liver and kidneys, jaundice, adiposis, diabetes, dropsy from valvular heart disease, dyspepsia, catarrhal inflammation of the stomach, ulcer of the stomach or spicen, children with marasmus, gout, rheumatism of the joints, gravel, etc., twenty-six were entirely cured, three much improved, and one not treated long enough. Average time of treatment, four weeks.

The Carisbad Sprudel Salt (powder form) is an exceilent Aperion and Laxative and Diurcite. It clears the complexion, purifics the Blood. It is easily soluble; pleasant to take and permanent in action. The genuine product of the Carisbad Springs is exported in round botties. Each bottle comes in a light blue paper cartoon, and has the signature "Elsner & Mendleson Co.," sole agents, 6 Barolay Street, New York, on every bottle. One bottle mailed upon receipt of One Dollar. Dr. Taboldt's lectures mailed free upon application, Mention this paper.

#### Written for the Banner of Light. RE-INCARNATION.

BY JAMES M. ROOKES.

I view strange hills and waterfalls, As seenes that half familiar soom, As one in musing-hour recalls The faded outlines of a dream; 1 see in faces—passing near— The lines on memory's tablet cast,

And accents linger in my ear, That sound like cchoes from the past; I catch at times the scent of flowers. Where never plant is blossoming; There fall upon my waking hours

Dreams of a life which may have been; Perchance our sweetest utterance-The heart's deep pleading, whispered low-To other hearts as fond, perchance, Was softly spoken long ago!

Our very smiles are like the breath Drawn from the rose's shattered leaves; Thoughts that survived some earlier death Our conscious fancy half receives: There is no heraldry to tell.

No map to trace from zone to zone, Where once the soul sublime did dwell-Proud monarch of a vanished throne! . As surges of a mighty sea Bear music from a stranger shore, Our lives move to eternity

# Spirit of the Press.

With steps that vibrate evermore.

#### A Graphic Account of Boston's Fiery "Thanksgiving Day."

It was a remarkable fire in a thousand and one respects, and in nothing more remarkable than the curious weather conditions under which it raged. Starting in the midst of a driving rainstorm, the very last kind of a day on which one would expect such a thing to happen, it ended under a clear and smiling sunlit sky, and later a moonlit one.

This was the very antithesis of the condition of the great Lynn blaze, which began on a bright and sunny day, and burned itself out thirty six hours later as a heavy rainfall descended.

thirty six hours later as a heavy rainfall descended.

It mattered little to those within the wide cordon of ropes and police, however, how the weather went, or what the picture was that the fire presented. It was the countless throng that surged around the ropes all day that was chiefly interested in this aspect of the disaster. Theatrical and exciting was the picture that this holiday crowd was treated to from nine o'clock in the morning until the midnight bells had struck. They did n't see the whole picture, though, not half of it. This was reserved for the army of reporters and other people whose business authorized them to go within the lines and risk their necks by dodging around amid falling brick and timbers and around amid falling brick and timbers and

Every one compared the fire with Lynn's, and yet it was not to be compared with that at all, unless the extent of damage is to be considered. The buildings were different, the streets more difficult of access, and the element of danger was far greater than in the former case.

Within one hour from the sounding of the first alarm an immense pall of smoke darkened the streets of the down-town section, and hov-

the streets of the down-town section, and hovered about as terrifica combat between human science and effort and the destroying element as ever was waged in a city.

Battery after battery of hose was massed, first at this building and then at that, as block by block the fire steadily widened its consuming circle, and made fierce efforts to outdo its predecessor of seventeen wars ago. A river of circle, and made fierce efforts to outdo its predecessor of seventeen years ago. A river of
water forced through miles of overstrained and
pulsating hose; a forest of ladders upreared
through the blinding smoke and spray, and a
roaring and crackling coronet of flames overtopping all, was the picture in brief. Through
the early morning hours this continued, only
the river of water grew greater in volume, the
forest of ladders became thicker, and the flames
leaped higher and redder than they did before.
But there were variations to the picture—

But there were variations to the picturestartling ones.

The stupendous crash of whole walls and

massive cubes of masonry, not into the ruins but into the very streets where the firemen were at work; the resounding crash of heavy plate-glass windows, blown out by the irresistible force of the pent-up heat within; the shouts of warning hoarsely bellowed about, the shrill whistling of the myriad puffing engines, and the everlasting "swish! swash!" of the water as it shot forth from the branches into the great

stone furnaces, were the variations.

There were other walls and dizzy fragments just as ready to topple over as those that had already done so, but somehow or other they remained, though a miracle must have inter-

vened to make them.

Every minute or two the rumor of another fireman killed, or some other fireman injured by the downpouring of bricks and glass, percolated through the smoke and made the work. ers knit their brows significantly, but nobody, had much care to their own life or limb just then, for the battle-spirit of oblivion to self was upon them.
"Do you think there is any danger of that

"Well," replied the black-faced fireman, who stood within its shadow, nonchalantly, "it all depends on how the foundation will stand the water. If you have a wife and family the stand the water.

ily, though, keep a cod ways from it."

It was through such scenes and dangers as these that the weary reporters, many of them stiff and sore from a two days' tour of duty amid the ruins of Lynn, had to grope their way in search of that much-demanded article

-news....
About 12 or 1 o'clock, when the fire had about

About 12 or 1 o'clock, when the fire had about reached its dead-line, the scene presented at the intersection of Bedford and Kinsgton streets was something that probably was never paralleled in the annals of confiagrations. In that whole square made by the meeting of these two thoroughfares there was not one spot where ground or water could be seen one foot square. It was nothing but one yest net. these two thoroughfares there was not one spot where ground or water could be seen one foot square. It was nothing but one vast network of hose lines of every conceivable pattern and shade, twisted and intertwined in unsolvable confusion. There was hose from Boston, Cheisea, Medford, Haverhill, Somerville, Newburyport and other places, and thousands of gallons of water were pouring through as fast as half a hundred engines could force it. To the spectator, blinded and dizzy from the smoke and din of the Inferno around him, they looked like nothing so much as a frightful collection of never-ending serpents who were frantically endeavoring to escape from the fire beyond. If it had been night what a magnificent pyrotechnical display it would have been!

Yes, but Boston may thank its stars that the dread general alarm did not ring out during the hours of darkness. As it was it was a brilliant enough sight to satisfy even the most inveterate pyromaniac. The flames, before they were throttled by the helmeted Trojans, held high carnival in the most literal and picturesque sense. The arching avenues of fire that exchanged satanic salutations at Lynn, and scorched and warped even paving-stones and cartracks, were not there, but more ruinous still was the way in which these great billows and tongues of fire flashed out of the thick, black smoke, and quivered high and defiantly in the air.

black smoke, and quivered high and defiantly in the air.

Next to the magnificent picture of destruction they presented in the Shoe and Leather Exchange Building was the display from the high roof of Farley, Harvey & Co.'s building, up on the corner of Chauncey and Bedford streets. The flames raged here shortly before noon, and this is where they were balked in their progress westward. The whole roof was aglow, and the flerce and wicked-looking shafts of fire curled over the handsome metal cornices and seemed to smack their lips as they thought of the rich food awaiting them in the four stories below. But even pampered flames, as well as conquering Napoleons, sometimes recken without their host, and water, not fire, was destined to have these lower stories for its prey.

prey.
The clouds and rain had now disappeared, Read Larkin's Mammoth Xmas Box Adv't.

and a clear sky looked down approvingly upon the mighty work of destruction, and the wind, vacillating and weak in the morning, now freshened up gleefully, dry and strong, and scemed to say to the red demon it was fanning; "Go it, old fellow! The whole town is yours."

No, it was n't.

There is a limit to everything, and the limit of this fire was reached. The brave fire-laddies had drawn the line, and fire was king and autocrat no more. But still their work was hardly half complete, and tired, wet and hungry, yet with the conqueror's feeling in their hearts, they stood through the whole afternoon and night, and maintained that balk line they had laid down.

Two o'clock brought no relaxation of energy, but it did bring some sandwiches and hot coffee to the stiff and weary workers. This welcome repast came from the generous proprietors of the Adams House, and from other sources, and it tasted very sweet what though it was impregnated with smoke and frescoed with soot and cinders. After this it was the monotonous drenching, drenching of the smoking and blazing ruins, the slow and labored drawing of heavy hose lines to more advantageous positions, and the regretful thoughts of hot Thanksgiving dinner, and goods lost forever.

Then came the close of the day, roscate and mellow without, gloomy and depressing within the smoking circle. At five o'clock it was dark, save for the weak light that the young moon sent through the sombre pall for a moment at a time.

It was then that the tall, gaunt ruins became

sent through the sombre pall for a moment at a time.

It was then that the tall, gaunt ruins became spectral and awful indeed as they were faintly outlined against the sky. The firemen groped their way among the tangle of \( \frac{debris}{e} \), swinging their lanterns like fantastic demons from another world, and the fitful glare of yet ussubdued fire flashing in blood-red hue beyond the smoke and steam, together with the ceaseless din and sizzle of engines and water and the momentary dropping of stones and charred timbers from aloft, gave the impression that the judgment day had come, and that this was the end of all things mundane. This was not an extravagant simile to one who stood upon the ponderous mound of huge granite blocks and sections of cemented brick, tons in weight, that had fallen forward from the building where the fire first started and completely blocked the street.

blocked the street.

Here, at one end of the mound, was the great water tower, once the pride of the Boston fire department, that had been crushed out of all shape by the frightful avalanche of stone and brief that had degended upon it. There it brick that had descended upon it. There it lay, its great iron standpipe bent in two, the greatiron shoulders snapped like pipe-stems, and its truck wrenched out of all semblance of its frames and

Up the street a little way, hardly discernible op the street a little way, hardly discernible in the darkness, were the two fire engines that had also been victims of the great collapse. One of them was crushed and wrenched and battered into a shapeless mass of junk, its stout brass smokestack and air chamber flat-

stout brass smokestack and air chamber flat-tened like an egg shell.

The wildest dream of Irving, reflected in the Brocken scene in "Faust," could not transcend this gloomy and appalling spectacle.

Only the blackened walls of that portion of the handsome marble and granite building on Columbia and Bedford streets remained, and the handsome marble and granite building on Columbia and Bedford streets remained, and that seemed ready to topple over and crush those who were groping their way below, and every pane of glass in the lower stories was gone. Of the Shoe and Leather Exchange building there was nothing, save what was piled up in confusion on the street and in the smoking cellar below. The handsome building on the opposite corner, the Ames estate, was now represented by a picturesque ruin composed of one or two stone columns and a blackened cornice, much like the remnant of an ancient Egyptian temple. In the gaping void about and beyond it there was nothing but smoke and darkness, and the faint outlines of other melancholy ruins, only relieved from time to time by the flashing of the slumbering fires, and it brought upon the mind a numbing sense of destruction.

Throughout the livelong weary night this scene continued. The earth still rumbled with the sound of panting engines, a remnant of exhausted firemen still directed their watery battery into the blackened ruins, the policemen yet maintained their unyielding cordon round the scene, and thus in the black and shattered circle was kept the gloomy vigil of the night.

circle was kept the gloomy vigil of the night.

The smoking ruin and the crumbled wall, In this the struggle was the same with all. -Thomas F. Anderson, in Boston Globe.

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# Passed to Spirit-Life,

From the residence of his son in New Castle, Ind., Satur day, Oct. 26th, Frederick Winslow Coffin, of Ashland, O.,

aged 80 years 9 months and 20 days.

aged 89 years 9 months and 20 days.

For forty-two years Mr. Coffin had been a resident of Ashland, and for more than thirty years a believer in the truth of Spiritualism, which in his daily life was exemplified in its best form. For years himself and his estimable wife were the only believers in the village, but they both lived to see this grand knowledge take root, and to-day there are many outspoken Spiritualists, made so by the pure lives and unrightness of Mr. and Mrs. Coffin.

The mortal body was conveyed to his old home (Ashland), and tenderly laid to rost by his children, of whom five sons and three daughters survive him. The services were most beautifully conducted by Mrs. F. O. Hyzer, who also officiated at Mrs. Coffin's tuneral a year and a half ago. Mr. Coffin was a continuous subscriber for the Bannen or Light for more than thirty years, and it was his greatest delight to con its pages for the living truths therein contained. Nothing more clearly reveals his true manhood than the following lines taken from a memorandum found amongst his possessions: "Character is human nature in its best form. The crown and glory of life is character." Cox.

From his home in Onset, Mass., Nov. 1st, 1889, Henry B. Paine, aged 80 years.

Paine, aged 80 years.

Father Paine will be remembered by many of the visitors at Onset during the past ten or twolve years, he having been a constant attendant at the various gatherings at this camperound during that time. He was a Spiritualist and medium for more than forty years, having attended the first camp meeting convened in New England many years since. The funeral services were held at his late residence, Mr. James H. Young conducting them. The remains were removed to Stoughton, Mass, for interment, No. 4th.

VERITAS.

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In No notice is taken of anonymous letters and communications. The name and address of the writer are in all cases indispensable as a guaranty of good faith. We cannot undertake to return or preserve manuscripts not used. When newspapers are forwarded containing matter for our inspection, the sender will confer a favor by drawing a pencil or ink line around the article.

When the post-office address of The Banner is to be changed, our patrons should give us two weeks 'previous notice, and not omit to state in full their present as well as future address.

Notices of Spiritualist Meetings, to insure prompt insertion, must reach this office on Monday of each week, as The Hanner goes to press every Tuesday.

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

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"A STARTLING DISCUSSION OF A SEEMING PARADOX:"

and Mr. John Tingley on

son Tuttle on

"THE TRUE RELIGION."

batim report of an intensely interesting discourse by Hon. Sidney Dean, in Providence, R. I., on

"INDIVIDUALIZATION VS. CRYSTALLIZATION."

# Cremation or Burial.

The cremation sentiment is rapidly gaining ground, and the encouraging feature is that the gain is making most visibly among the more intelligent and influential people, including the clergy of the country. Indeed, it will be a genuine surprise to most people to find how many of the latter, and those of dictinction, too, favor it. But whether as a class they advocated or opposed it, the issue is one that has been fairly taken, and on all of its three sides, namely, the sanitary or scientific, the religious or theological, and the sentimental or sympa-

The first is naturally of governing importance, and must in due time carry the others with it. Faith in corporeal resurrection is fast disappearing from the very precincts of all well-informed minds. And all the sentiment that has been wont to accompany the fact of burial in the ground is fast being changed to revolt by allowing the commonest imagination to wander into the graves of loved ones, and picture the repulsive process of retarded decomposition and decay there going on. It is almost needless to say that the lesson taught by it is one that abides fast and immovable. But when the sanitary side of the question is approached, there is no withstanding the considerations that are to be urged, and in an increasing number, for an immediate change from burial to burning. That view of the question must and will decide it at last. The public health becomes the irresistible factor in the

As Mr. Andrew Carnegie expresses it, "cremation must be ranked as one of the greatest hygienic improvements of a progressive age. Its universal adoption is most desirable; and it is to be hoped that the people of this country -always heretofore quick to be educated in matters of reform-will soon recognize that cremation is something with which religious prejudice or false sentiment should not be allowed to interfere any more than with the other sanitary expedients of modern life. I am convinced that the adoption of cremation in preference to burial, in all the enlightened communities of this and other progressive countries, is only a question of time.

The clergy are coming over to the cremation view in a surprising way. Take the following

Bishop Henry C. Potter, Protestant Episco pal Bishop of New York, writes from the Diocesan House: "I have no prejudice unfavorable to cremation, and, indeed, in view of the curiously inadequate and singularly unintelligent arguments, attacks and denunciations which have been employed by those who are Washington, D. C., says: "I have for many by notifying us of the same, with corrections."

sympathize with those who are seeking to introduce it. But the argument of most effect in its behalf is one which must be made by sci-

entific men, and especially by physicians. Rev. Phillips Brooks, rector of Trinity church. Boston, writes: "I believe that there are no true objections to the practice of cremation, and a good many excellent reasons why it should become common."

Rev. Edward Everett Hale, of Boston, writes: 'I have no doubt that cremation will work its way into general favor, and I am glad to think

Rev. J. E. Raymond, of New York City, a clergyman of wide distinction, writes thus: 'Any objection to the practice of cremation must be founded either upon ignorance, superstition or sentiment. The enlightened Christian conscience must approve it. It is one of those great reforms which are possible only in an age of scientific progress, and which make their way in spite of bigotry and conservatism. When prejudice and fanaticism are overcome, then cremation will be almost universal. It is only a matter of time."

Rev. Dr. Tiffany, of New York City, says: 'As a Christian minister, in regard to cremation as a mode of burial, I see no possible repoint of view, much in favor of it. But I recognize, from the standpoint of the emotions, much which will have to be overcome before cremation can come into vogue. For myself, I should have no objection to the cremation of my body after death."

Rev. Dr. McArthur, of the Calvary Baptist Church, New York City, says: "I know of no serious religious objection to the practice.... could officiate at a funeral service, knowing a subject which more largely engages the pubthat the body was to be cremated, with as lie mind than ever before, and will in a much much religious feeling and as great a sense of shorter time than many believe set aside alpropriety as if I knew that the body was to be buried in the usual form."

Dr. Felix Adler, of New York, says: "I believe that this method of disposing of the the last or any other day, is, it will be seen, remains of those who were dear to us in life is more reverent, more in harmony with refined | mains, therefore, to carry the issue to a triumfeeling, besides being obviously superior on grounds of public health to the usual practice of earth burial.'

Rev. John L. Scudder of New York, son of the distinguished Dr. Henry M. Scudder, writes as follows: "I believe in cremation with all my heart, and consider it the only proper method of disposing of the dead. The arguments in its favor are overwhelming, and those who read up upon this subject are almost always converted to the new ideas. I am glad to see that prejudice and blind conservatism are rapidly giving way to nineteenth-century common sense. I prophesy that inside of twentyfive years cremation will become well nigh universal in this country. Advancing civilization demands it, and it will have it.'

Mr. Scudder adds that his sister's body was cremated at Fresh Pond, and that his father, Rev. Dr. Scudder, now residing in Japan, has left orders to the effect that his body shall be brought home, upon his decease, and cremated in the State of New York. As for his own remains, he says, "it is also my desire and command that when 1 die my body shall be disposed of in a similar manner. I prefer a fiery chariot to being eaten up by worms.'

Rev. Heber Newton, the well-known Episcopal minister of New York, writes that he has 'thoroughly believed in cremation for many years on a variety of grounds. Having tried to make my life one of usefulness to my fellows, I object to the possibility of injuring any one after I am dead. The thought that what I cannot take away with me to a higher form of life is to be left as a means of poisoning life, is abhorrent to me. The religious objection has always been abhorrent to my mind. Believing thoroughly in a life to come, I have not the slightest notion of that higher life being conditioned in any possible way by the way in which dox theology. Common reason pronounces it we get into it. Nothing but the stupid prejudice of a blind Orthodoxy could allow any notion of this kind to have weight. In so far as it does have weight, it ought to be exposed and ridiculed. I have, also, for years had the intensest horror of thinking of any one dear to me undergoing the noxious process of decomposition, as we have made sure that it shall be made noxious by our whole mode of interment. I want those I love to pass from this life to a higher life without any such abhorrent decomposition of the form once dear to us. On every hand cremation has commended itself to my judgment, and I am sure that it is destined to prevail in the future. I expect to be disposed of thus myself, and do not know of any expression of opinion which I could offer that would have more weight than this."

Rev. David N. Green, of St. Bartholomew's Church, New York, says: "I look with favor upon cremation as a substitute for interment. The objections to it are, in my judgment, wholly sentimental, and must in time give way to more rational considerations."

So far the clergy on the subject. The opinions of other men of at least equal intelligence are deserving of attention, as going to show the change that is steadily taking place in public opinion. For example:

Dr. Edward M. Sternberg, general director of the Hoagland Laboratory, Brooklyn, N. Y. says: "I fully approve of cremation for sanitary reasons, and it seems to me the least objectionable way of disposing of the dead from every point of view."

Dr. J. M. Schley, of New York, says: cannot see how any tenable argument can be advanced against cremation, while all considerations are in its favor for the good of the public and the maintenance of the public health.

Charles F. Wingate, sanitary engineer, of New York, says: "On sanitary grounds I am decidedly in favor of cremation. It seems to me that the steady and rapid growth of cemeteries around our great cities is a constant drawback to progress, and a menace to the public health."

Dr. Henry Tuck, Vice-President of the New York Life Insurance Co., says: "I am glad of the opportunity of again expressing my hearty approval of the practice of cremation.

Prof. Charles Eliot Norton, of Harvard University, says: "The arguments in support of cremation are so strong, and those against our present fashion of burial are so conclusive, that I have little question that, when they are fairly presented to intelligent men, the devel opment of a sentiment favorable to cremation will be rapid, and the adoption of the practice will speedily become familiar. The ignorance and prepossessions which now stand in the way are not invincible obstacles."

George William Curtis, of New York, says: In its sanitary aspect and to the imagination, cremation is certainly preferable."

Dr. William Hammond, brain specialist, of countering errors therein will confer a favor

hostile to it, I have been rather disposed to years past been heartly in favor of the cremation of the dead. So far as I can influence the matter, I shall be cremated myself at the proper time.

Gen. Horatio King, of New York, says: "I desire to state that, as I have no faith whatever in the resurrection of the corporeal body which we now inhabit, it seems to me of little importance in respect to the future state whether we are buried or burned. But it is certainly of very great importance, especially to great and growing communities to avoid the malarial influences of large cemeteries. The safety of the living is of lar greater importance than the question of the disposition of the bodies of the dead."

Charles Dudley Warner, of Hartford, Conn., writes: "Personally I have no objection to the disposal of the bodies of the dead by cremation; that is, by a quick decay rather than a slow decay; and I have no doubt that in thickly populated regions public health would be thereby promoted."

Wm. Waldorf Astor, of New York, says: "I think the opposition to cremation has largely originated in an ignorant prejudice. The objections raised against it have certainly lost much of their force in public estimation. Sanitary considerations are strongly in its favor, ligious objection to it. I see, from a sanitary and, as concerns sentimental feelings, it seems to me there is much to recommend a total and immediate destruction of the body after death."

> Dr. E. C. Seguin, of Madison Avenue, New York, says: "I entirely approve of it for general reasons, and also on the score of hygiene and the prevention of disease.'

> Here is testimony enough, and of the right sort, to convince the reader that cremation is most altogether the existing custom of burial and its horrifying results. The old theological belief in regard to corporeal resurrection, on pretty thoroughly worn out. Nothing rephant conclusion but to firmly establish the sanitary considerations in the public mind, and to overcome the sentiment which owes its existence wholly to custom by supplanting it with another that is entirely rational, and absolutely free from the suggestions of a horrirified imagination.

> To sum it all up in a phrase, it is a question between the quick and the slow methods of disposing of human remains.

> Close Questions and Vague Answers. Rev. Herbert W. Stebbins, of Athol, was installed pastor of the Orthodox Church at West Medford, Mass., on the 12th of November, and among the examining questions put to him by the council were the following, with his answers appended, which were duly reported in the Boston Herald of Nov. 13th:

Ques.-What is the condition of the human race, in our opinion, in view of sin? Ans.-Lost. Ques .- What is the condition of those who have not reached the stage in their earthly development so as to commit the personal sin? Ans.-Innocent.

Ques.-Are they lost? Ans.-Not by their own sin-Ques.—Are they lost by anybody's sinning? Ans.-

I don't know that they are. I should not want to say Ques.-How do you feel in regard to the salvation of infants? Ans.-Well, that never has troubled me

much. I should hesitate long before saying they were Ques.-Do you think all the books of the Scripture

are inspired? Ans.-Yes, sir. Ques.-Are they all equally inspired? Ans.-No

Ques.—How are you to know? Ans.— It is very difficult to know. It seems to me the one way we can tell is to take the whole Scripture together. I believe that the falsehoods told in the Bible are false.

And the above is a fair specimen of Orthoabsurd. What progress and de velopment is it possible to make under such hard and hollow teachings? How do they touch the life and conduct? They assuredly have no bearing on either. Yet a candidate for the ministry must answer such pointless inquiries to the satisfaction of an examining council, in order to be qualified to dispense the blessed gospel of Christ to others. For all that, Rev. Mr. Stebbins showed himself to be exceedingly uncertain on the old dogma of "Adam's Fall" and "Original Sin," as well as on "Infant Damnation" and the "Inspired Scriptures," and still was accepted and duly

installed! In contradistinction to this, the ex-Rev. W. H. H. Murray, formerly pastor of Park-Street Church in Boston, delivered a lecture on: The Christianity of Christ," in Music Hall, on Sunday evening, Nov. 17th, in which he accounted for the failure of Christianity by its not being rightly proclaimed by Christ's professed followers. He held that the real religion of Christ was the religion of right living. It was neither philosophic nor ecclesiastic. Jesus knew nothing of philosophy or ecclesiasticism, and cared nothing about either. The only true conception of his religion could be obtained from his words and life-from his words undistorted by the theologians for the purpose of bolstering up their doctrines and creeds.

The Christianity of the Christ, in contradistinction to that of the schools, urged Mr. Murray, did not attempt to teach men how to think, but how to live. Jesus succeeded because of his individualism; and if that individualism were continued into the world, it would win the world.

There is no mistaking the simple truth that Christ intended only to teach men how to live. He inculcated the necessity of drawing nearer all the time to God, and thus receiving the constant inspiration of his divine presence. He did not ruthlessly consign helpless infants to eternal damnation, but said instead: "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." He preached no dogmas. He was the slave of no doctrine. He sought the perfect emancipation of the human spirit, that it might in all things be like its Father, who is spirit.

# Dr. F. L. H. Willis

Will speak for the Berkeley Hall Society of Spiritualists, Boston, on Sunday next, Dec. 8th. He is a veteran in the field, whose voice has often been heard in this city in defense of the New Dispensation; and his many friends will not fail to crowd the hall on this occasion.

# List of Speakers.

We republish on our third page the list of Spiritualist speakers, which for years has been a feature of THE BANNER. Any person en-

#### Jowish Testimony.

Judalam, says The Jewish Progress-a weekly San Francisco paper—has received many rebuffs at the hands of its enemies, but has submitted as gracefully as possible, even going so far as to return good for evil. Spiritualism-a comparatively modern innovation into the realms of religion-has, says The Progress, brought manifest houndings and persecutions to its votaries, who have found solace in like manner; namely, in pursuing ways of peace, and by so doing bringing within its gates some of the brightest minds of the century. The votaries of Spiritualism have knocked at the doors of the synagogue, and promulgated their doctrines from the pulpit, because the liberalminded Israelite does not believe in persecution, and with firm and undying confidence in his faith gives other faiths full sway. And more especially the Spiritualist who has no religious prejudices to distribute, and whose beautiful theory of converse with the spirits in Summer-Land only increases the glow that lends so much radiance to immortality.

A timely and welcome tribute to the cause of Spiritualism from an unexpected source. It does but prove anew the fact that, in the absence of bigotry and the persecuting spirit it always begets, really religious sentiment is sure to make its way and gain an accepted footing; that nothing is able to successfully resist the progress of truly spiritual ideas, if they are left to their own silent and unaided operation; and that the ultimate result is vastly more desirable, for every reason, than if it were merely a victory over prejudice and a conquest of opposing forces.

The Hebrew mind, as it more and more openly declares itself in this country, clearly inclines to large and liberal views, not only on social matters but on those of religion. And the hospitality it is known to extend to the demonstrated truths of Spiritualism, as again instanced above, is convincing evidence of its steadily enlarging growth.

### Please Take Notice!

When the next number of Christna shall appear I cannot tell. I am summoned to attend the United States Circuit Court at Grand Rapids, Mich., in the case of Walter E. Reid. What the charge against him is I am unable to say: but he has tried to make it appear that the whole United States force is being brought against Spiritualism to crush it and mediums and healers, and that it is attempted by crushing him. I believe this to be untrue; but he has succeeded in creating this belief very largely, and probably has made considerable money by that means. I can only say, so far as I have had any means for judging, the Postmaster-General has had no idea of making war on Spiritualism or on Spiritualists; but from all that I have seen and heard, and known from my own personal knowledge, it is a laudable effort on the part of the United States Government to prevent frauds under the guise of Spiritualism.

We copy the above from an editorial in The Christna, published at Tabor, Ia., by James

### Encouraging.

Never has there been so deep, rapid and growing interest in the teachings of the angels as now; and an excellent, intelligent and earnest class of people are becoming believers in direct spirit-return, notwithstanding the tergiversations of some people who profess to be believers, yet do not possess one single spark of spirituality in their compositions. But this class is growing less and less from year to vear.

# To the Spiritualistic Press.

There is most emphatically a great need of the Spiritualist newspapers guarding themselves against the spirit of jealousy and selfish rivalry; let them cultivate a spirit of mutual consideration and friendly union. Too long, much too long, has an opposite condition in this respect existed in our ranks, to the great detriment of the progress of the Cause.

# Lyceum Fair.

Children's Lyceum No. 1, of Boston, is to hold Fair, in aid of its finances, at Paine Hall, Dec. 18th, 19th, 20th and 21st. See announcement under "Meetings in Boston.'

# Spirit Communion Verified.

Under this head will be found on our second page much evidence going to show alike the value of the Banner Message Department and the verity of spirit-return.

W V. C. Taylor writes us from Des Moines, a., as follows, regarding the practical nature of and the great interest attaching to our Questions and Answers" Department:

"There is no portion of the BANNER OF LIGHT nore replete with thrilling interest and instruction than the 'Questions and Answers' on its sixth page, given through the mediumship of Mrs. Shelhamerlongley; in the issue for Nov. 23d they were exceptionally fine. Could the world of old theology-beating in the darkness of patristic superstition and error -but come in possession of these simple yet logical expositions of life and its relations to the next, how speedily would that darkness lift and pass away, as does the pall of night before the advancing rays of the morning sun. Yet the desired time is fast approaching: light is being diffused and error is hielng itself to its destined oblivion, from which it will never more know a resurrection."

Several of the friends of our Cause in the interior of the State are anxious to witness independent slate-writing-writing executed by spirits between closed slates in the presence of a medium magnetically adapted to this special phase of manifestation—and wish to know of us where such medial instruments may be found. We know of only one or two of this class in Boston at the present time. We refer especially to Mr. Keeler, who is at 54 Dwight street. He will visit the homes of the friends in the city and vicinity evenings whenever requested

We publish on our first page a full report of J. Clogg Wright's Address, recently delivered in New York City. Our New York friends can procure extra copies of The Banner containing it from our Wholesale Agents, the American News Company, 39 and 41 Chambers street.

PA Dr. D. E. Caswell, of Charlestown District, this city, informs us that the spirit-message recently received from his wife through the instrumentality of the Banner Free Circle was eminently satisfactory to him as a proof of her continuous and conscious individuality beyond the confines of life in the material.

The free spiritual meetings at the Banner office Tuesday and Friday afternoons are creating a deeper interest in the public mind than ever before. People come hundreds of miles to attend them.

Read Larkin's Mammoth Xmas Box Adv't. and the silver kings will undoubtedly win.

#### Demonstrative Phenomena.

The people of Clarendon, Pontine County, Canada, invo been in a state of excitement occasioned by a turbulent demonstration of spirit-manifestations, such as have occurred in all parts of the world and in all ages, of late possibly more frequent because of more favorable conditions for their exercise. In this instance the phenomena took place in a small, one-story log house, a short distance from Shawville, occupied by the family of an honest and respectable farmer named George Dagg, consisting of himself, wife, three children and a little girl, Dinah Burden McLean, who evidently is the medium, since when she is absent none of the phenomena occur.

ovidently is the medium, since when she is absent none of the phenomena occur.

Fortunately for the effect and outcome of the unsual events, a knowledge of them reached Mr. Percy Woodcock of Ottawa, a sculptor and member of the Royal Canadian Academy of Art, who has had some familiarity with such matters, and is himself favorably disposed to Spiritualism, if not a Spiritualist. Mr. Woodcock became so much interested in the reports, that he determined to personally investigate. He therefore visited the place, and was received, says the Brockvillo Times, as an ordinary curiosity-seeker, of whom the family had had an abundance; but after some conversation Mr. Dagg said they expected to have a quiet day, as they had sent Dinah, the little girl, about two miles away, and when she was gone the manifestations ceased. Mr. Woodcock, however, succeeded in so far securing their confidence as to induce them to promise to send for the little girl the following day.

On Saturday morning, continues The Times, when he arrived at the house he was met by the children outside, and being introduced to Dinah, asked her if she had seen anything since she came back home. She replied that she had, a few minutes before, while coming from the well back of the house. She and Mr. Woodcock went around to the open shed back of the house. Dinah said: "Are you there, mister?" To Mr. Woodcock is intense astonishment he heard a deep, gruff voice, as of an old man, seemingly within four or five feet of him. A conversation then ensued between Mr. Woodcock, the voice and Mr. George Dags, who afterward joined them, lasting for five hours without a break. Mr. Woodcock took the position that he had to deal with an invisible personality, as real as though there in the flesh, and dealt with "the voice" accordingly.

"The shed in which the conversation began was a

ward Joined them, lasting for five hours without a break. Mr. Woodcock took the position that he had to deal with an invisible personality, as real as though there in the flesh, and dealt with "the volce" accordingly.

"The shed in which the conversation began was a bare, open building, with no floor, nor any places in which it was possible that any person could have been concealed. The family having spoken of writings having been found about the house, Mr. W. asked "the volce" to be kind enough to write something that he might be able to show to his friends. This took place in the morning while in the shed. At first the volce refused to do so, but after a good deal of coaxing consented, Mr. Woodcock in the meantime having laid on a bench in the shed a piece of paper and a lead pencil. Immediately on the volce consenting he observed the pencil to stand up and proceed to write." We should have mentioned that the language of "the volce" was of an objectionable nature and the demonstrations from the same source extremely annoying, and occasionally destructive. A singular feature of the affair is that "the volce" appeared to have the power to change its character of a low-spoken, ill-mannered and mischlevous person to that of an angel of light. On one occasion it said, the house being full of people, "You do n't believe that I am an angel because my voice is coarse; I will show you that I do n't lie, but always tell the truth," when instantly the volce changed to one of exquisite sweetness. He then sang religious hymns. The singing was kept up until the whole crowd was in a state of violent agitation, many of the women crying heartily. One o'clock was the hour fixed for his departure, but at that time the people had become so interested they begged of him to stay, and he consented to remain another hour, which he did. At the end of that hour they again urged him to stay until three o'clock he hade them all good-bye except Dinah, saying he would return at eleven o'clock next morning and show himself to her, little M

rocking-chair rocked furiously; a wash board was sent flying down the stairs from the garret, no one being in the garret at the time; that when the child Dinah is present a deep, gruff voice, like that of an aged man, has been leard at various times, both in the house and out doors, and when asked questions answered so as to be distinctly heard, showing that he is cognizant of all that has taken place, not only in Mr. Dagg's family, but also in the families in the surrounding neighborhood; that he claims to be a disincarnated being who died twenty years ago, aged eighty years; that he gave his name to Mr. George Dagg and Mr. Willie Dagg, forbidding them to tell it; that this intelligence is able to make himself visible to Dinah, little Mary and Johnny, who have seen him under different forms at different times.

The Ottawa Evening Journal of Nov. 25th reprints from the Hrockville Times (Brockville being Mr. Woodcock's place of residence) a lengthy account of Mr. W.'s experiences, from which we gather the above. The day following, a representative of The Journal' held an interview with Mr. Woodcock, during which he said:

The affair at Dagg's, though very mysterious, is not by any means unique. You cannot take up any paper or magazine devoted to psychic phenomena, such as Light, of London, Eng., but you will find many cases just-as mysterious and inexplicable. It was only last year, in France, that an almost similar affair to the Daggs' occurred. Fire broke out in various parts of the house in the daythme, and huge stones were hurled on to the roof and through the windows. The case became so notorious that a force of soldiers was sent from the house, and took ups positions from

The case became so notorious that a force of soldiers was sent from the neighboring town and completely surrounded the house, and took upe positions from which stone-throwers could be seen, but still the stones continued to fall. The mysteries ceased as suddenly as they had begun; and without explanation. A document bearing out the truth of the statement was at the time signed by the mayor and leading citizens of the town and published in the papers. Such affairs are occurring in all parts of the world at all times.

affairs are occurring in all parts of the world at all times.

"Do you think your conversation with 'the voice' was in reality a talk with a ventriloquist?" was asked.

"The only thing I can say is, that I believe I was actually speaking to a excarnated being. When I first heard the voice it was in the open air, outside the shed, and not four feet away from me. The girl, Dinah, was at my side. I went into the shed to see if any one was hiding there, and it followed me. It also followed me into the house, where I held converse with it for nearly five hours, asking all sorts of questions and receiving good, bad and indifferent answers. Dinah's mouth you will remember, had been filled with water, but this had no effect on the talking. I am not a Spiritualist, in the sense the word is generally used. I am as much a skeptic as anybody. I am, though, of an investigating turn of mind in connection with psychological subjects."

At last accounts the manifestations had ceased. The Times says that if they again appear Dinah is to be taken to Mr. Woodcock's home, where he will resume his investigations.

A correspondent writes us from Brockville, Ont.,

A correspondent writes us from Brockville, Ont., Dec. 2d, in reference to the "Dagg mystery":

Dec. 2d, in reference to the "Dagg mystery":

"Mr. Woodcock, 'the gentleman who investigated the affair, is an artist of considerable note. I am personally acquainted with him. I went with the reporter and interviewed him. I saw the paper the spirit wrote, on, and everything connected with it. I am thoroughly convinced that everything took place as related in the papers. I intend going to the town, it being quite near here. Everybody in this vicinity believes the report to be true."

Let all who wish to see the case of." The People vs. Doctors' Plots" succinctly stated, read the extract on Medical Legislation, by Dr. J. P. Dake, on our second page.

A correspondent writes us from Atlanta, Ga.: We are holding meetings on Sundays in a part of our city where they were never held before. We have very good audiences. Mrs. M. C. Thomas is our speaker on Sundays; she is a home medium, and a nost excellent one; she gives readings after the lecture, and affords general satisfaction."

The fifty-first Congress assembled on the 2d inst. The silver question will speedily come up for discussion,

### New Work by W. J. Colville.

The manuscript of W. J. Colville's great new book "Theosophy-A Study of Man and the Universe," has been placed in the printer's hands, and work is now progressing on it as rapidly as possible.

The offer at \$1.10 for this large and valuable book. delivered postpaid to any address in the United States or Canada, or 4s. od. to any address in Great Britain and Ireland, or any country embraced in the Universal Postal Union, and be det to Australia, New Zealand or South Africa, can only continue a very short while longer. As soon as published the price. postpaid, will be \$1.60 in America, or 6s. 6d. in Great Britain and the English Colonies (except Canada).

The work proper contains twenty-six lengthy chap-ters, dealing with the spiritual ideas and experiences of mankind from the earliest dawn of recorded civilization to the present hour. A copious appendix contains reviews of "The Light of Egypt," and other works of great interest, recently placed in the hands of the reading public.

While dealing with Theosophy in all its phases, the author has given great prominence to Spiritualism, which he unreservedly endorses and eloquently elucidates; the "shells" and "astrals" of many Theosophists have only a very poor showing in the light of the sound spiritual philosophy advocated in these

Reëmbodiment, Karma, and other much mooted questions are ably handled, and shown to be in perfect harmony, when rightly understood, with the highest inculcations of modern as well as ancient Spiritualism. Nationalism and other advanced social and industrial movements are freely commented upon, and in a manner which can scarcely offend any reasonable student of human nature and necessity.

Subscriptions should be forwarded IMMEDIATELY to Colby & Rich, 9 Bosworth street, Boston.

#### J. J. Morse's Welcome in Lancashire. A gathering of Lancashire Spiritualists met in the Spiritual Temple, Oldham, Eng., on the evening of Nov. 9th, to welcome the return of Mr. J. J. Morse to his old familiar fields of labor. Mr. E. Raynor presided, and the general exercises were musical and elocutionary, interspersed with addresses. Mr. W. Johnson was the first speaker, followed by J. B. Tetlow and E. W. Wallis, each of whom in behalf of the company present extended a warm and soulful greeting to the guest of the evening, the rising of whom to address them was, says the Oldham Evening Chronicle. the signal for the entire audience to stand up, and sing the first verse of "Auld Lang Syne." Mr. Morse said of all his welcomes home none had been heartier beautiful Temple. Whilst sitting there his mind had gone back to his first coming to Oldham, through the agency of his friend Mr. Kershaw, who he was happy to see there that night. He was glad to hear of the progress Spiritualism had made in Oldham, and espe-

among the young. After relating in brief his experiences in the United States, and remarking that at Cleveland he was pre-sented with an American flag, with an inscription, which he had great pleasure in showing as a message of fraternity from their brethren across the ocean, he unfolded the "stars and stripes," which elicited a burst of applause, after which the meeting closed.

#### Spiritualism in Auckland, N. Z.

Mr. H. J. Browne of Melbourne gave the closing lecture of a series delivered by him in Auckland, New Zealand, on the evening of Oct. 30th, his subject being "Death and the After-Life; or, Where are Our Loved Ones who have Gone Before?" At its conclusion a lively discussion ensued, and it was proposed that a hall be hired and the questions suggested by the lecture be thoroughly discussed with Mr. Browne. Mr. Browne said his engagements would not permit of his acceding to the request, as he had to leave by the 'Erisco steamer. Had the request been made at the outset of his lectures, he would have been happy to have held nightly discussions on these matters, if the disputants so desired it. He thanked the Auckland people for the kind and courteous hearing given to him. His views he knew were unpopular, and he scarcely expected such liberal treatment.

"MEDIUMSHIP: ITS USES AND ABUSES," is the subject of the essay in the December number of "Psychic Studies." Wise suggestions are given to both mediums and those who avail themselves of their services. Of one phase Mr. Morton says: "The test conditions which are based on the supposition that mediums are criminals are debasing, and ought to be discontinued. No medium possessing self-respect will submit to indignities which place him on a level with convicts in a chain-gang. Nor can he reasonably expect elevated spirits to control under such humiliating conditions. An investigator who treats mediums as criminals is unworthy of admission to the society of Spiritualists; and a mediate who needs chaining to insure his honesty is better qualified to serve humanity in a workhouse than in the vestibule of the Temple of Spiritualist." Following the essay are articles upon "The Oses of Mediumship," "Gerald Massey's Testimony," "The International Congress," etc. San Francisco Cal.: Albert Morton, 210 Stockton street. Boston: For sale by Colby & Rich.

# Ladies' Aid Fair.

The First Spiritualist Ladies' Aid Society, of this city, will hold a Fair at its parlors, 1031 Washington street, Thursday, Friday and Saturday, Dec. 12th, 13th and 14th.

Prominent mediums, and other talent, will take part in this entertainment. Suppers each evening. Saturday evening an old-fashioned supper at fifteen cents. Fancy and useful arti-

supper at fitteen cents. Fancy and useful articles for sale. Purchase your Christmas gifts of us. You will find no exorbitant prices.

Friends, remember our Fair; this Society needs and is worthy of your patronage. It is the oldest Spiritualist Benevolent Society in Boston, or Massachusetts. Donations are solicited, and can be sent to the hall, care of Mr. Woods.

Mrs. M. V. Lincoln, Sec'y.

# The Happy Boy!!!

The Happy Boy!!!

Nothing in the world is so positive as the satisfied expression of the boy who is happy, because of an inward feeling that some steps have been taken to supply his expectations for Christmas. He peeps into closets, looks on shelves, rummages in the cellar and garret, and although he can't discover anything, he knows from the peculiar look which parents' eyes alone can give, that there is something for him somewhere about the licuse; and he trots about a perfectly happy boy, runs errands, does his chores, gets perfet in his lessons at school, and has most of the time a smile on his face that is chuck full of fun.

Parents will easily see in this issue of our paper, under the heading of "Our Mammoth Christmas Box," a happy boy's picture, and also an unusual opportunity to make not only their boys, but every one in the family, happy with Christmas presents, and at the same time lay in a whole year's supply of the best family and toilet soaps made of an extraordinary fine quality. No one is disappointed who uses these goods, as they bear no comparison to the 'cheap soaps with which our markets are flooded; besides, you get all the profits usually paid out for traveling salesmen, wholesale and retail grocers, in presents. The Mammoth Christmas Box is delivered, all freight charges prepaid, and arrangements made so that if you are not satisfied after seeing the presents and using the soap, the Box will be taken away without expense of any kind. the Box will be taken away without expense of any

# Gloves.

America is now excepting the foreign countries in the manufacture of gloves, especially in the finish and wearing qualities. The fact seems to be well-known by our people, as they are now using the home manufactured glove more than ever before. In buying foreign gloves you have no redress when they prove poor, as is so often the case; but the home maker is glad to know of any defect, that he may replace anything that is not right, and guard against it in the future.

All who feel interested in American manufacture will be glad to know of these facts. There is no firm nor better gloves produced than those made by JOHN C. HUTCHINSON, Johnstown, N. Y. Those caring for neat and serviceable hand gear will be interested in his illustrated book "About Gloves," giving full description, with prices, of over fitty patterns, and a simple guide for self-measurement. This book is sent, with a neat glove measure, to any one who will send a stamp to his address, which we would advise you to do.

# NEWSY NOTES AND PITHY POINTS.

THE TIME TO BE. While Error clutches at the throat of Truth. And sinful men corrupt the minds of youth, So long will war and death and civil strife Mar all the goodness of our human life. While greed and passion hold their carnal sway, Long will it be ere comes the better day. But angel teachers tell us there will be In coming time a glorious victory, When erime and poverty are known no more, And all the nations but one God adore.

Some years ago Professor Tyndall made some beau tiful experiments to show that the cerulean blue of the sky is caused by dust or impurities in the atmosphere. These particles are so small as to reflect only the luminous rays of short wave-length, that is to say the blue rays. Professor Hartley has requestigated the subject, and found that ozone may have a good deal to do with the color, since a small quantity of ozone in a glass tube two feet long produced a full sky-blue color.

Boston had on Thanksgiving Day, 1889, a severe conflagration which destroyed two acres of fine business blocks. A loss of \$5,000,000 was entailed. Four firemen were buried in the ruins. A graphic account of the calamity appears on our third page.

"It seems to me," observed Jo Cose, "that the recording angel must have a pretty easy time of it now-a-days." "Why so?" asked his wife. "Simply because if a man does anything good or bad it gets into the newspapers." "Well, what of that?" "Why, all the angel has to do is to go over his exchanges with a pair of shears."

Switzerland throws rocks on the Salvation Army.

Indulgent Father—"Want any pocket money to-day, little one?" Idolized Daughter—"Yes, dear, just \$27." I. F.—"Odd number, eh?" I. D.—"Well, I'm going to give \$1 to that wretched poor family around the corner. All sick and starving, but worthy. And then I must give the rest to our Foreign Missionary Society."—The Bulletin.

It is reported by the daily press that a little Bostonborn girl was recently on a visit with her nurse at a quiet country village, when she was roused from her midday nap by the sound of music. She asked what it was, and received the reply: "A hand organ." She asked if she might see it, and was told by her nurse that it would soon come that way, and it should then stop and play for her. But she waited in vain-no hand organ came; it went further away instead. When or more enthusiastic than that accorded him in that told of it, and that she therefore could not see it. she laid her head down on her little pillow again in the most resigned manner, only remarking in a similar spirit: "It seems to me that God and the hand organs are a good deal alike. I hear so much about them, but I never see them." And it might also be added cially of their Lyceum work, which was doing good that the less we see the more we hear.

SELF-RIGHTEOUSNESS No. Two.
Imperfect is the human race,

And every one may sometimes err; There is no name nor is there place Where wrongs may not sometimes occur.

Count de Lesseps was eighty-four years old on the 19th of November. He is as lively, says an exchange, "as any one around in his diggings."

No law-abiding citizen need think he will not some day be arrested and sent to fall. If a hoodium should knock him down the law-abiding citizen would be jugged for fighting and disturbing the peace.— The jugged for fighting and New Orleans Picayune.

Lynn, Mass., was visited Nov. 26th by a severe conflagration, which burned over nearly a square mile of its territory, destroyed over three hundred buildingsmany of them large structures, as manufactories, a bank building, the Central railroad dépôt, a church, etc. -threw ten thousand people out of employment, and caused a property loss of some \$3,000,000.

IN THE PARK.—First gray squirrel—"Here comes Old Gags, the minstrel man; let's turn highwayman and hold him up." Second gray squirrel—"What's the use? what's he got that we want?" First gray squirrel—"Chestnuts."—New York Herald.

One hundred years ago was observed our first Na-

AN AWFUL NARROW ESCAPE.—By a vote of 22 to 18 the Presbytery of Cincinnati concluded that "all infants dying in infancy are saved." Bless their little hearts! how they must rejoice at this declaration. But let them pause a moment and reflect upon the olemn fact that a change of only three votes would have danned them forever.— Cincinnati (O.) En

The revolution in Brazil has caused quite a sensation among the Republicans of England. Sir Wilfred Lawson waxes quite eloquent in speaking of the new world, from the north to the south, from the Atlantic on the east to the Pacific on the west, being without even one king, one emperor, one hereditary grand duke, or hereditary humbug of any kind.

NEW YORK, Dec. 2d .- Judge Patterson to-day grant ed the petition of John J. Plunkett for absolute di vorce from his wife, Mary H. Plunkett, the Christian cience healer, who some time ago mated with A Bently Worthington.

Frances E. Willard understands how to impart the philosophy of dress reform. She illustrates her oppo-sition to the present style of woman's dress in this wise Catch Edison and constrict him inside a wasp waist coat, and be sure you'll get no more inventions; blud a bustle upon Bismarck, and farewell to German unity; coerce Robert Browning into corsets, and you'll have no more epics; put Parnell into etticoats, and home rule is a lost cause. That is graphic and to the point.—Boston Herald.

The malady of exaggeration is one that grows on men in spite of the most stringent precautions in case they once indulge in it. A man who is imbued with exaggeration will, by constant repetition, come to be lieve a lie is the truth, and it is impossible nine times in ten to convince him he is mistaken. This is what makes two-thirds of the trouble in the world.

Let woman fairly take
The place she's born to fill,
And such "good work" shall make
Our great sons greater still. -Eliza Cook.

The lofty brick building wherein the Minneapolis (Minn.) Tribune was published, was destroyed by fire Nov. 30th, and some twenty persons are supposed to have perished in the conflagration. One of them James F. Igoe, an Associate Press operator, remain ed at his telegraphic instrument till it was too late to make his escape; he tried to do so by moving hand over hand over the wires outside and from the building, but was finally obliged to let go, and received fatal injuries from his terrible fall. The property loss Mrs was about \$300,000.

Williams's grates are great grates.

The testimony of Prof. Orton, the State geologist of Ohlo, given in a natural gas case at Toledo, is not calculated to pull natural gas very far out of the slump in which it is. Natural gas, he said, is now a fixed quantity, its manufacture having ceased long ago. Hence the more that is taken out of the earth the less that remains to be taken out. With care and economy the northwestern Ohio field, with the present draft upon it, will last for from five to eight years, but not for ten, he thinks. Three years he gives as the average life of a gas well,

vise you to do.

Nothing will trip the light fantastic with more ease than a loose brick in the sidewalk.—Merchant Traveler.

#### Meetings in Boston.

Prec Aptritual Meetings are held in the Hammu or Light Hall, No. 9 Bosworth street, regularly twice a week on Turshay and FRIDAY APTRINGORS. J. A. Shelhs-mor, Challeman.

Boston Spiritual Temple, Herkeley Hall, No. 4 Berkeley Street, carner of Terment. — Sinday, Street, A. M. and 1% P. M. R. Holmes, President; George S. McCrillis, Treasurer.

First Spiritual Temple, corner Newbury and Exeter Streets.—Spiritual Fraterity Society: Sundays, 7% P. M.—Mrs. H. S. Lake, speaker; H. A. M., Fraternty School for Children; Wednesday evening meeting at 7%. M. D. Wellington, Secretary.

Children's Progressive Lyceum No. 1.—Bunday at 10% A.M. in Paine Montorial Hall, Appleton street, near Tremont. Ernst R. Wondomuth, Secretary; L. L. Whit look Conductors.

1081 Washington Street.—The First Spiritualist Ladies' Aid Society neets overy Friday. Mrs. A. E. Barnes, President: Mrs. M. V. Lincoln, Secretary. Public meetings every Friday evening at 7%.

America Hall, 724 Washington Street.—Echo Spiritualists Meetings Sundsyst 10% A. M., 2% and 7% P. M.; ilso Thursdays at 3 P. M. Dr. W. A. Hale, Chairman. Twilight Hall, 760 Washington Street.—Bundays, at 1014 A. M., 214 and 714 P. M. Eben Cobb. Conductor. Eagle Hall, G16 Washington Street.—Sundays at 10% A. M. 1% and 7% P. M.; hiso Wednesdays at 3 P. M. F. W. Mathews, Conductor.

Odd Fellows Building, Room 2.—Conference Meet-ngs every Thursday evening. L. L. Whitlock, Chairman. The First Independent Club meets every Tuesday at Twilight Hall, 799 Washington street. Sewing Circle at 2; Supper at 6; Meeting at 8 P. M. I. G. Wellington, Secretary.

Cambridgeport.—Meetingsare held every Sunday evening at Odd Fellows Hall, 548 Main street, by the Cambridge Spiritualist Society. H. D. Simons, Secretary.

First Spiritual Temple, corner Exeter and Newbury Streets.—An excellent audience, both as regards numbers and quality, convened last Sunday

Newbury Streets.—An excellent audience, both as regards numbers and quality, convened last Sunday afternoon to welcome Mrs. H. S. Lake on her return to our platform after an absence of four weeks.

After some remarks, in which she explained the difficulties attendant upon the work of spirits when dealing with organisms not their own, her guide entranced her and spoke upon "The New Heaven and the New Earth." He said: "The looking forward of man to blissful states in the future, which he has termed 'heaven,' has been largely due to the unsatisfactory and inhospitable conditions by which he is environed on earth. Mysterious and unrelenting forces, like climate, water, fire and electricity, were to the savage man, gods, whose will must be placated in order that security might prevail. He imagined that if a sufficient degree of mercy could be aroused within the breasts of the deities heaven might be attained without must and without other effort.

After a long period of time, however, man began to discover, by observation, that the forces which appeased the wrath of the thunderbolt and stayed the destruction of the pestilence were to be found within his own consclouncess; and just in proportion as this idea has dominated the intellect and the muscle has he succeeded in creating a new heaven and a new earth, peopling both with the inventions of his brain and the aspirations of his heart.

Leveling forests, draining swamps, building dwellings, planting grains and fruit, weaving clothing, writing books, constructing railways, devising musical instruments, painting pletures—one and all of these have aided in bringing into being the new earth whereon rests the superstructure of the new 'heaven,' which is simply and only man's liberated spiritual energies, for it is the free and full expression of the highest consciousness which the human soul can evolve in matter (or outward manifestation) which constitutes 'heaven'—a state of bliss or enjoyment.

All these negations, or obstacles, called suffering, which the old earth h

constitutes 'heaven'—a state of bliss or enjoyment. All these negations, or obstacles, called suffering, which the old earth has nursed within her lap of undevelopment and unrest, have been the soil in which humanity has planted the seed of past effort, which, later, under the law of evolution, has taken on higher and still higher forms of expression in art, government, industry, religion, until now that person would indeed be bold who should affirm, in the face of the finest thought of the latest century, that gods work 'miracles,' that slavery is a 'divine institution,' and that progress after 'death' is unthinkable and impossible.

The breath of the soul sways the thin curtain which The oreath of the soul sways the thin curtain which separates the 'seen' from the 'unseen,' and the divine forces of man's inward self are constantly projecting ideas of 'heaven' as heralds of achievement yet to be gained upon the new earth, whose nebula is dimly discerned in the year 1889."

Next Sunday the discourse will be upon "Fictitious Values," together with subjects and questions from the audience.

The lesson for the children's school will be: "Needs

rs. wants."
Friday afternoon, at 2:30, the subject for the woman's meeting will be: "How are Different Phases of Mediumistic Phenomena Produced Under Various Conditions?"

Conditions?"

Wednesday evening social at 7:30, to which all are cordially invited.

M. D. W.

Berkeley Hall - Boston Spiritual Temple Society .- Last Sunday morning the platform was oc-One hundred years ago was observed our first National Thanksgiving Day, its date being Thursday, the 26th day of November, 1789, the practice of always taking the fourth Thursday of the month making, of course, a slight variation in the date.

Persons wishing to send books and other literature for the use of the sailors, may address the same to tellet. Com. John F. Merry, executive officer, United States Steamship Wabash, Navy Yard, Boston, who will see that they reach the recruits.

Dr. Talmage and his party are now in Athens. It was upon the historic Mars hill that St. Paul preached his great sermon to the Gentiles, opening with the famous text: "Ye men of Athens, I perceive that in all things ye are too superstitions." The Doctor lately preached there from the same text, it is said.

An Awful Narrow Escape.—By a vote of 22 to 18 the Presbytery of Cinemati concluded that "all infants dying in infancy are saved." Bless their lit the hearts! how they must rejoice at this decharation. But let them pause a moment and reflect upon the cupied by Mrs. Helen L. Palmer, of Portland, Me.

Twilight Hall is fast becoming a well known spiritual resort for various Boston societies. Bro. Eben Cobb holds his meetings there on Sunday; the Independent Club and the Ladies' Industrial Union during the week. On Sunday last the exercises at the three meetings were replete with interest, and large audiences greeted speakers and mediums. Bro. Cobb gave an address that comforted many a bereaved heart; Mgs\*M. E. Thompson (of Malden) followed with glowing thoughts; C. Fannie Allyn received a warm welcome, and made one of her brilliant speeches, closing with fine inspirational poetry; Mrs. M. A. Chandler spoke, and gave many well-recognized tests. Miss A. Peabody, Mrs. A. Forrester, Dr. G. A. Ordway, Mrs. A. S. Woodman, Mrs. Anderson, Mrs. L. A. Coffin, Mrs. Jennie K. D. Conant, Dr. Nichols and Mrs. H. W. Stratton gave recognized proofs of spirit presence. Excellent music was rendered during the day by Mrs. Eudora Case and Mr. Harry Stratton, the blind medium and vocalist. Cobb holds his meetings there on Sunday; the Inde-

Engle Hall, 616 Washington Street .- Sunday, Dec. 1st, the morning conference opened with a piano solo and singing by Mrs. M. F. Lovering. "Has Man Powers within Himself to Employ for His Own Protection from Evil Habits in Mortal Life?" was the

Man Powers Within Himself to Employ for His Own Protection from Evil Habits in Mortal Life?" was the subject discussed. Opening remarks and invocation by Dr. Eames, followed by Mr. Haynes, Mr. Burnham, Mr. Ridell, Mrs. V. T. Burbeck (of Plymouth), Dr. Drisko, Mrs. M. W. Lesile.

Afternoon service.—The exercises were opened with congregational singing. Mr. Ridell, Mrs. Jennie K. D. Conant, Mrs. Annie Burnham, David Brown, Fred Crockett, Mrs. T. W. Lewis, Mr. L. L. Whitlock and Miss Knox participated in addresses, tests, etc., which were enjoyed by the large audience present. Trio by Mrs. Lovering, Mr. Ridell and Mr. Haxter.

Evening service.—Opened with the reading of a poem by Mrs. M. F. Lovering, followed with a song; remarks by Mrs. Smith, Miss Kelley, Mr. Coombs; address and inspirational poem by Mrs. J. B. Hughes.

Mr. P. L. O. A. Keeler will give an exhibition of slate-writing next Sunday afternoon —The same subject continued for next Sunday morning's conference.—Meetings are held in this hall every Wednesday at 3 P. M.

America Hall, 724 Washington Street. Last Sunday the morning service was opened by Dr. Hale, Chairman. Mrs. Annie Burnham, Miss C. W. Knox, Mr. Frank W. Jones and Mrs. E. Cutting-Luther followed with remarks and tests. The ser-vices closed with an inspirational poem by the Chair-man.

vices closed with an inspirational poem by the Chairman.

Afternoon.—Invocation: Remarks by the Chairman, Mrs. M. E. Pierog, Mrs. Neille Thomas Burbeck, of Plymouth, Dr. P. C. Drisko, Dr. C. H. Harding and Mrs. A. E. King. Tests were given by Mrs. Pierce, Mrs. Burbeck, Dr. Harding and Mrs. King.

Evening.—Remarks by the Chairman, Mrs. Pierce, Mrs. I. E. Downing, Mrs. A. Wilkins and Dr. Drisko. Tests by Mrs. Pierce, Mrs. Lowning and Mrs. Wilkins. Excellent music as usual. Prof. Peak rendered a selection which was lighly appreciated.

The services Thursday afternoon, 28th ult., were of great-interest, the Chairman, Miss. Neille M. Holt, Mrs. J. E. Wilson, Mrs. A. Wilkins and others participating. Services next Thursday at 3; also next Sunday at the usual hours, Good mediums will be present, including Miss Holt, who has been absent several Sundays filling engagements elsewhere.

M. M. Holt, Sec'y.

Children's Progressive Lycoum, Paine Hall, Appleton Street.-The services of the Lycoum were well attended last Sunday. The lesso was upon the subject of "Spiritualism," Remarks were made by our Conductor, Mr. Whitlock, Dr. Ordway, Mrs. Francis, and Mr. George. Essays upon the

subject were read by the Misses Cummings and Peters. Henceforth it is proposed to teach the children of this Lycetim something concerning Bpiritualism.

Recitations and songs from the Misses Wilbur, Cammings, Pitzgerald and Peters were well received. Announcement was made of the departure to a higher life of our late Secretary and earnest worker for the cause, Mr. Henry O. Torrey. His widow has the shicere sympathy of the entire Lycetim.

Our Fair opens Wednesday, Dec. 18th, and continues through the 19th, 20th and 21st. Donations from all friends of the Lycetim cause are earnestly solicited, and may be sent in care of the Jantter of Paine Hall. Season tickets are but twenty-five cents. Come, friends, buy some tickets, visit the Fair, and be as alteral as your worldy ineans will permit. The Lycetim needs your support.

Since the reorganization of the Lycetim Association this fall we have added forty-four new names to our roll of membership. An invitation is extended to all Spiritualists of good moral character to join us, work with us, and assist us in the attempt to place Lycetim No. 1 upon a higher plane, spiritually and financially.

Twilight Hall .- The meeting held Tuesday eve. Nov. 20th, was well attended, opening with brief remarks by the chairman, followed by a short address by Mrs. P. K. Rich. As this was the commencement of a another year of the Club, Mrs. Rich spoke of the importance of all working in harmony and union for a just cause, and for the development of higher spirit-ual rifts.

just cause, and for the development of higher spiritunl gifts.

Dr. Gustav Wiksell and Mrs. K. R. Stiles made interesting and practical remarks. Mr. Stratton favored
the audience with an improvised song. Dr. Ordway
and Mrs. Stiles spoke pertinently regarding "the Doctors' Plot Bill." A character song and a few words
followed from Mr. Chas. W. Sullivan.

Short but thoughtful addresses were made by Mr.
Cobb and Mrs. Wellington. Mrs. Chandler then gave
descriptions and expressions of spirit-presence, and
Dr. Wiksell related a humorous story, which closed
the exercises for the evening.

Mr. Frank C. Algerton (the boy medium) is expected to lecture and give tests at the Club meeting
Tuesday evening, Dec. 10th.

C. B. F.

Read Larkin's Mammoth Xmas Box Adv't.

#### Drifts from the Metropolis. To the Editor of the Banner of Light: Within the past few months Spiritualism has taken

on an unusual impulse, and for some weeks past it has developed into quite a flutter. Whether it is the radical "preaching" which we have heard at the First Spiritualist and Psychical Society that has brought about this change or not 1, as an unblased onlooker, cannot say; but certain it is there is an unwonted

cannot say; but certain it is there is an unwonted stir.

The Progressive Spiritualist Society, of which Prof. Van Horn was Conductor, has ceased to exist; but there are so many societies existing in this city for the promotion of this much-abused Cause that its loss is scarcely marked. An irreverent friend, who accompanies me on my tours, expressed the wish that there were fewer of these societies and more concert of action, as in union there is strength.

I expected that the recent Fox episode would create considerable commotion in this city, but Spiritualists seem to have become quite inured to this sort of thing. It is the prevailing opinion here that her retraction is a matter of dollars and cents. The New York Press gave but a mutilated account of the interview; and at the afternoon meeting of the First Society last Sunday Mr. H. J. Newton scored up that paper for its unwarranted breach of promise in not publishing a verbatim account.

Mrs. Williams now utilizes the Edison phonograph.

oreach of promise in not puonsing a revocum account.

Mrs. Williams now utilizes the Edison phonograph in recording spirit-messages for future use and benefit. She very courteously accorded the representative of The Banner an interview with the spirits of the part. Though Law not an entire believer, the past. Though I am not an entire believer in the spirit-manifestations, I must confess that I was puz-

zled.

Mrs. Wells is still with us. Through the courtesy of Mr. C. P. Sykes I was accorded a seat in her circle, held at her parlors on a recent date. The presence of strangers, I understand, does not always tend to success; but what I saw and experienced on that occasion sent cold chills down my spinal column.

Mrs. Dr. Drake holds circles at her palatial home on West 23d street that are spoken of as producing maryelous results.

marvelous results.

The Banner of Light is an indispensable journal with the Spiritualists of this city. Being on the "inside track," I know there are more numbers of it sold than of any other Spiritualist paper. Reporter.

### Movements of Platform Lecturers.

[Notices under this heading must reach this office by Monday's mail to insure insertion the same week.]

Miss May Scannell, of Providence, R. I., is now making a two-months' lecture-tour (which we are in-formed is proving very successful) in New York State. She will return home in January.

John Prescott Guild will address the Reform Club, Springfield, Mass., at Evangelist Hall, Sunday, Dec. 8th, at 5 o'clock. Subject: "Woman's Place in His-tory." He is ready to speak on temperance and freethought topics anywhere. G. W. Kates and wife have been induced to cancel

their engagement at New Orleans for December, and continue during that month at Galveston, Tex., where they are reported as achieving good results and about to organize a strong local society.

to organize a strong local society.

Dr. H. P. Fairfield lectured in Meriden, Conn., Dec. 1st; he speaks in Bridgeport the 8th and 15th; would like to make engagements in that vicinity for the 22d and 29th. He also lectures for the First Spiritualist Society of Philadelphia during the month of January; and would like to make engagements for February and March.—Address him at Rockland, Me., P.O. Box 347. Dr. E. B. Russell, inspirational lecturer, of Haverhill, Mass, is open to lecture engagements for December. Funerals attended.

ber. Funerals attended.

Prof. J. M. Allen may be addressed during December at 225 Moss Avenue, Peorla, Ill. He lectured in Topeka, Kan., (reëngagement) Oct. 20th and 27th; in Leavenworth Oct. 13th; in Lawrence Nov. 3d, 10th, 17th. While in Lawrence he visited with great pleasure the Haskell Institute, a literary and industrial training school for Indian boys and girls. His labors beyond the Mississippi and Missouri the past season have been very successful, as we are credibly informed.

Next Sunday, Dec. 8th, Mrs. H. S. Lake will speak Next Sunday, Dec. 8th, Mrs. H. S. Lake will speak in the evening before the Brockton (Mass.) Spiritual Society. Subject: "Spiritualism Defined, Analyzed, and Tested." In the afternoon at the First Spiritual Temple, Boston, her lecture will be upon "Fictitious Values."

Mrs. Emma Miner is engaged in Clinton, Mass., Dec. 8th; Chelsea, Dec. 15th.

Edgar W. Emerson is engaged the Sundays in December in Pittsburgh, Pa. cember in Pittsburgn, Pa.

Mr. J. Wm. Fletcher will lecture in Philadelphia during December. He will deliver "Spiritualism Illustrated" Monday evening, Dec. 16th, and be found at 194 Fulton street, Brooklyn, N. Y., during the week. He will be at the Parker House, Boston, on Friday of

his week, for the day only. Mr. Frank Algerton, the boy medium, speaks in Lynn, Mass., the first two Sundays of December; in Newburyport the last three. He has open dates in February. Address 9 Bosworth street, Boston, Mass. F. A. Wiggin, test medium and lecturer, can be ad-lressed for engagements 9 Bosworth street, Boston,

Solomon W. Jewett's address (permanent, we understand) is now at Santa Barbara, Cal.

FOR SLEEPLESSNESS USE HORSFORD'S ACID PHOSPHATE. Dr. C. R. DAKE, Belleville, Ill., says: "I have found it, and it alone, to be capable of producing a sweet and natural sleep in cases of insomnia from overwork of the brain, which so often occurs in active professional and

### ADVERTISING RATES.

Each line in Agate type, twenty cents for the first and every insertion on the fifth or eighth page, and lifteen cents for each subsequent insertion on the seventh page.

Much insertion.

special voltees forty cents per line, Minion, each insertion.

Business Cards thirty cents per line, Agate, each insertion.

Notices in the editorial columns, large type, lended matter, fifty cents per line,
Payments in all cases in advance.

LT Advertisments to be renewed at continued rates must be left at our Office before 18 M. on Saturday, a week in advance of the date whereen they are to appear.

(IF Only small and light cuts will be allowed in the advertising columns. When accepted, our rates for that portion of the advertisement occu-pled by the cut will be one-half price in excess of the regular rates. Electrotypes of pure type matter will not be accepted.
The publishers reserve the right to reject any and all electrotypes.

The BANNER OF LIGHT cannot well undertake to vouch for the honesty of its many advertisers. Advertisements which appear fair and honorable upon their face are accepted, and whenever it is made known that dishoust or improper persons are using our advertising columns, they are at once interdicted. We request patrons to notify us promptly in case they discover in our columns advertisements of parties whom they have proved to be dishonorable or unworthy of confidence.

#### SPECIAL NOTICES.

Dr. F. L. H. Willis may be addressed at 46 Avenue B, Vick Park, Rochester, N. Y. Oct. 5.

Andrew Jackson Davis, Seer into the causes and natural cure of disease. For information concerning methods, days, terms, &c., send to his office, 63 Warren Ave., Boston, Mass. Oct. 5.

J. J. Morse, 16 Stanley street, Fairfield, Liverpool, will act as agent in England for the BANNER OF LIGHT and the publications of Colby & Rich.

To Foreign Subscribers the subscription price of the Banner of Light is \$3.50 per year, or \$1.75 per six months, to any foreign country embraced in the *Universal Postal Union*. To countries outside of the Union the price will be \$4.00 per year, or \$2.00 for six months.

ADVERTISEMENTS.

### STOUT PEOPLE.

O BESITY safely cured by one who has been a fellow-suffer-er. Send stamp for particulars. DR. EDITH BERDAN, 113 Ellison street, Paterson, New Jersey. Oct. 19.

# DR. STANSBURY'S Spirit Remedies.

Prepared under Control of an Ancient Band.

Pittale union of an Automa Balla.

Pittale the Liver and Bowels, aid Digestion, act on the Kldneys, purify the Blood, cure many Chronic and Nervous Complaints, favor all the conditions necessary to a light degree of development, and are valuable in all phases of mediumship. Sent by mail on receipt of \$1.00. Send also a brief description of your present state of health or phase of development, if you need any special directions or advice.

ELIXIR OF LIFE TONIC AND NERVINE.—A newly-discovered positive remedy for Nervous Debility. A newly-discovered positive remedy for Nervous Debility in all its forms: Impotency, Paralysis, Dyspepsia, Insomnia, Neuralgia, Nervous Headache, Mental Strain, Loss of Vital-ity from any cause in client sex. Warranted a true Elixir. Policy 31 Ones buttle—sent free

ice \$1.00 per bottle—sent free.
THROAT AND LUNG HEALER.—This wonous remedy will cure any Cough, no matter how long stand-g; Bronchitis in all stages; Asthma, however compli-ted, and all Acute or Chronic Diseases of the Throat, nest and Lungs. A complete Consumption Cure, if taken

Chest and Lungs. A complete Consumption Cure, it taken in time. Price \$1.00 per bottle—sent free.

DYSPEPSIA TABLETS.—One Tablet gives immediate relief in all cases of distressed feeling after eating. They stimulate and give strength to the organs of digestion, and keep the bowels in an active and healthy condition. By mad 50 contemps for the contemps of the conte mail, 50 cents per box.

FILE REMEDY—A sovereign remedy in all cases of

lind and Bleeding Piles, external and internal; cures by re-eving constipation and removing the cause. By mail 51.00. CLIMAX CATARBH CURE.—This preparation ermanently cures all forms of Catarrh, Influenza, Colds in permanently cures all forms of Catarrh, Influenza, Colds in the Head, etc. By mall, So cents.

WHITE ROSE EYE WATER.—A new discovery for the relief and cure of Conjunctivities, Granulated Lids, Weak, Sore, and Inflamed Eyes. This marvelous remedy will prove a boon to thousands of sufferers. Acts like magic in clearing the vision and strengthening the optic nerves. No pain; no danger. Price 31.00 per bottle—sent free.

SEA-MOSS HAIR TONIC.—Warranted to promote the rapid growth of the Hair and Beard; cures Dandruf, and prevents the hair from falling out or turning prematurely gray. Free from all injurious ingredients. Price 81.00—sent free.

Free. ALVATION SACHETS.—This remed is used as a specific in Prolapsus, Back Ache, Ulcerations, Inflammation, Catarrhal Discharges and Female Complaints. A certain relief against irregularities, derangements, and disease. Price \$1.00—sent free.

WILD-FIRE LINIMENT.—The best known external Anodyne and Rubefacient. Immediate relief from Pain. As a family Liniment it is superior to all others. No household should be without it. Fully guaranteed for Man and Beast. Price Steents per bottle. and Beast. Price 50 cents per bottle.

WILLEPIRE LINIMENT POWDER.—One box makes a quart of Lintment, same as above. Put up for those who prefer to make it for themselves. By mall, 50 cents per box.

cents per box.

Agents wanted everywhere for these medicines. Write for Circulars and terms. Address DR. D. J. STANS-BURY, 806 Eleventh Street, N. W., Washington, D. C., or 305 Scott Street, San Francisco, Cal. The above named remedies are for sale by COLBY & RICH, No. 9 Bosworth Street, Boston, Mass., and will be sent by express og mail. If sent by mail, postage free.

# Spirit Invention.

DATTERIES for wearing on the body for all Chronic Diseases. Pamphlet free. Indispensable in deceloping Mediums. For Psychometric Diagnosis, send 4 2-ct. stamps, age, sex and leading symptom to MRS. DR. ROBT. M. THOMAS, Box 417, Cardington, Morrow Co., Ohio. Dec. 7.

Dr. and Mrs. W. A. Towne, MAGNETIC, Mind and Massage Treatments, also reine dies furnished. Now located at Hotel Aldrich, 88 Berke ley street, Boston. Hours 10 to 7. is Nov. 16. If You Want Advice from Spirit-Friends,

SEND \$1.00 and get a good Private Sitting by Letter to MRS. I. H. FROST, 38 Norfolk street, Roxbury, Mass. Dec. I. Mrs. Harry W. Stratton, 1323 WASHINGTON STREET, BOSTON, Suite 4, days and Wednesdays, at 7:30. Fridays at 2:30. Photographs read.

Mrs. Hettie Clark.

M EDICAL CLAIRVOYANT, Business and Test Medium, 152 West Concord street, Boston, Mass. 4w Dec. 7.

LOST VISION RESTORED BY using Melted Pebble Spectacles. Eyes fitted by a Clairvoyant. Spectacles sent by mail. Send a 2c. stamp for valuable information and testimonials. B. F. POOLE, Clairvoyant Optician, Clinton, Iowa. Dec. 7. DR. FRED CROCKETT, Magnetic and Medical Medium, 31 Common street, Boston.

These Men and Women Differ in Character.



ALL THESE) WOULD YOU NOT LIKE TO KNOW (FROM LIPB. what these Facas indicate? You can easily learn to read them as you would a book, and IF YOU WANT SOMETHING

that will interest you more than anything you have ever read and enable you to understand all the differences in people at a glance, by the "BIGNS OF CHARACTER," send for a copy of "HEADS AND FACES; How to Study Them."

A new Manual of Character Reading for the people, by Prof. Nelson Sizer, the Examiner in the phrenological office of Fowler & Wells Co., New York, and H. S. Drayton, M.D., Editor of the Phranocogoal Journal. The authors know what they are writing about, Prof. Sizer having devoted nearly fifty years almost exclusively to the reading of character, and he here in any down the rules employed by him in his professional work.

This is a most delightful study and every one should know "How to Read Character," and in this way be able to understand the motives and character of people met daily. This knowledge will enable employers to choose wisely and will enable employers to meet the requirements of peculiar people whom they may be required to please.

A knowledge of Human Nature would save many disappointments in social and business life. This is the most comprehensive and popular work ever published for the price, 75,000 copies having been sold. Contains 200 large octavo pages and 250 portraits. Send for it and study the people you see and your own character, and if you are not satisfied after examining it, money will be returned to you.

We will send it carefully by mail, postpaid, on receipt of price, 40 cents in paper, or \$1.00 on heavy paper, in extra cloth binding. Agents wanted. Address

FOWLER & WELLS CO., Publishers, 777 Broadway, New York.

FOWLER & WELLS CO., Publishers, 777 Broadway, New York. N. B.—If you will state where this advertisement was seen, we will send you free a sample copy of the PhrenoLogical Journal, published monthly at \$1.50 a year, 15 cents a number.

# Message Department.

### – FREE SPIRITUAL MEETINGS.

These highly interesting meetings, to which the public is cordially invited, are held at the Minit of the Banner of Light Establishment,

ON TUESDAYS AND PRIDAYS. , AT \$ O'OLOUK P. M.

The Hall (which is used exclusively for these meetings) will be open at 2 o'clock; the services commence at 3 o'clock precisely.

J. A. Shelliamen, Chairman.

Mas. M. T. Hiklhameh-Longley will occupy the platform on Tuculay afternoons for the purpose of allowing her spirit guides to answer questions that may be propounded by inquirers on the mundane plane, having practical bearing upon human life in its departments of thought or labor. Questions can be forwarded to this office by mail, or handed to the Chairman, who will present them to the presiding spirit for consideration.

Mas. B. F. Santru, the excellent test medium, will on Friday afternoons under the influence of her guides give decarmed individuals an opportunity to send words of love to their cartily friends—which messages are reported at considerable expenses and published each week in The Bannen.

siderable expense and published each week in The Banner.

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

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

Natural flowers for our table are gratefully appreciated by our angel visitants, therefore we solicit donations of such from the friends in earth-life who may feel that it is a pleasure to place upon the altar of Spirituality their floral offerings.

oferings.

Letters of inquiry in regard to this Department must be addressed to Colur & Rich, proprietors of the BANNER OF LIGHT, and not, in any case, to the mediums.

# QUESTIONS ANSWERED.

THROUGH THE MEDIUMSHIP OF Mrs. M. T. Shelhamer-Longley.

#### Report of Public Séance held Oct. 22d, 1889. Spirit Invocation.

Our Father God, thou Divine Spirit of the Universe, whose law is love, whose reign is justice, and who rules in wisdom and by truth, we thy children acknowledge thy supremacy and realize that thou art indeed our parent and friend. We are truly thankful that we can live in this present age, but we look forward to the future, hoping for something even still more advanced and helpful for mankind than this bright and glorious day can give. We trust that thou and thy angel hosts who minister unto the needs of human kind, who are ever watchful and helpful to those in need, will hasten the day when man to his brother man shall be united, when all wrongs shall be righted, and when angels and mortals can join together in one harmonious work, that will uplift and bless each one.

righted, and when angels and mortals can join together in one harmonious work, that will uplift and bless each one.

We believe that the time will dawn when the earth itself shall blossom like the rose, and there shall be no thorns anywhere, because the spirit of peace shall be abroad, and brotherly love shall enter into the hearts of all; then shall injustice cease to be, then shall oppression be known no more, and persecution be known only as a thing of the past; then shall we realize that humanity has risen by struggle, through endeavor, profiting by experience, to grander heights of unfoldment, from whence it may not only look back over the past and rejoice at the discipline it has had, but it may also project its thought and vision into the future and behold greater triumphs and grander achievements from age to age.

We praise thee, oh! our Father, for all that has been, even for the trials, the perplexities, the terrible struggles and turmoils of life; we praise thee for that even which has been crowding and crushing to the human soul, for it has spurred humanity on to consider and at last to resist evil, to rise above temptation, and to make a grand prayer for something better, sweeter and more pure.

We praise thee for the beauties of life, for the sunshine of this glorious day, for the flowers that bloom, and for all things that give joy and thanksgiving unto thee; and oh! our Father God, may we enter into communion with thine angels, be one in sympathy with them in their good works, and be ready to receive whatever word of instruction or influence of assistance they may bring from the world beyond.

We welcome each one at this time; we accord to thee and thy helpful ministrants who go forth from heavenly life, all praise and honor and grateful love, now and forevermore. Amen.

### J. H. Harter.

I am encouraged by your Spirit President, Mr. Chairman, to make a desperate effort today to have my say and to announce myself to my friends. I am not quite so puffed up with conceit as I was about four months ago. At that time a call came to me from my particular friend and old-time schoolmate, Dr. James M Peebles, asking that I might manifest from this platform and give him a few words. I have attempted to do so, but without success; yet on being invited by the same spirit who has assisted me to-day, I found myself enabled to give a written communication in private through this instrument. At that time I promised, and thought that I should certainly be able to com-municate at the opening of your circles in the fall, and I came here at the first meeting fully fall, and I came here at the first meeting fully expecting that I should express myself, having done so in private through the same medium; but I find that to quietly give a written communication in an editor's sanctum is one thing, and to take possession of a medium publicly, causing her organs of speech to reflect my thought, is another; so I have been forced to wait until I gained a little information concerning this law of spiritual control.

I find it to be a scientific law, and that one must be something of an expert in science to

must be something of an expert in science to be able to experiment with a medium. I have visited your circle on every occasion since its opening in September, but have waited to watch the proceedings of other spirits, for on the first day when I approached your instrument and tried to make her brain respond to my will, it gave back no reflection, and I learned of my own ignorance. There came to me an old maxim at that time, that "fools rush in where angels fear to tread," and I thought if chould now it in my offert, when I should now it in my offert, when I should now it in the control of the contro in where angels fear to tread," and I thought if I should persist in my effort I should only show my own folly, perhaps being unable to manifest or to allow any other spirit to do so on that oc-casion. This, perhaps, will explain to my friend and to others why I have not kept my

promise earlier.

Now that I am here to-day, I hardly know as I shall succeed as I desire: first, because I do not feel that I have full possession of your medium; the instrument is rather guided by one of the special attendants on the spirit-side, who is working it to an extent, while I am projecting my thought as best I can in her direc-

The careful manager does not allow every novice to take possession; the spirit must first be sure he understands how to proceed. With my experience and knowledge concerning spiritual things, the life beyond and mediumship, lecrtainly thought that I might be allowed to certainly thought that I might be allowed to proceed independently for myself; but I find that I am not more favored in this way than are others who knew less than I did concerning these things. It seems to me like an instance where some skilled and careful operator, with a most delicate and useful machine, comes in contact with some individual who is very any long to try the workings of his invery anxious to try the workings of his in-strument, and the careful manipulator says to the seeker after knowledge: "I cannot allow you to run this machine for yourself; I will guide it, and you may follow my directions, doing the best you can under my guidance."

That, perhaps, will explain again why I may not possibly succeed as well as I hope to at a core later day, when I have guided recore.

not possibly succeed as well as I hope to at some later day, when I have gained more experience in this line.

I wish immediately, sir, to send my deep, everlasting love to my family. Tell mother and the girls that I watch over and guard them to the best of my ability. I project my influence from the spirit-side, trusting that it may be felt and understood. I know that there are difficulties in the way of their receiving are difficulties in the way of their receiving the light and imbibing deeply from the foun-tain of spiritual knowledge such draughts as will assure them that there is no doubt con-cerning my presence and my spiritual communication; but yet, if I can bring them but a crumb of comfort, or a fragment of truth from on high, I shall be satisfied until such time as I can do more. I wish to say to them as I would say in the past, "all is well." Many things would I impart concerning that which is with me now, and that which has been with them and with myself, could I speak in private; and

anything new concerning the theory of preëx-istence, and also concerning the laws of mate-rialization. Well, now, I might expound for an hour, and take up all of your time, which would be more than your Spirit President would be willing to allow me, upon these two questions. I believe in preëxistence, especially now because I have entered in contact with now because I have entered in contact with advanced minds, who have given me new thoughts and greater knowledge than it is pos-

thoughts and greater knowledge than it is possible for a mortal to conceive upon this subject. The soul is eternal, and spirits exist, so far as I have learned, even as entities, prior to their appearance upon this mortal plane.

As concerning the law of the materialization of spirits, it is a truth, but it is a law very feebly understood by mortals. In this present day, much has not been learned concerning the conditions for the upbuilding of a human form conditions for the upbuilding of a human form, so to speak, through which a spirit may manifest itself intelligently, or h a way so delicate and subtle that it seems almost too rude for a mortal to try and handle such a form. Yet materializations do occur; the elements are aggregated together to form a temporary body, and the spirit appears in delicate, beautiful form, to express its love and its immortal existence to the friends on earth.

This is all I can say concerning the subject to-day; by-and bye I hope to give more to my friend, when the opportunity occurs. I had much to tell when I approached, but I feel my hold slipping from your instrument, which only confirm me in the idea that Lea thank a new confirms me in the idea that I am truly a novice in this work, and I have yet much to understand. My friend, then, will bear with me if I do not give all that he degires on my first appearance, but by and bye I expect to come in

pearance, but by-and-bye I expect to come in contact with his mentality, and impart to him such knowledge as I have gained, which I trust will be of service to him in his earthly life.

I bid him God-speed in his good work. I rejoice that he is permitted to remain on earth, and to go forward with that which is entrusted to him by the higher powers, and I look for ward to even greater usefulness for himself than even is his at the present time. When he enters the land of souls I shall be one of the first to give him greeting, for I know that I can

enters the land of souls I shall be one of the first to give him greeting, for I know that I can understand him in spirit, even better than many who outwardly seem to have been more closely connected with his life.

To all my friends—and I have many of them in the spiritual ranks—I give my greeting and my affectionate regard. I wish them to feel that I still live, and that I have the power of gathering up fragments here and there and making use of them, if not in applying them to my own life, then in dealing them out to othmy own life, then in dealing them out to others, to whom they may be of service. I am happy in my calling, and proud to be able to call myself a progressive Spiritualist. J. H. Harter.

#### Questions and Answers. CONTROLLING SPIRIT .- Now, Mr. Chairman,

we will listen to your questions.

Ques.—[By C. H. K.] Do you approve of nesmerism for the development of mediumship? Ans.—In some cases, we do; in others, not; it depends somewhat under whose mesmeric influence a sensitive shall come. We may find a skillful operator, well versed in mesmeric law, understanding how to exercise his will so as to subject the mental qualities of some as to subject the mental qualities of some other personality to his own, and yet he may not be highly spiritualized; he may not be one whose life and organism are of a high character, so that the elements he imparts from a subvivious tandardint may be reincurrent to some ivsical standnoint may be noisonous to a sen sitive subject, so that the will-power he pro-jects upon the mind of his subject may be such is to overwhelm adversely the tendencies and as to overwhelm adversely the tendencies and spiritual attributes of his instrument. In such a case we certainly should not approve of the exercise of such mesmeric power upon any subject for the purposes of mediumistic devel-

opment. On th On the other hand, one who has medial qualities, who is susceptible to external influences, who has never had mediumship developed to such extent as to make it useful to spiritual intelligences or to humanity, may be brought into association with some skillful mediumistic operator who is aspirational by nature, who is spiritualized to a degree in the interior life, who has a desire only to perform his work in order to instruct mankind or to be of some useful service to his race. Such a mes-merist will desire not to injure his subject, but to do that subject good, and he will send out his aspirations in that direction; therefore will the exercise of his forces not only be of a

out his aspirations in that direction: therefore will the exercise of his forces not only be of a high character, but the emanations from his material life, which are tangible and substantial, and which must come in contact with the environment of his subject, will be such as to assimilate with the magnetism of the instrument, and this will be of use. Not only this, but such an operator will attract to himself spiritual assistants of a high order, who will only exercise their thought and their influence upon him for useful and beneficent ends, and who will also be of assistance to the sensitive that comes under their operation.

In this regard, we should certainly approve of the assistance of a mesmerist in the development of the mediumship. If a sensitive could come under the influence of such an individual and his band of attendant spirits, he or she would undoubtedly be brought within the pale of a powerful spiritual magnetism that would have an effect upon the interior life and condition; thus would he or she be assisted in overcoming the crude limitations of material life, and in arousing the spiritual perceptions of the medial qualities. If this was the case, clairvoyance, clairaudience, or some other particular mediumistic quality, might be awakened, and in time fully develwas the case, clairvoyance, clairaudience, or some other particular mediumistic quality, might be awakened, and in time fully developed, because of the helpfulness brought to the spirit attendants of the medium through the very aid which has been invoked, as we have said. But other than this, we should not advise any sensitive to seek to come under the influence of a mesmerist or psychologist upon the mortal plane, they should understand fully whether the magnetism of the operator will assimilate with their own, whether he is of a high character or otherwise, and govern themselves accordingly. themselves accordingly.

Q.—[By V. K. Strode.] Do the inanimate objects of the spirit-world—especially such as vehicles, houses, etc., (so often spoken of) have a continued and everlasting existence in the same form, or are they subject to a law of change, as in this world?

A.-We have seen habitations in the spirit world that have stood for centuries that pre-sent a very beautiful appearance; so have you upon this globe structures that have stood for centuries, and seem to be almost indestructi-ble in their nature—old castles and other edi-fices that have withstood the wear of time, and yet remain to point to the history of the past. In the spiritual world there are many such I hope the day is not far distant when I shall habitations, grand to look upon, but we do have that privilege. I have felt the deep and yearning call of my companion, and have responded in silent ways many times since I passed out.

Habitations, grand to look upon, but we do not believe that they will remain forever, any more than your structures of the earth, alphased out.

people; therefore, we have no rottenness or decay, although we have change. The ele-ments that comprise a structure may change, to an extent, but there is a supply of something more powerful and grand to take their

place.

Those manifestations of life which are the outworking of human thought and will, such as the habitation of man, the appointments of his home or whatever creations his art or skill his home or whatever creations his art or skill may erect, are subjected to the laws of change, although they may abide for many long centuries of time; but those objects which are a part of the spiritual universe are not thus subjected to that law in exactly the same line as are the creations of the human will. Why? Because these spiritual objects of the universe, while they are constantly throwing off the crude particles which have performed their work, which minute and imperceptible emanations are passing into the atmosphere to be converted into new forms, the objects of which we verted into new forms, the objects of which we speak, the grand trees, the beautiful banks, or other forms of natural life, are at the same time receiving new influxes of power, new relays of elemental strength which are supplying the waste, therefore there is no decay But with the creations of man it is different nor does he wish to have these abide forever however grand they may seem to be to his conception at first, because as he advances in knowledge and in the power of expression he conceives new ideals, and he desires to bring these into outward manifestation; they are to take the place of the old, those which he has created in the past, and to remind him of his progress as an expansive soul, therefore these creations of mankind serve their purpose, teach their lesson, supply the instruction which they may do, and then give place to higher forms and grander manifestations of creative art and skill.

Q.—[By the same.] Where do the inferior animals—such as birds, doys, etc.—originate or come from, and are they immortal?

A.—We do not consider birds, nor the domestic animals, such as the canine creatures, noble and beautiful sometimes in their manifestation of intelligence, or the equine, which are so full of power and even of lofty exaltation, as inferior animals, and we beg pardon of your correspondent for differing from him in this direction. Where do these originate? Wall the respondent for differing from him in this direction. Where do these originate? Well, the external form, which you behold in material life, undoubtedly originates here upon the physical plane; it is a part of matter; it affords a vehicle of expression to the indwelling life-principle which animates the bird, the horse, the dog, or other creature. This physical form of theirs is built up of particles and atoms, and even of elements, which belong to the earth and its atmosphere, and by-and-bye these particles and elements and atoms will become disintegrated, the coalescence between them will cease to exist, they will take their place again cease to exist, they will take their place again in the atmosphere; but the life-principle that has animated these forms which you behold from whence has it come? from whence does the life originate? That grand, conscious, ani mating, intelligent principle which you call life, but which you cannot define, and which perhaps no mind less than the Infinite can deperhaps no mind less than the Infinite can de-fine, must of necessity have come from the Great Supreme Source of all Being. We do not, nor can we, deny that the life-principle, the active potentiality which animates the horse or dog, or causes the bird to flutter and soar, and send its thrill of song out upon the air, is a part of the Great Supreme, any more than we can deny that this human intelligence of yours, which animates your mortal frames is a part

which animates your mortal frames, is a part of this same great reservoir of being.

Then your correspondent might ask: Why should we believe that the life or the intellizence, whatever you may call it, of the horse, or dog, or bird, is forever quenched, when the obysical form is dissolved? And we reply: We or dog, or bird, is forever quenched, when the physical form is dissolved? And we reply: We have no desire to make such affirmation; we believe that this intelligent power which animates your favorite dog, at the present time, will live and continue to live, and be able to manifest itself with higher intelligence and grander power by-and-bye. We believe that all life springs from one supernal source, whether it be found in the flower that sheds its perfume abroad, the bird that soars aloft or the fume abroad, the bird that soars aloft, or the beautiful infant child which you call your own.

Q.—[By Observer.] Will the Controlling In-telligence please give his ideas as to the real re-lation of Spiritualism to the Church?

A.—We can give our idea of the relation of Spiritualism to the Church, but we cannot ex-Spiritualism to the Church, but we cannot exactly learn from our correspondent's question what precise thought it is he personally wishes to receive. Spiritualism is and should be received as a gospel of love and peace and good will to humanity. It is such to all mankind, making no distinctions of race or sect, color or creed. Spiritualism comes to the world, not to a class: it comes to the mourner and to one who rejoices alike; yet its ministrations to the mourner are perhaps more tender and sweet, since it can bring such consolation, such instruction, such knowledge to the saddened heart, as will cause it to arouse with new life and power. Spiritualism comes to the humble and power. Spiritualism comes to the humble toiler in his lowly cot, and it comes to the king toiler in his lowly cot, and it comes to the king in his palace; comes not to latter nor to pay allegiance to any one, comes not to crowd or to crush one who is already oppressed. It comes to the toiler to bid him rejoice, for there is light and love and home beyond for him, and there is helpful watchfulness and guidance for him, now, since angel ministrants are all around his path. It comes to the potentate in his palace, to teach him to be true to himself, to be wise and just in his dealings with human kind. It comes to call him to account, if he has been unjust and oppressive, and to steadily maintain that, as his deeds have been in the body, so shall he find his recompense on high. If he has

just and oppressive, and to steadily maintain that, as his deeds have been in the body, so shall he find his recompense on high. If he has been just and merciful, loving and kind, a leader rather than a potentate, a friend rather than a ruler, then shall he find happiness and peace; but if he has been an oppressor, crushing and crowding his subjects, then shall he find that the rod of despotism can turn against himself, and wield its sharpest blows upon his own sensitive spirit, when he has reached the eternal and invincible life.

Spiritualism and its relations to the church! My friend, it would take an hour's discourse to do justice to it; but we can say that we believe the true relation of Spiritualism to the church is one of brotherly love, one of fraternity of spirit. It is entering the church already, and is a spirit of love and peace on every hand, its influence permeating its bodies, making its power felt in softening hearts that have been proud and arrogant and selfish in their desire to reach heavenly life, even though their neighbors falter and fall by the way. It is having a liberalizing effect upon the minds of those who fill the pulpits of the church, inasmuch as it is bringing to them a generous desire to see the whole world saved from evil and its consequences, and elevated to a condition of happiness beyond.

Indity have I sent out my herald of peace and influence of love. I know it has not been tanglide, and that externally there is a sense of loss, yet I trust that deep in the spirit there may come an abilding sense of my nearness and of my affection.

To the call of my old friend I respond gladly, as best I can. He would know what of my employment, now that I have passed from the body: Is it with earth, or to do with spirit? I am most fully occupied in attending to the wants of spirits, whom I meet, who have not being the world what I have gained of spiritual truth, and who are in need of something that perhaps I can supply.

Not that I am separated from earth and its interests. I am most runnal prospect that which is of importance to my dear ones, to my friends, and even to humanity. I am interests of importance to my dear ones, to my friends, and even to humanity. I am interest of in importance to my dear ones, to my friends, and even to humanity. I am interest of in the cause of human progress, and shall always be so, and thus shall remain in contact, more or less, with earth, for at least storage and in the cause of human progress, and shall always be so, and thus shall remain in contact, more or less, with earth, for at least storage and in the cause of human progress, and shall always be so, and thus shall remain in contact, more or less, with earth, for at least storage and in the cause of human progress, and shall always be so, and thus shall remain in contact, more or less, with earth, for at least storage and in the cause of human progress, and shall always be so, and thus shall remain in contact, more or less, with earth, for at least storage and storage my attentions of any attentions of any attentions of the storage my attentions of the storage my attention so much that its widening before my view, such a boattful prospect that its progress that the spiritual strongth which is just a step beyond.

My friend desires to know if I have learned anything new concerning the theory of preix, istore, and als

We believe that the time is coming, and is not far distant, when the church, as a religious body, will welcome Spiritualism, because it will recognize that Spiritualism alone teaches and proves the immortality of the soul, and demonstrates its teachings, and emphasizes its claim by the evidence which it brings in the name of returning spirits, who have laid down the garments of mortal flesh to take up homes in the spiritual world. This is what we believe to be the relationship and the as pect of Spiritualism toward the church, the work which Spiritualism has to do with the church as a religious body.

work which Spiritualism has to do with the church as a religious body.
But the relationship of Spiritualism to theology is of a very different character. Spiritualism and Theology have no kinship; the one is full of progressive truth, of scientific progress, and of demonstrable fact; the other is based on opinion, assumption, and dogmatic creed alone; therefore one is abiding and of the spirit, the other is fleeting and belongs to matter alone; there is no relationship between ter alone; there is no relationship between

Spiritualism will live and thrive, and make itself felt throughout the religious body of the church everywhere, when theology is known only as a relic of man's ignorance in the darkened past.

Q .- [By the same.] Will the Controlling Intelligence state how and why Spiritualism is to be regarded as a philosophy of life?

A .- Spiritualism may be regarded as a phi-A.—Spiritualism may be regarded as a philosophy, since it gives to you a reason for its existence, for its claims. That which shall supply a reason for its existence, for its claims, for its teachings, is a philosophy in whatever department of life it may be found. Spiritualism may be called a philosophy of life, since just as fast as you are prepared to receive and to understand its instructions, it will teach you the meaning and the reason of existence, it will outline to you a system of education, through which you may a system of education, through which you may inform yourselves concerning your interior natures, and even concerning your physical lives and their relationships to the universe; therefore Spiritualism is a philosophy, and cantherefore Spiritualism is a philosophy, and cannot well be denied that name. Spiritualism, however, is something more than a philosophy, since it comes with that which is higher and deeper and more tender than any cold reasoning power alone can be: it supplies you with a cause, a reason for many seeming mysteries in life, much that has been perplexing to your understanding. It also comes in tender wise understanding. It also comes in tender guise, calling to you to live a pure, a holy and a righteous life. Now, by this, we do not mean that Spiritualism advises you to live a sanctimonious life, to put on a long face, to make monious life, to put on a long face, to make prayers that ascend only to the ceiling. Nothing of the kind. That would be hypocrisy, and Spiritualism has no part in that which is hypocritical. Spiritualism means, when it calls you to live a pure life, that you shall be pure in thought as well as in outward appearance; that you shall cultivate only that which is lovely and sweet in your natures, doing your best to crowd out and suppress whatever tendencies you may have inherited or acquired that are unlovely and degrading.

When it asks you to live a true life it means that you shall be true to yourself, to your highest convictions, faithful to your duty, pay fealty to your brothers and sisters and neighbors and friends, that they may not be deceived in you, that you may be trusted by them, and that at all times their trust shall be secured. When it tells you to live a rightoous life it means eighbors are graph to do sight yet the process.

your steps and do your best to still further repel evil when it assails you. By doing your best, you do the utmost that man or the angels can require of you. This is what Spiritualism means when it comes and calls upon you to live a pure, true and righteous life. In this respect Spiritualism is a religion, since it calls out man's aspirations, and leads him to reach higher and still higher for more light and knowledge and spiritual power. It teaches him to ask for that ministration and assistance him to ask for that ministration and assistance from on high which is of the holiest quality, and it leads him to ask that he may be inform-ed concerning those things which are for his spiritual unfoldment here and for his happispiritual unfoldment here and for his happiness and peace hereafter. Such is Spiritual-lism—a philosophy and a religion; it is likewise a science, since it is founded upon fact, can be demonstrated by law, can prove the verity of its claims, and rests even in this upon a substantial, even a material, basis; for through material avenues and ways, and in contact with the objects of matter, it can prove to you the presence of an imponderable yet intelligent force that claims to be humanity decarnated of the physical form, yet retains power, consciousness, memory and affection, and which refuses to be shut out from earth, and absolutely refuses to be obliterated from and absolutely refuses to be obliterated from the world, but claims and determines to re-main an eternal entity and intelligence forever and forever.

#### SPIRIT MESSAGES THROUGH THE TRANCE MEDIUMSHIP OF Mrs. B. F. Smith.

Report of Public Séance held Nov. 8th, 1889. [Continued from last issue.]

Belle Kenrick. Dear mother, I have known of the changes that have come, and of the trouble that has befallen you. I have known of the suffering in your own mind, for these words are directed to your own mind, for these words are directed to you first, darling mother. The sweetest, dearest name is mother. You may love children, husband, friends, but mother comes a little nearer. Dear old grandma, I do not forget you. Grandfather stands beside me to send greetings to you all, and asks me to say that he wishes, dear grandma, you would sit by yourself. God has given you talents through which you may realize our presence, and know of our coming. You hear the tiny rap, and grandfather says you have beheld his form since he passed out of the old mortal tenement.

I know that at home they miss me, although

I know that at home they miss me, although others may come to fill my place.

But, George, Belle will never leave you. I am with you often, and when you feel lonely and discontented, look a little higher, and feel that the transfer of the second s that I am close beside you. Can a mother leave her children? No; I am attracted to thom so much. I know it matters not of the changes you have made, for I can come to you so readily. As I said, another has come to fill lieve the true relation of Spiritualism to the church is one of brotherly love, one of fraternity of spirit. It is entering the church already, and is a spirit of love and peace on every hand, its influence permeating its bodies, making its power felt in softening hearts that have been proud and arrogant and selfish in their desire to reach heavenly life, even though their neighbors falter and fall by the way. It is having a liberalizing effect upon the minds of those who fill the pulpits of the church, inasmuch as it is bringing to them a generous desire to see the whole world saved from evil and its consequences, and elevated to a condition of happiness beyond.

Spiritualism to the church is one of brotherly love, one of fraternity of spiritualism, is a gospel of spirituality, to spiritualize, refine and purify human life: It

for; and now you hardly feel, one of you, that you could spare the sweet little child. I have asked the angels time and time again to care for my children, and I feel they will do this, as there are angels everywhere.

Now, mother, I know you will see that this reaches the other friends. This is particularly for you, but then there's enough for you all, as Grandfather Hudson says; plenty for each one. When you can come into conversation with us we ask you so to do. We would not be too urgent, because there are material affairs that you must look after.

When the accident came to you, dear mother, your thoughts went out to me, in your suf-

er, your thoughts went out to me, in your suf-fering, and you wondered if I knew it. Yes, as we pay you visits, how can we help knowing these things, for if we know anything we know a great deal. Belle Kenrick. I have friends in Cambridge and in Bedford, Mass.

Josie Lane.

[To the Chairman:] Please, sir, can I speak? I know my dear mother would like me to speak as well as others, and as the lady has just said, we all reach out to our mothers first. I know, as I have seen her so many times in the audience, she has thought: "Why don't Josie speak?" Mother, not because I was not here. I have been here so many times eager for you to recognize me, but I knew you could not behold my form. I am not little Josie now I have grown. Father is here to day, and dear brothers, yes, and Uncle John and Aunt Mary; and send greetings to you and to the dear sisters and brother that are yet dwelling in the form. I have learned a great deal in spirit-life, but they tell me there is much more to learn. Dear sister Minniesends love to you, and asks me to say to brother Nelson she is here, but not strong enough to speak, and will only be too glad when she has power to do so. Little Ernie comes and says, "Look, Grandma! I am hdre, too." He speaks in this way, standing close beside me—yes, both the sweet little children, whose earthly bodies were laid away so tenderly.

Dear sister Viney, do work for the angel-

close beside me—yes, both the sweet little children, whose earthly bodies were laid away so tenderly.

Dear sister Viney, do work for the angelworld. You know not how grand is that work, nor how much you are losing while you remain in the form by not exercising your medial powers. In spirit-life you will be so glad that you did work in part, but you would find more happiness if you could understand how much they have for you to do. I know there have been times when you felt that we were there, yet not a word did you let us utter through your organism. God has given you these talents; then, darling sister, do allow them to use you as an instrument and lay aside a little more of the material. I know mother and sister Clara would be only too glad to hear from the loved ones oftener. Sister Minnie asks me to say to dear brother, as soon as she is strong enough she will be only too glad to speak with him. Tell him, also, the children are here. Dear Sadie, as she says, so many times, her spirit goes out in love for them; she has found it so different from what she expected to find. She realized all in passing over; they thought she did not. Josie Lane.

#### Johnnie Crosby.

I was an outspoken sort of a chap when I was here, and of course I am just the same today. I felt if it were possible I would get up close to this—what do you call it? [A medium.] Much obliged to you, sir.

Now I want you, sir, to put this down, so it will go into the northern part of New York. Where am I now? [In Boston.] I never got here before.

I want you to put this down for one Andrew

Where am I now? [In Boston.] I never got here before.

I want you to put this down for one Andrew Leighton. I want to get in contact with him. I don't owe him anything; now remember that. I didn't go out of this life owing any man a cent. I want to get in contact with him; how am I going to? [We'll print what you say and send it to him.] Does this paper go up into Vergennes in New York? Do you know where Batavia, N. Y., is? I know there'll be somebody that will know who I was. I'll bet you fourpence Andrew Leighton will know me. He is a young man about thirty-five.

I am going to give you a point. When I went out—just before it, remember—we had quite a little controversy about dead people, and I said: "Now, Andrew, I don't believe these people are dead. If they are, what's the use of being born at all?" We had quite a dialogue on it. He thought he had worsted me; he thought he had got it all straight. He says: "Now look here, Johnnie, just as sure as you live here, the elders say, there's a heaven and there's a he-ell." You know what that is, eh? I have n't found any such place. More than that, some of the guides have told me that it is just exactly what we make it here: and I know it them, and that at all times their trust shall be secured. When it tells you to live a righteous life, it means simply to do right, not to profess any special religious denominational belief, or to pretend to be better than other men—in short, to put on no sanctimonious appearance, but simply to try to do right as near as you can. If temptation comes, do your best to overcome that temptation, and even though you sometimes fail, rise again, try to retrace your steps and do your best to still further repel evil when it assails you. By doing your

all; still I didn't really have much of a belief. I'll bet you twenty-five cents, and put the money up, there aint one in this company can tell me just exactly what a belief is. You can't see a belief, can you? No, sir. When we come back here and begin to talk with you we must be ourselves. I do n't want to be anybody else; never had any desire to.

They 'll say: If you give us one thing, why do n't you give us another? And if you can give them that, they'll want one thing more; and so you'll find it will be all the way through. We might come, and keep giving 'em what they ask every time, and they'll want one thing more. They do n't get it. They'll have to wait till they come our side, just as sure as you are penning these lines. Johnnie Crosby knew what he was saying. I was known in New York, part of it. You know that's quite a little town. I want this particular one, Andrew Leighton, to know I have been here and spoken. He'll say: Well, I should n't have thought Johnnie would have done that: he is no speaker. I'd like him to read this, and see if I aint. I guess he'll find I am. I'd like to see him speak as much as this where there's all these folks, and so many invisibles as there are here. I've got quite a crowd, take'em all in.

[To the Chairman:] If you'll send my letter along, I'll do as much for you, if I ever come across your path. I'll look at you pretty close, so I'll know you when you come our side.

# Mamie L. Brockway.

Mamie L. Brockway.

As the gentleman was speaking he drew mirth not only from mortals, but from spirits. You call us disembodied, but we do possess bodies. I do n't know, Mr. Chairman, why that term is used. I suppose sometime I shall understand it. I have stood here in this meeting many times, or taken a seat with you, dear friends, and listened to what other spirits have had to say, knowing their words would reach some heart and bring comfort. I know, since I passed away, it has been all the world to my dear loving friends to receive the words that have been spoken to them by the invisibles, for they firmly believe in spirit return; it is all the world to the loving friends, to father and mother, that they do know that although there is a vacant chair, we are with them still. Many times has the question been asked, "When, oh! when will they join that happy number?" Dear friends, none but the Great Father knows; even to the angels is not revealed the time of your coming. But we will promise you this: we will be there to meet you, and take you by the hand as lovingly and warmly as we ever did in mortal life. I know it, will be a comfort to many friends to read the few words that I give out here.

When the Angel of Life came and bore Minnie away, the separation was hard for my parents; and as they pointed to the vacant seat at the table and to the vacant chair, everything brought me back to them. I was young to go. As the angel came and bore me up higher I was conscious of all that was passing. I knew also of the respect that was paid to me after the change, and as they gathered in their meet-

Mrs. Nathaniel Randall.

iTo the Chairman: It seems, kind sir, as if heard money rattle. I loved money too well while in the form. As has been said many times it was really—may I uttor these words?—my god. As I come into contact with you the thought comes to me of money; but think not that I reach out for it; it is of no value to us in spirit-life. I am thankful that we do not crave money there. We are so near to you, and how many times, as I look back, I can hear these words as they have been uttered: "She loved money too well." It was true; but pity, for there is always a cause for everything. I meant no wrong. No, sir. And if it were the last word I was to utter to mortals, I should say I meant to do right. It must be that I was held by this one thing—money. But I would not do a wrong for money.

As Nathaniel has said many times: Why was it that I seemed to think so much of it? I cannot answer; it is not for me to answer. The people in South Woodstock. Vt., will know very well who has been speaking when they see this message, and I shall feel freer, I shall feel happier because I have announced myself in this way. Think not, dear friends, I suffer for want of money, or that it comes to me with those feelings in spirit-life. Not by any means. Only as we come so near you in mortal life, we partake of earthliness. I do not forget those days as I look back, which I do not care to. I am happy in my spirit-home, where loving friends meet and converse. We go wherever we will, and never are compelled to settle in one location. I thought, sir, I would only speak but a few words, but it seemed impressed upon me to and never are compelled to settle in one location. I thought, sir, I would only speak but a few words, but it seemed impressed upon me to speak more. I am grateful that this institution has been opened to the public, where spirits and mortals may freely mingle together, and loving words sent out to absent ones.

Mrs. Nathaniel Randall, from South Woodstock, Vt.

#### William Billings.

William Billings.

[To the Chairman:] I hear the sound of a saw. I hear a noise, a crack, and all at once it is over. I suppose that is the way I went out of this life, and in coming so near to you to day this sensation comes over me again. There is no suffering connected with it, however.

Now I would say to the little gathering held in Vermont, they have felt that William Billings has been present but for some reason.

lings has been present, but for some reason I was not permitted to speak, or even transmit kind words for friends, to let them know I realized no suffering in passing out. All I remember is the buzz of the saw, and a cracking

sound.

There is quite a controversy carried on by There is quite a controversy carried on by a many spirits as to whether we carry the spirit-form, inside, into mortal life, or whether we are changed instantaneously on passing over. I do n't know what difference it makes, but I hear a great deal of it talked, and for that reason I would like you, sir, to see if you can fathom the mystery and find out. Can you? [I'll think of it.] I'm-much obliged to you, sir, for kindly saving that.

for kindly saying that.

I will express my opinion pretty freely: We carry the spirit-form always. I don't know why we don't. As we come into communication with you we see your spirits, and certainly we could n't if you did not possess spirit-

I know in Plymouth, Vt., they will learn of your paper. I have been here a great many times, but this is the first time I have had anyhing to say. Sometimes I have walked up and thing to say. Sometimes I have warked up and down the room, hoping that some one would sense my presence, or know that I was eager to speak. I was in the last meeting when this lady was here. I held on with all the power I could get, thinking I would speak. I heard you say, sir: "Time's up," but I thought I was going to stay. [You got here just in time to-day.] Is that all? Well, I tell you I am lucky once. I held the medium, determined to make you [the Chairman] come back again. William Billings.

#### SPIRIT MESSAGES TO BE PUBLISHED NEXT WEEK.

Nov. 15.—Charles Barlow; Samuel Brown; Francis Volk; Sarah A. Murray; Danlel Hyde; Jennie Cross; Sarah Choate; Ann Cole; Affred Butler; Fannie Copeland; Elljah Reed; Hon. John F. Dean.

As per dates will appear in due course.

Nov. 22. Stephen B. Reynolds; Sarah C. Preston; Obadiah Sampson; Charles G. Reynolds; Sarah H. Aldrich; William Mathas; Albert Crockett; Robert Pratt; Mary Starbird; John Willard; Charlotte Taylor; Eddie Mahoney; Maria Phelps. THE MESSAGES GIVEN (THROUGH MRS. B. F. SMITH)

Read Larkin's Mammoth Xmas Box Adv't

# Spiritualist Meetings.

ALBANY, N. Y.—First Spiritual Society meets in Van Vechten Hall, 119 State street (first floor), every Sunday at 10½ A. M. and 8 P. M. Admission free. The Ladies' Aid meets same place every Friday at 3 P. M.; supper served at 6 P. M. J. D. Chism, jr., Secretary.

ANDERSON, IND. - The Society of Spiritualists necks regularly in Westerfield's Hall.

BRIDGEPORT, CONN.-The Spiritualist Union.

mac F. Moore, Secretary.

BUFFALO, N. Y.—First Society of Spiritualists—

O. U. W. Hall, corner Main and Court streets. Regular secture session Sunday at 7% P. M. Willard J. Huil, Prest

dent.

BANGOR, MF.—Meetings are regularly held by the Spiritualist Association. C. L. Coffin, Secretary.

CHICA GO. II.L.—Mrs. Cora L. V. Richmond discourses before the First Society of Spiritualists in Martine's (Ada street) Hall overy Sunday morning and evening.

CHICAGO, ILL.—The Spiritualist Mediums' Society cets in Martine's Hall, 104 22d street, Sundays, at 2:45 P. M. CHICAGO, ILL.—The Harmonial Society of Spirit alists holds public meetings every Sunday evening at 7% t Banner Hall, 93 South Peoria street.

CLEVELAND, O.—The Children's Progressive Lyeum No. 1 meets regularly every Sunday in G. A. R. Hall, 10 Superior street, commencing at 10% A.M. E. W. Gayord, Conductor.

iora, Conductor.

CHATTANOOGA, TENN.—Meetings are held regularly in Market-street Hall. Dr. George A. Fuller, speaker.

DETROIT, MICH.—Meetings are held every Sunday at 5 r. M. in Cohperative Hall, Hilsendegen Block, Monroe Avenue. Fred A. Heath, regular speaker. Dr. C. B. Marsh, Chalrman. Scats free.

Oharman. Seats free. **DENVER, COL.**—Sunday meetings are held regularly by the College of Spiritual Philosophy, in Odd Fellows Hall, 1843 Channa street. P. A. Simmons, President. EAST PORTLAND, OHE.—Meetings are hold by the Spiritualist Society in Buckman Block Hall, corner 4th and G streets, each Sunday at 3 o'clock. Miss Welda Buck-nan, Secretary.

man, Secretary.

LOWELL, MASS.—The First Spiritualist Society meets in Grand Army Hall. Thomas T. Shurtloff, Clerk.

LYNN, MASS.—Spiritual Fraternity holds meetings every Sunday at 2½ and 7½ P. M., at Templars' Hall, 38 Market street. Mrs. E. I. Hurd, President; Mrs. E. B. Merrill, Secretary.

LAWRENCE, KAN.—Meetings are held by the Spiritualist Society. W. M. Hayes, Secretary. MONTREAL, CANADA.—Meetings are held in the hall of the Religio-Philosophical Society, 2456 St. Catherine street. George W. Walrond, speaker.

NEW HAVEN, CT.—First Spiritualist Society; hall 18 Ornnge street. J. W. Sypher, President; A. F. Champ-

NEWARK, N.J.—Association of Spiritualists holds needings Sunday evenings at 177 Halsey street. Mrs. Dr. S. Martin, President; Frank W. Wilson, Vice-President; C. fough, Secretary.

NEW ORLEANS, LA.—The Spiritualistic Association holds meetings in Minerya Hall, Clie street. H. L. Sel-

tion notes incoming an example over, Secretary.

PITTSBURGH, PA.—The First Spiritualist Church has lectures every Sunday morning and evening. Children's Lycoum meets at 2 P. M. in the hall, 6 Sixth street. J. H. McElroy, President; C. L. Stevens, Vice-President; J. H. Lohmeyer, Secretary.

Lohmeyer, Secretary.

PORTLAND, ME.—"The First Spiritual Society" meets overy Sunday in the "Red Men's Hall," corner of Brown and Congress streets. H. C. Berry, Chairman, No. 70 Lincoln street.—"The Portland Spiritual Temple" holds regular meetings on Sunday in Mystic Hall.

regular meetings on sunday in arystic Hair.

PORTLAND, ORE.—Two Societies hold regular services: The Philosophical Spiritual Society in Central Hail,
Col. C. A. Reed, President—P. Haskell, Secretary; the First
Spiritual Society in G. A. R. Hail. Maj. C. Newell can be
addressed for particulars.

addressed for particulars.

SPRINGFIELD, MASS.—First Spiritual Society.
Sorvices are held every Sunday at 2 and 7 r. m. in Graves
Hall, 322 Main street. C. I. Leonard, President; J. P. Smith,

SARATOGA SPRINGS, N. Y.—The First Society of Spiritualists holds services every Sanday in the Court of Appeals Room, Town Hall, at 10½ A. M. and 7½ P. M. E. J. Hullug, Clerk. ST. LOUIS, MO.—Meetings are held Sundays, 3 P. M., y First Spiritial Association, in Brant's Hall, 9th and Frank-in Avenue. Samuel Penberthy (at Hotel Westeran), Sec-

ST. PAUL, MINN.—Meetings are held regularly by the Spiritual Alliance in Waucota street Chapel, between 8th and 9th streets, overly Builday evening at 7½. Mrs. Mary A. Tussey, Secretary, 223 East 8th street.

TROY, N. Y.—The First Society of Progressive Spiritualists holds meetings in Room 18, Keenan Building, Sunday evenings at 7%. Ladies' Aid Society in same room Thursday ovening.

TOPEKA, KAN.—Sunday meetings are regularly held in Music Hall. F. P. Baker, Conductor. neid in Music Hall. F. P. Barer, Conductor.

WATERTOWN, N. Y.—Sunday meetings are requirily held by the First Progressive Spiritual Society. Katie
M. Mattison, Secretary, No. 8 Pearl street.

WORDESTER, MASS.—Meetings held every Sunday 2 and 7 P. M. in Continental Hall, corner Main and Foster streets. Adbertisements.

## Most Wonderful Spirit Power For Treating and Curing Disease, Through

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FOH A. SAMPLE, OH THIAL, Enclose with order lock of patient's hair or recent writing, statement of ago, sox, full name, residence, description of illness, and \$1.00; or for a Full Treatment, prepared to last a week, or month, or longer, send \$2.00, or \$3.00, or more, necording to the long standing and severity of the person's disorders. Diagnosis Separate, only 10 cts. Address Dia. G. A. PEHROE, P. O. Hox 1105, Lewiston, Maine.

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WILL treat patients at his office or at their homes, as de sired. Dr. 8. prescribes for and treats all kinds of diseases. Specialties: Rheumatism, Neuralgia, Lung, Liver and Kidney complaints, Dyspepsia and all Nervous Disor ders. Roots and barks, with full directions for preparing sufficient to make its bottles of medicine for any of the above diseases or to purify the blood, sent to any address on receipt of \$2.00. Healing by Massage treatment. Office hours 10 A. M. to 3 P. M. Those wishing consultation by letter must state age, sex, and leading symptoms. Address care Bannen of Light. 13w\* Oct. 5.

# DR. F. L. H. WILLIS

May be Addressed until further notice, 46 Avenue B, Vick Park, Rochester, N. Y.

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

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Oct. 5.

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Nov. 23.

### HATTIE C. STAFFORD

WILL give Scances at No. 55 Rutland street Sundays Thursdays and Saturdays, at 2:30 F.M.; also Wednes days at 8 F.M. GEORGE T. ALBRO, MANAGER. Oct. 5.

55 Rutland Street, Boston,

# WILL devote a few months' time to the Development of Mediuniship. Office hour free for consultation, io to 11 A. M. Monday, Wednesday and Thursday. tf Oct. 12. LORENCE K. RICH,

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Dec. 7.

# DEVELOPMENT.

M RS. C. B. BLISS, by the request of her band, will devo part of her time to unfoldment of Mediumishlp. Co or address, No. 8 Dwight street, Boston. Nov. 23.

Miss A. Peabody,

BUSINESS, Test and Developing Medium. Sittings daily, ernoons at 3 o'clock. Six Developing Sittings for \$4.00 Bennet street, corner Washington, Boston. 1w\* Dec. 7.

Mrs. H. W. Cushman, M USICAL, Test, Business and Writing Medium. Circles Monday, 7:30 P.M.; Thursday, 2:30 P.M. Six questions answered by mail for \$1.00 and stamp. Examination by lock of hair, \$1.00. 212 Main street, Charlestown. 4w\* Nov. 16.

Miss J. Rhind, Seer, T COMMON STREET, BOSTON. Private sittings on business. Mental Healing by soul-currents. Sittings by letter; send \$2, age and \$e\_x, in own handwriting. Circles Monday 7 P. M., Thursday 3 P. M. 1w\* Dec. 7.

Mrs. A. Forrester

WILL give Trance Sittings daily, also Magnetic and Shawmat Avenue, one flight, Boston. Do not ring. Nov. 23. S. HAY WARD, Magnetist, 156 W. Brook A S. HAY WARD, Magnetist, 156 W. Brook-ine street, eradicates disease with his healing off when medicine falls. Hours 9 to 4; other times will visit the sick. For 18 years he has had signal success in cures with his powerful Spirit-Magnetized Paper; 2 packages by mall, \$1.00, Oct. 5.

MRS. M. J. BUTLER will receive her pa-at her residence, on Longwood Avenue, Brookline. Long-wood cars pass the door. No arrangement for interviews at the store of W. S. Butler & Co, can be made for patients. Sept. 28.

# Miss C. B. Forbes,

TEST and Business Medium, 6 James street, Franklit Square, Boston. Hours 9 to 12 A.M., 2 to 4 P.M. Circles Fridays at 7:30 P.M. 2u Dec. 7.

# Mrs. Fannie A. Dodd, MAGNETIC PHYSICIAN and Test Medium, removed to No. 16 Boylston street, near Tremont (one flight). Dec. 7. 4w\*

Mrs. Alden, TRANCE MEDIUM. Medical Examinations and Mag netle Treatment. 43 Winter street, Boston. Nov. 9.

Spiritual Sittings Daily.

CIRCLE Sunday evening, at 7:30; also Thursdays, 3 P. M. Readings given by letter from photos for \$1.00. MISS E. JOHNS, 136 Chandler street, Boston. Dec. 7. Miss J. M. Grant,

LEST and Business Medium. Office Banner of Light Building, 8½ Bosworth street, Room 7 Hours 9 to 6.

Mrs. C. B. Bliss

W 11.1. hold séances on Wednesday, Friday and Sunday at 8 ° M., and Sunday and Tuesday at 2:30 ° M., at Dwight street, Boston. Nov. 23. Mrs. H. B. Fay

WILL hold Scances at Hotel Adelphi, 2161 Washington street, Suite 15, Thursday and Saturday, at 2:30, and Sunday at 8 P. M. (Take Elevator.) 4w Nov. 16. Mrs. A. E. Cunningham,

M EDICAL, BUSINESS AND TEST MEDIUM, 45° Tree mont street, Boston. Examinations free Wednesdays will answer calls for Platform Tests. 48° Dec. 7.

Miss L. E. Smith, M EDIUM. Circles Sunday, Tuesday and Friday at 8 P.M. Wednesday at 3 P.M. No. 2 Bradford street, Boston. 1w\*

# MRS. E. B. STRATTON,

WRITING MEDIUM, Hotel Garfield, Suite 4, West Rutland Square, Boston. 4w\* Nov. 16. MRS. K. E. FISHER, Magnetic and Electric Magnetic and Massage Treatment, Electric and Massage Treatment, Electric and Medicated Vapor Baths; also the colebrated Colorado Sulphur Baths. Oct. 29.

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Miss Helen A. Sloan, MAGNETIC Physician. Vanor Baths. No. 171 Tremon street, corner Mason street, Boston. lw Dec. 7.

Mrs. L. M. Vierge, MASSAGE Treatments and Medicated Baths. 282 Column bus Avenue, Suite 11, Boston. 4w Nov. 16. Mrs. Ostrander,

TRANCE Test Medium, No. 130 West Canton street, Boston. Sittings 9 to 12, 2 to 5, and 7 to 9. 2w Nov. 30. Miss L. M. Whiting, MASSAGE. Formerly with Dr. Munroe. 164A Trenstreet, Rooms 4 and 5, Boston. 1w Dec.

MISS L. BARNICOAT, Lecturer, Test, Medical and Magnetic Medium. 175 Tremont street, Boston. cow10t\* MISS KNOX, Test, Business and Medical Medium. Sittings daily. 20s Tremont street, Boston.

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Special Inducement for the Holidays. A Li purchasers of C. P. Longley's book of beautiful songs,

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MRS. JENNIE CROSSE, Business, Test and Medical Medium. Six questions answered by mail, 80 cents and stamp, Whole Life Reading \$1.00. Magnetic Rending prepared by spirit-direction. Address 48 summer street, Lynn, Mass. Nov. 30.

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Pure spring water is now conveyed to the entire tract from an unfalling source, having a pressure of two hundred feet head. The object of this Colony is to advance the cause of Spiritualism, and not to make money selling lots, as the price received does not equal the price adjoining land (not so good) has sold for by the acre. The government of the Colony will be by its inhabitants the same as other towns and cities. A prohibitory liquor clause is in every deed. Title unquestionable.

Orders for lots in Summerland will be received, entered and selected by the undersigned, where parties cannot be present to select for themselves, with the privilege of exchanging for others without cost (other than recording fee) if they prefer them when they visit the grounds

Reference: Commercial Bank, of Santa Barbara, Cal.

Send for plat of the town, and for further information, to ALBERT MORTON, Agent,

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Sept. 21.

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WILL hold Materializing Seances Tuesday and Saturday evenings, 8 r. m., at her home, 31 Linden street, Provi-dence, R. I. Oct. 19. MRS. HATTLE YOUNG, Trance and Busi-III ness Medium, No. 72 Williams street, Chelsea. Sewing Fireles for the benefit of the Old Ladies' Rest every Tuesday Oct. 19.

NEW AND BEAUTIFUL SONGS, With Music and Chorus. BY C. P. LONGLEY.

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"We will Meet You in the Morning."

"Little Birdle's Gone to Rest."

"Open the Gates, Beautiful World."

Echoes from Beyond the Vell," with flute obligato.

"Senets Summer-Land Roses."

"Gentle Words and Loving Hearts."

"Your Darling is Not Sleeping."

"Vacant Stands Her Little Chair."

"Back from the Silent Land."

"What Shall Be My Angel Name?"

"Glad That We're Living Here To-day."

"Ever I'll Remember Thee."

"Love's Golden Chain," reärranged.

"All are Waiting Over There."

"Open Those Pearly Gates of Light."

"They 'll Welcome Us Home To morrow."

"Mother's Love Purest and Best."

"There are Homes Over There."

"On the Mountains of Light."

"The Angel Kissth Mo."

"I Love to Think of Old Times."

"We'll All Be Gathered Home."

Thirty cents each, four for \$1.00. The last nine Sothelists are seen walking and the last title against which is the last title against and the search was a substituted with high with last with a same with the last title against and the search of the last was a wall was a substitute of the last was a substitute of the last was a substitute of the last was a wall was a substitute of the last was a substitute of

Thirty cents each, four for \$1.00. The last nine Songs on this list are also published with plain title-pages, which sell for twenty-five cents per copy, or five copies for \$1.00. For sale by COLBY & RICH. STELLAR SCIENCE.

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

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# PSYCHOMETRY

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One Wash Cloth.
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One Spool Black Silk Thread.
One Package Pins.
One Spool Black Silk Thread.
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# Meetings in New York.

The American Spiritualist Alliance meets at Royal Arcanum Hall, & Union Square, between 17th and 18th streets, on 4th Avenue, on the first and third Thursday of each month at 8 P. M. Parties seeing articles in the secular press treating of Spiritualism which in their opinion should be replied to, are requested to tend a marked copy of the paper to either of the officers of The Alliance. Prof. Henry Kiddle, President, I East 180th street; Mrs. M. E. Wallace, Recording Secretary, 219 West 42d street; John Franklin Clark, Corresponding Secretary, 52 Cedar street.

Adelphi Hall, corner of 52d Street and 7th Avenue.—The First Society of Spiritualists holds meetings every Sunday at 11 A.M., 2% and 7% P.M. H. J. Newton, President.

The People's Spiritual Meeting every Sunday evening at 8 o'clock at residence of Mrs. M. C. Morrell, 230 West 36th street. Good mediums and speakers always in attendance. (Removed from Columbia Hall.) Mary C. Morrell, Conduction.

A General Conference will be held Wednesday even-ing of each week at 230 West 36th street, at the residence of Mrs. M. C. Morrell.

The Psychical Society meets every Wednesday even-ing, at 8 o'clock, at 510 Sixth Avenue, near 30th street. J. F. Snipps, President, 476 Broadway.

The Ludies' Society of Mercy meets at Spencer Hall, 114 West 14th street (removed from Columbus Hall), every Sunday at 2½ p. M. Proceeds devoted to charity. Kate A. Tingley, Conductor.

The First Society of Spiritualists. -Miss Jennie B. Hagan discoursed last Sunday morning upon two subjects: "Mind and Matter," "Involution and Evolution." It is, she said, a wonder to the thinking

Evolution." It is, she said, a wonder to the thinking man to see how the varied periods of time have especially enforced certain facts. Great tidal waves enforce certain and specific truths; nature keeps repeating her lessons until man learns them. We find in all nature an invincible force and power that expresses something more than material. Matter to us is but the expression of the great overruling and underlying principle of a progressive and eternal law. By involving and evolving we progress and unfold into the world beyond. Miss Hagan improvised several poems that elicited applause.

The meeting in the afternoon was of the usual interesting order. Mrs. Williams, Mr. Wilson MacDonald, Mr. Wood and others related experiences.

In the evening Miss Hagan spoke upon subjects given by the audience. The influence of animal magnetism on mediums was explained. This current of magnetism is best exemplified in an orator and his audience. When a spirit of harmony prevails the best ideas are expressed in the most beautiful language. The trying ordeal of a speaker is when he stands before an unresponsive audience. "To My Mother in Heaven" formed the subject of a poem which was replete with sentiment and merit. Miss Hagan will speak for the Bociety each Sunday during this month.

New York, Dec. 1st, 1880. New York, Dec. 1st, 1880.

Haverhill, Mass., Unity Hall.-Dr. F. H. Roscoe, of Providence, R. I., spoke again for the First Spiritualist Society in this place, afternoon and evening, Dec. 1st, to the manifest acceptance of large audi

Dec. 1st, to the manifest acceptance of large audicaces. Speaking in the afternoon upon "Man as an Individual," he said each person should express his own individuality, and not yield to the opinions of others, only so far as they accord with his own reason: We may receive the opinions of others, but should endeavor to build and enlarge upon them.

The subject of the evening lecture was, "What the World Owes to Inspiration." The control contended that all discoverers, scientists, statesmen, poets, etc., who have blest the world with their labors, were inspired by similar minds in the spirit-world; and that no great emergency arose in any of the departments of life without the medium being produced for that emergency. Various instances were cited as evidence in support of the position. Both lectures were replete with sound argument, and instructive and interesting remarks.

mpliance with a request made the previous Sunday a large number of flowers, bouquets and pot-ted plants were arranged in front of the restrum, through the influence of which psychometric readings were given, a number of them being wonderful in the

way of tests.
The Doctor, during his ministrations here, has given great pleasure and satisfaction by the force and ability displayed in the lectures and the convincing character of the tests given by his controls.
Mrs. Sarah A. Byrnes, of Boston, is to speak for us the 8th and 16th.
P.

Attleberough, Mass.-Miss Josephine Webster (of Chelsea) occupied our platform acceptably Dec. 1st, speaking upon subjects given by the audience, with tests.—A. E. Tisdale (of Merrick, Mass.), the blind medium, will be with us next Sunday at 1:30 and FREDERICK W. WRIGHT. 7 P. M.

Worcester, Mass.-Mr. J. Frank Baxter was the speaker for the Association of Spiritualists Sunday, both afternoon and evening—the latter being very large and appreciative. The lecture of the afternoon was upon "The Claims of Mediumship," and successfully met the arguments of the opposer on every band. The speaker showed clearly how the scientific and lawful developments of to-day pointed to the probability of the claims, and in some directions seemed to establish the first of the sense Mr. Bertanawa dealling. of the claims, and in some directions seemed to establish the fact of the same. Mr. Baxter was dealing
with those who turned away from Spiritualism on the
ground that there was nothing apparently reasonable
about it as compared with matters of fact in universal
law and order, and who were not in a position, because of this prejudice, to accept the great and numerous facts demonstrated by its philosophy. It was
a very interesting, ingenious and conclusive discourse.
In the evening the lecturer continued further his
subject, although in a completely independent discourse, under the title: "The Natural Evidences of
Spirit-Life and Intercourse." It was replete with
facts, and held the large audience in thorough interest. est.
At the close of the evening address Mr. Baxter, in

At the close of the evening address Mr. Baxter, in his unpretentious and conscientious manner, gave one of his usual unique séances. Many descriptions and delineations were given, and in every instance met with ready acknowledgment and recognition.

The Worcester Association has a fine quartette, which shared with Mr. Baxter the music for the occasion. He will speak for this Society on Sundays through the present month.

Wachusett.

Albany, N. Y .- Under the heading "News and Notes of Interest in Regard to the Spiritualists," the Albany (N. Y.) Telegram of Nov. 24th informs its readers that Prof. W. F. Peck has returned to that city to remain two months; advising all persons of liberal and progressive views to attend, the managers having made the admission and seats free in order "that no person shall be debarred the benefit of the thoughts thrown out by the speakers who occupy the spiritual rostrum." Furthermore, that "Mrs. H. S. Lake is drawing large audiences at both morning and evening services." "No lecturer," it continues, "ever succeeded in drawing such large and intelligent audiences since the present Society was organized. Her tests, although few, are remarkable for their truth and accuracy, and her lectures are replete with excellent teachings to fit men and women to be better citizens of this world and thereby insure a good prospect for a happy life hereafter. She is truly a reformer, and similar to all Spiritualists, accepts all the reforms and advanced ideas that are at present stirring the nations of the entire globe." ers that Prof. W. F. Peck has returned to that city to

Portland. Me .- Dr. F. L. H. Willis occupied the platform of the Portland Spiritual Temple Sunday afternoon and evening, Dec. 1st. In the evening his subject was: "The Laws of Mediumship," and at the close the Doctor gave some of his experiences of his early development with the Harvard professors, which account was very interesting to the large audience

resents.

A reception was given the Doctor at the house of F.

H. Beals, Saturday evening, son of T. P. Beals, a number of the old friends of the Doctor's being present.

A greeting of welcome was given to the Doctor by Capt. T. P. Beals, after which the Doctor responded with some touching remarks regarding his first visit to Portland and the kindness he received at that time—closing with a poem. Songs by Mrs. Elia Littlefield, Mr. Fitzgerald and George Thomas, Esq., were rendered in fine style, and all present seemed to enjoy the evening entertainment.

CECIL.

Newburyport, Mass.-Last Sunday our platform was very satisfactorily occupied by Mrs. B. F. Smith, whose services as a medium by whom messages were communicated from spirit friends to many in the audicommunicated from spire triends to many in the audience were very highly appreciated, and the means of
comforting the bereaved, and giving assurance to all
that their so-called "dead" still live and love. The
attendance at each meeting was large, and the closest
attention prevailed. Mrs. Smith is tendered the thanks
of our Society for the aid she has rendered it. Mrs. C.
Fannie Allyn will be with us next Sunday.

F. H. F.

Chelson, Mass. .- On the afternoon and evening of Dec. 1st., Mrs. E. C. Kimball occupied the platform of the Spiritualists' Association-in the evening address-

ing the largest audionce of the season. She confined herself to tests alone, and gave descriptions and names of sixty-five persons, the most of which were recognized. Sunday, Dec. 8th, Mrs. Carrie Loring will occupy the platform at 3 and 7:30 P. M.

[THE LADIES' AID meets every Friday afternoon and evening, at 106 Chestnut street.]

E. S. Wells.

E. S. WELLS.

Galveston, Tex.-G. W. Kates and wife have been holding three meetings each week during November to constantly increasing audiences. They have been reengaged for December. The lectures are full of good instruction and spiritual comfort. The tests by Mrs. Kates have been usually correct and of a marvelous character. We feel highly elated over the success being achieved. This city is ripe for good workers, and is ready to support them.

A local society of great promise is being formed. Plans of cooperation by Southern cities are being discussed. We hope to be able to secure some of the noted platform mediums and speakers in the East. As soon as the officers of the new society are elected we will report to The Banner and invite correspondence. vember to constantly increasing audiences. They

we will report to Allo Land Mrs. Rates, who have proved to sending us Mr. and Mrs. Kates, who have proved to be the proper ones to enthuse our people and obtain the results that shall raise the cause of Spiritualism in the general esteem, and call to its standard our best social and business elements.

Gulf Sprite.

Providence, R. I., Sinde's Hall.-The Association meeting of Sunday, Dec. 1st, was well attend ed, and developed a good degree of interest. The afternoon address was by the President. Mr. Straight, on "The Universality of Law." It was very ably treated. All shings are natural, inasmuch as they all are within the domain of law; the dogma of the special intervention of the divine power in human affairs was shown to be but an inheritance of past, inbred, education

tion.

No set address was delivered in the evening—the exercises being off-hand remarks by several persons upon pertinent topics, supplemented by a test scance.

WM. FOSTER, JR.

Maverbill Mass., Brittan Hall.-Mr. Frank A. Wiggin (of Boston) spoke last Sunday before the Union Spiritualist Fraternity of Haverhill and Brad-Union Spiritualist Fraternity of Haverhill and Bradford to large and appreciative audiences, both afternoon and evening. His addresses were followed by numerous psychometric tests of the most convincing and satisfactory nature. Among the spirits purporting to be present were Loren W. Frost, Wilbur Fiske Gile, of Lawrence, Judge Chas. 8. Bradley, late of Rhode Island, Caleb Cushing, Dr. James R. Nichols and many others.—A public scance was given in Brittan Hall by Mr. Wiggin on Tuesday evening.—Next Sunday Mrs. Florence K. Rich (of Boston) will occupy the platform.

E. P. H.

Lynn, Mass.—The Spiritual Fraternity held the regular sessions at Templars' Hall on Sunday, Dec. 1st. Mr. L. Barry, Mrs. Hurd and others spoke and gave tests in the afternoon. In the evening Mrs. C. Fannie Allyn gave a most interesting discourse on the several subjects presented by the audience, among them: "The Lesson of our Late Fire," "The Effect of a Belief in God on the Moral Nature of Man." These with others were handled in her usual fearless, outspoken and convincing manner. We expect her to occupy the platform once a month throughout the winter. Good music and singing. Good mediums always present.

E. B. MERRILL, Sec'y.



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KIDNEY PAINS, Backache and Weakness cured by OUTIOURA ANTI-PAIN PLASTER, an instantaneous pain-subsiding plaster, 25c.

Portland, Me .- Friday evening, Nov. 29th, the t "Ladles' Circle" gave another of their pleasant entertainments, consisting of vocal and instrumental music, recitations, and experiments in psychology. These entertainments reflect great credit on the ladies under whose charge they are given, and are a great help to the Scolety.

entertainments renere great trans.

whose charge they are given, and are a great help to the Society.

Sunday, Dec. 1st, we occupied for the first time our new hall, corner of Congress and Temple streets. This hall is more easy of access than any eccupied by the Spiritualists of this city for years. Our speaker was Mrs. Ida P. A. Whitlock. Her subject for the afternoon, "The Religion of Spiritualism," was well handled and the audience much pleased. She also gave readings and descriptions of spirits.

In the evening she spoke in reply to the question, "What part of the brain is active when we sleep, and retains remembrance?" given from the audience. Mrs. Whitlock treated it in an able manner. At the close of her lecture she gave fine psychometric readings, we have engaged Mrs. Whitlock to appear before our Society again.

Next Sunday Mrs. Hattie C. Mason will occupy our platform.

Dec. 1st. 1889.

platform.
Dec. 1st, 1889.

Chicago, #11.-Every seat has been occupied the ast two Sunday evenings at the meetings of the flarmonial Society of Spiritualists in the cosy and beautiful mail society or Spiritualists in the cosy and beautiful hall, 33 South Peorla street, corner Monroe. The inspired words of Mrs. S. F. DeWolf, and the messages, tests and independent slate-writings of Mrs. F. A. Brown of Portland, Oregon, have been highly appreciated. On Sunday evening, Dec. 8th, Mrs. Brown will deliver the opening address, subject: "Prophets and Prophecies, Ancient and Modern," and will supplement her discourse with messages, tests and slate-writing.

writing.

This Society holds Public Circle and Mediums' Meeting every Thursday evening in its hall, 03 South Peoria street; the doors will be opened at 7 o'clock, and closed at 8 o'clock sharp, after which time no person will be admitted.

Providence, R. I., Blackstone Hall.—The services of the Spiritual Alliance Sunday, Nov. 24th vere well attended both morning and evening. The were well attended both morning and evening. The lectures of Hon. Sidney Dean increase in interest and instructive thought, and are continually attracting new faces to our services. Among those who are constant attendants, is one who thirty years ago was a member of the Mathewson-street Methodist church in this city. Becoming convinced of the truth of Spiritualism, he went to his pastor, told him his convictions, and asked for a letter of dismission from the church. In vain his pastor plead and prayed with him, but finally, with great reluctance, granted his request. That pastor's name was Rev. Sidney Dean. Truth is stranger than fiction.

Cambridgeport, Mass.-On the evening of Dec. st. Joseph D. Stiles was with us, and gave many tests in rapid succession, which were mostly recogtests in rapid succession, which were mostly recognized. He is to be here again next Sunday evening.
We hope all who are interested will come and hear
this wonderfully gifted medium. Prof. Fisher and choir
will be in attendance.—The Ladies' Sociable will
meet at the house of the Scott Brothers, corner of
Franklin and Pearl streets, on the evening of Dec. 5th.
H. D. SIMONS, Secty.

Fall River, Mass.—Mrs. Ann Hibbert informs us that on Sunday last Miss Nettle M. Holt, of Charlestown, occupied the platform, presenting remarks and tests to general acceptance. Next Sunday Prof. Ken yon is to be the speaker.

Intellectual reasonings in harmony with the soul's intuitions are better than atheism, materialism and agnosticism, and yield a sweeter rest to the mind.—
Hon. Sidney Dean.

# To Correspondents.

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

"A FRIEND OF ALL TRUE MEDIUMSHIP." BOSTON.-BY reference to No. 4,8th page, third column of The Spiritual Instructor, you will find just what we complain of, to wit: that the title of THE BANNER OF LIGHT was there published in this of this banks to or Light was there pub-lished in full as being the paper in which Mr. Reid brought himself into trouble with the United States postal depart, ment. It is hardly possible under the circumstances that that announcement appeared without the knowledge of the editor of The Spiritual Instructor. We have therefore made no "ergoneous statement," but merely set forth a fact which you can easily verify for yourself.

answered questions given by the audience, Nov. 24th, to good satisfaction; then gave many correct tests. We have other engagements with her later in the sea-

Dec. 1st, Mrs. N. J. Willis's guides treated the following subject, given by the audience: "Spiritualism and Christianity, and what relationship do they sustain (hold) to each other?" It was one of the best lectures we have listened to for a long time. She will be with us again soon.

Dec. 8th Mrs. E. C. Kimball will speak for us. 113 Blossom street. Mrs. E. S. LORING, Sec'y

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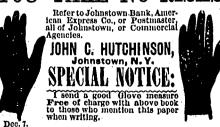


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Meetings in Philadelphia.

The First Association holds meetings every Sunday at 10½ A. M. and 7½ P. M. in the hall 810 Spring Garden street. Children's Lyceum at 2 P. M. Joseph Wood, President; B. P. Benner, Vice President, 420 Library street; Harry Huber, Jr., Secretary.

The Second Association meets every Sunday afternoon at 2½ in the Church, Thompson street, below Front. T. J. Ambrosia, President, 1223 North Third street. Meystone Spiritual Conference every Sunday at 2½ p. M., northeast corner 8th and Callowhill streets. Mr. Rowbottom, Chairman.

The Fourth Association holds meetings every Sunday at 7½ r. m. in the hall northeast corner 3d street and Girard Avenue. Mrs. Minnie Brown, President.

# Meetings in Brooklyn.

The Progressive Spiritualists hold their weekly Conference at Everett Hall, corner Bridge and Willoughby streets, Brooklyn, every Saturday evening, at 8 o'clock. Good speakers and mediums always present. Seats free. All cordinily invited. Samuel Bogart, President.

All cordially invited. Samuel Bogart, President.

Conservatory Hall, corner Bedford Avenue and
Pulcon Street.—Regular meetings overy Sunday, at 11
A.M. and 8 F.M. W. J. Rand, Secretary.

Spiritual Union, Fraternity Rooms, corner Bedford
Avenue and South Second street, ineets Sunday evening at
7% o'clock. Good speakers and mediums always present,
Porter E. Field (59 Fowers street), Secretary.