

8 Bosworth St., Boston, Mass. VOL. 72, BOSTON, SATURDAY, DECEMBER 10, 1892.

MARY'S DREAM.

The author of this beautiful song was John Low, s son of the gardener of Kenmure Castle, in Galloway. "While employed as tutor at Mr. Macghie of Airds, an estate at the confluence of the Dee and the Ken, Alex. Miller, a surgeon, the lower of Miss Mary Macghie, was drowned at sea about 1772. It is presumed our poet was sensibly alive to the misfortunes of the young lady, whose sister had in-spired him also with the tenderest ps. slon, but it was not their fate to be united. Low emigrated to America in 1773, married a Virginian. lady, who unfortunately proved his ruin, and he foil into an untimely grave in his forty-eighth year. His remains are interred hear Fredericks-burg without even a stone to write "Mary, weep no more for me."

ne." The moon had climbed the highest hill Which rises o'er the source of Dee, And from the eastern summit shed Her silver light o'er tower and tree; When Mary laid her down to sleep, Her thoughts on Sandy far at sea; When soft and low a voice was heard, Saying, "Mary, weep no more for me!" She from her pillow gently raised

She from her pillow gently raised Her head, to ask who there might be; And saw young Sandy shivering strnd, With visage paie, and hollow e'e; 'O Mary, dearl cold is my clay-It lies beneath a stormy sea; Far, far from thee, I sleep in death-So, Mary, weep no more formed

So, Mary, weep no more tor met "Three stormy nights and stormy days We tossed upon the raging main, And long we struve our barque to save, But all our striving was in vain. Even then, when horor of hiled my blood, My heart was filled with love for thee; The storm is past, and I at rest, Bo, Mary, weep no more for me! "Oh, maiden dear, thyself prepare, We soon shall meet upon that shore, Where love is free from doubt and care, And thou and I shall part no more." Loud crowed the cock, the shadow fied, No more of Saudy could she see; But soft the passing spirit said, "Sweet Mary, weep no more for me!"

AN OPEN LETTER

FROM A GRANDFATHER TO HIS GRANDSON A Young Student now finishing his education in a foreign land. Read by Miss Lucette Webster, teacher of elocution, at Gould Hall, No. 3 Boylston Place, Boston, Wednesday Evening, November 30th, 1892.

RIEND FRANK:



Your favor was duly received, but as I had nothing of importance to say, have neglected writing. I called you Friend Frank-am

right in so doing? Such is the law governing true friendship, that if you are a true friend to me, you are a true friend to all others. Friendship in its best sense involves and unfolds love, justice, mercy and truth: it does not rob Peter to help Paul, or vice versa. We cannot love the unlovable, but may befriend and help them, with respectful, kind consideration. Pure gold is seldom found-happy indeed is that man whose love has been so enlightened as to eliminate all hatred, fear, contention and strife; that can distinguish in his ing with good men and angels, it is our provmind's eye the sin from the sinner-the crime | ince or mission to discover truth, the meat in from the criminal-the king from the man that wears the crown-that can obliterate, dispel or expunge the sin, through spiritual illumination; and kill the king, the crime, the sin. with kindness, saving the man-giving him time and conditions to repent and reform, to uplift and inspire the human race. From my standpoint repentance implies more than willingness to forgive and be forgiven; it involves conviction, conversion, and progressive regeneration; it is not so much an act as it is a state, a condition that precedes and produces action; it has to do with our affectional nature-its love element-its motive power to act-to accept and work out our own salvation from fear and trembling through unfolding love-perfect love-which casts out all fear, and demonstrates the sonship of God in the sons of men; such conditioned acceptance and activity is called the new or spiritual birth. We may be born anew over and over again; we may die daily to the old-the outgrown or obsolete, and be born anew to the eternal, and thus gradually come into our expectancy, improving our "Karma" naturally day by day, going higher and still higher, until we reach Nirvana-the home of the soul-the very presence chamber of the living God, without any unnatural or repulsive reincarnation now or hereafter.

Tam pleased with the father and family in | and in truth-not only in our pews Sunday, | them. I opened the door and we entered, and which you are living. 'Father Hyacinthe I consider one of the brightest lights on earth. When he first came out, we read and recognized in him rock-bottom truth, clearly discerned-himself a morning star that bespoke the coming day. I am more than pleased that you should be in such a family. The thought of you just budding into life-your now opening up profession-the family in which you live, and environments that surround you-inspire the hope that you will become an architect of which your parents will have reason to be proud.

Architecture is the soul of science; it has to do with the creative faculties of the mind; it requires sight and insight-the "ideal life "its embodiment in the material as well as in the spiritual, the Christ of nature with which we have to do. We are gods in embryo. Education, properly defined, is the opening up of the Son of God in the son of man-the divinity of our spiritual nature in contradistinction to the adamic or physical, which so to speak, is the granite or marble in which we are to cut and carve the destiny which shapes our ends, 'rough-hew them how we may."

The kingdom of heaven is within us-its opening up constitutes the journey of life; honesty; worthy motives and determined perseverance, expressed in life, are essential. A good start is often the key-note to all that follows. Act well your part. Dress and address are essential; dress need not be expensive, but should be becoming and adapted to what we are doing, and what we propose to do. There is a happy medium between the sloven and the dude. Good taste is commendable in both spiritual and material architecture-in clothing thought-mind as well as body. Address is more important than supercilious thinkers have conceived. Cultured modulations in voice as well as tone-expression of trained mind, indicate the whereof and the wherefor-the origin and destiny, as well as the progress the speaker has made in life.

We are trinities-like chestnuts, composed of body, soul and spirit-we have an outside shell or burr, as well as an inner shell or covering, within which is the meat, the eternal truth or soul seeking embodiment, the perfect expression of itself.

I believe in evolution. I have had, as you know, about all the religions—the isms that New England is liable to-have lived through them all, and have come to recognize truth seeking unfoldment in all. Professions, creeds, beliefs and dogmas are but skins of truth, stuffed and set up for men to worship. In most cases it is idolatry-suicidal-so to do. As architects or artisans under God, coöperat-

but in all our business every day in the week. It is our privilege to bome up out of the cellar, the kitchen or workshop of this temple, into the society and companionship of angelsspirits of just men more perfect. I believe in compensative evolution-that en-

mitigated evils-that all the good we have obtained or inherited his come primarily through our selfish nature, its adamic department. It was the pit from which we were dug, and in which we are still digging. It was the individual, the undeveloped self-love of our personal self. It cannot be outgrown, but

must be enlarged-regeneratively transformed. Such is the solidarity of society that we must coöperate. It is by serving others that we serve and unfold our better selves.

Be true to your better self-do not hide your talent-have the could's of your convictions. Get knowledge, get understanding, and in all thy gettings get wisdom; be a centerstance around which circumstances, states and conditions may be made to move.

Study, work and worship-pray, preach and practice-fit yourself for the companionship of angels-to coöperate in attuned at one-ment with the sons of the living God, and do n't forget to be, if necessary, but the little finger of the helping hand, that has done and is doing so much to awaken and open up the coming man-the freedom of the race.

'Build thee more stately mansions, oh! my soul, As the swift seasons roll!

Leave thy low-vaulted past! Let each new temple, nobler than the last,

Shut thee from heaven with a dome more vast, Till thou at length art free.

Leaving thine outgrown shell by life's unresting sea! JACOB EDSON.

Spiritual Phenomena.

Displacement of Objects Without Human Agency.

[Translated expressly for the BANNER OF LIGHT from La Revue Spirite, by W. N. Eayrs.)

Few spirit phenomena have been better authenticated than this which M. Mongin reports in La Revue Spirite for March. This is his story:

"One of my friends, M. Genty, informed me any visible cause. This happened even when no one was in the room, and always when the servant, in cleaning, had disarranged them from the position they usually occupied, namely, the grandfather on the left of the mantel, the grandmother on the right. "He further told me that the good old lady, who died three months ago, occupied this room during her life, and was very particular that the photograph of her husband should always stand on the left; and that whenever this position was changed, as soon as she noticed the change, she invariably replaced it in her favorite position. "From what M. Genty told me it seemed that here was a case of displacement of objects without known cause. Being surprised at his statement, and desiring to have absolute proof of its truthfulness and of the reality of the phenomenon. I proposed to him to allow me to test the matter to which he readily consented. My proposition was to place the photographs in a different position from that which the old lady had adopted; then to lock and seal the window: lock the door and put a seal on that, and allow me to keep the key in my possession for a few hours; and we then together would see what was the result. "Accordingly on the 11th of February, at six o'clock in the evening, I went to M. Genty's house. I had previously prepared the seals of strong paper which I had myself gummed and dried: on one of the seals I had written my name in full; on the other the full name of M. Genty, in order to make sure that the seals could not be removed and replaced in my absence without leaving the traces of the operation: for to remove them when firmly adherent, it would be necessary to use warm water: this would inevitably cause the ink to spread and so blot and blur the letters; thus the viola-"Thus prepared, we ascended to the room on the first story; in it there was only one window, and this looked out upon the street. The window was closed, and upon the uprights and on the lower rail of the sash, I affixed my seals. Upon the mantel, and parallel to the wall. I arranged the photographs in this order: the grandfather on the right, the grandmother on the left, and seventy centimetres apart. "The room contained neither closet, recess nor alcove; nor was there any opening through which entrance could be made except the door. In my note-book I made a record of all that had been done, together with the position of the two pictures, so that all confusion of memory might be avoided, and, then we left the room, M. Genty preceding me. I locked and sealed the door, and put the key in my pocket. We descended, and remained at the foot of the stairs for half an hour, to give the seals time to become firmly adherent before any one should go up. "At eight o'clock, accompanied by M. Genty and M. Eugène Huard, I went up to the room. the temple of the living God, and that to wok The door was locked, the seals were just as we ship him acceptably, we must worship in spiriA had left them, without alteration or break in

remained standing in the middle of the room until after the position of the photographs was noticed and compared with the record in my note-book. To my astonishment I saw them standing not parallel to the wall as we had left them, but obliquely, making with it an angle lightened love is the savior of the world-that of about seventy degrees, and facing one anwar, pestilence and famine have not been un- other in this order: grandmother on the right, grandfather on the left, at a distance of seventy centimetres apart. The seals at the windows were intact, and in the condition in which we had left them.

"This seemed to prove that in the space of two hours the photographs had changed places, and that, with the precautions we had taken, no human being could have had anything to do with the change.

On the 14th of the same month the test was repeated in the daylight, and under the same conditions, except that on this occasion M. Huard accompanied us, assisted in securing the window, arranging the photographs, and making a record of all in his book; and also that on this day I sealed the window and door with sealing-wax, which was stamped with a signet of peculiar construction, and which has been an heirloom in my family for more than two hundred years, and is therefore impossible to duplicate. I kept the key, as in the first test, for two hours; then, entering the room, we found precisely the same change as before, and we conclude that the reality of the phenomenon of the displacement of objects without the agency of human beings is fully proved.

'Who did move these pictures? Taking into consideration the evidence of intention with which the phenomenon was accompanied, we may reasonably assume that the spirit of the old lady herself was the agent; and that the motive was to give to her children evidence of her continued existence and of her presence there, as well as to gratify her wish to see the photographs remain in her favorite positions.

To give to this record of a remarkable phenomenon the necessary authentication, the affidavits of M. Genty and M. Huard are affixed.

(From the Brooklyn (N. Y.) Times, Nov. 22d.)

Ada Foye in Brooklyn. The Famous Medium Appeared at Conservatory Hall.

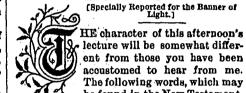
Mrs. Ada Foye-a spiritual medium for over thirty-five years-was greeted by an overflowing audience in Conservatory Hall, at Bedford "One of my friends, M. Genty, informed me several days ago that he had frequently noticed that the photographs of his wife's grandfather and grandmother, which stood, one on the right, the other on the left of the mantel in his sleeping-room, changed their places without sleeping-room, changed their places without solution and stream and state of the mantel in his sleeping-room, changed their places without any visible cause. This hoppeneed even when up promiscuously from the other world spirits of the deceased relatives and friends of the The condition of spirits in the other world, Mrs. Foye declared, was very much the same as their previous living representatives in this world. As a person had lived here, so did he take up life in the spirit-world. Spiritualists did not believe in the orthodox heaven and hell. According to their belief criminals were received with open arms in spirit-land, and un-der the tuition of experienced guides developed into desirable acquisitions to the spirit world. At the conclusion of Mrs. Foye's remarks every person who felt so inclined in the audi ence was requested to write the name of a deceased relative or friend on a piece of paper, fold the paper closely, and put it into a basket which was passed through the hall. When col-lected the papers or ballots were thrown in a heap upon a table near the medium. Before the collection was made Mrs. Foye abruptly an-nounced that she was surrounded by spirits who wished to be heard, and that she would anunce their presence before undertaking the hallot test. "Here is a spirit," she called out, "who seems to be that of James Otis; is there any one in

The Spiritual Kostrum.

There is No Such Thing as Secolarism.

An Inspirational Discourse Delivered Before the First Spiritualist Society of New Bedford, Mass., Oct. 30th, 1892,

BY F. A. WIGGIN.



accustomed to hear from me. The following words, which may be found in the New Testament, will furnish a foundation for what I may say:

Seek ye first the kingdom of heaven and its righteousness, and all these things shall be dded unto you."

The kingdom of heaven is not a conglomerate mass of sanctified atoms. It is as boundless as the universe, as pure as you have a mind to make it, and as far from all sin as you choose to have it, and no more so. The kingdom of heaven is boundless. It is not hemmed in by hell, and hell is not bounded by heaven. Nothing lives or moves but is in, or has within it, the kingdom of heaven. Every channel through which a thought flows to bless humanity is a sacred channel. There is not an avenue of life through which mankind may travel but all along that avenue are shining golden strands of thought, of truth. There is not within man the capacity for thinking a thought but what that capacity represents a part of his heavenly attributes. Life is sacred in all its, phases; for by the character of life is the harmony of heaven determined. If there is one thing above another (and it is difficult to say there is) that has been and is now the curse of the religious world at large, it is that mankind has placed the seventh day within the sanctuary of sacredness, and has dedicated the other six days to the so-called secular requirements. of life. Religion on Sunday, and business from. Monday morning to Saturday night, and too often carrying the secular so late into the week that it even treads upon the heels of sacredness. Religion and business is the idea. Man's religion and his business should be made and held as identical. This idea of religion and business has led to a great many caricatures on church life, and Spiritualism possibly stands in danger of sharing the same fate. Why! the artist, the caricature illustrator, the prose writer, and even the poet, has, with the breath of sarcasm and satire, a picture here and a line there all through the literature of

Happy indeed are those souls who know by a blessed experience the joy and gladness of successive new births into higher and still higher spiritual spheres. Such happy souls are true friends, not made but found.

"Of friends, in any genuine sense, one can inevitably have but few. Even one is more than perhaps the majority of people possess, although they who least know the higher possibilities of friendship would be the first to deny this assertion. That life is rich which holds one perfect friendship, in which mutual sympathy is almost clairvoyance, and in which sacrifice would be a personal luxury, if done for the good of another. Trust and tenderness are the two factors of this finest and sweetest relation. Yet it is a relation for the most part that defies analysis, defies explanation, defies all known laws of the chart of polite society. But its strength is the one great stimulus of life-it is inspiration. We can do for our friend that which we could not do for ourselves; we can rise with him, or for him, to heights otherwise unknown."-Light of Truth.

I have friends all over the world that I delight to honor; some of them I have never seen except with the mind's eye: they are mostly in the humbler walks of life. The hyacinth is a choice flower-it embodies all the beauties of the rainbow; as arranged by nature it is a variegated gem-it comes early to welcome the opening spring-it is the flower of the ancients now in summer-land. They differ as stars in heaven-not to antagonize, but to give to mortals here on earth food for thought; and teach the motion and harmony of cooperative spiritual life.

the shell, to eliminate tares, errors, chaff and shells, to knock off the chips and leave the personified truth, the uncreated architect of the universe, standing forth in ourselves, a thing of beauty—" a joy forever."

"Act well your part." I have no doubt that many-in fact, the most-if not all of us, build wiser than we know. I believe in the universal mind, its perfection; in cause and providence that must ultimate itself in every soul that lives.

I have many friends in distinctively different denominations externally antipodal to each other. What matters it if our beliefs and creeds are different? Each has its proper place and sphere in manning the life-boats of salvation. From my standpoint, under God, all are pulling for the right-the truth-and as we approach it, we approach each other.

I anticipate the time is not far distant when a system of religion, not dogmas, shall be reached, that will be as scientific and satisfactory to the inquiring mind as our present system of astronomy is to the professors thereof. Science is truth, exactly known; from whose certainty the hypothetic has been wholly eliminated, and upon whose common ground the ideal and practical meet. It is comforting to know that this life is not merely a training school for a glorious future, but that the future may be opened up here and now; if not, the seeds of indolence and vice may produce a crop of tares and crime that will require thorough thrashing here or hereafter before

we go higher.

Remember, there is room at the top. "Act well your part," and teach the principles of arbitration instead of those of war, and thus prepare the world for the coming; kingdom of love and good-will, looking for the union of all spiritually enlightened souls with no other tion of the seals would be detected. creed or pledge than a simple recognition of truth-its freedom-the Christ of our spiritual nature embodied in life.

What time I have had to spare the last five or six years I have been missionarying myself with the Buddhist Ray, a magazine published in California. I find much of it worthy of thought. Please find enclosed leaf. I think it one of the leaves from the tree of life for the healing of the nations. I commend to your consideration what Edwin Arnold says:

"All the great metaphysical truths expounded in the works to be found in our libraries are contained in the ancient buddhist doctrines. They excelled in theological research and metaphysics thousands of years ago, and it therefore looks peculiar to see the Christian missionaries going at these people in such an erroneous manner. Buddhists live to prepare their minds for the infinite beyond, and should not be treated as though they were ignorant fetich-worship ers. The missionaries are accomplishing little in at tempting to turn them from their ancient doctrine The buddhist laughs, and calmly regards his doctrine as the best in the world,"

In conclusion-I believe the human soul is

the audience who recognizes that name?" "It is that of my father," a middle-aged man responded from the rear of the hall.

"The spirit of Mr. Taylor," Mrs. Foye ejacu-lated, "is also here. Does any one recognize the name?"

My brother," a woman replied, standing up in the centre of the audience.

"You may ask the spirit a question—ask it mentally if you prefer," Mrs. Foye remarked. "I have asked it," the acknowledged sister of the deceased member of the Taylor family

replied. "The answer," Mrs. Foye declared after a minute's hesitation, "is yes."

minute's hesitation, "is yes." "Now," the medium remarked, "we have the spirit of a person named Campbell. Was that name written by any person in the audience to night?" "It is among the papers on the table," a young woman called out. "Will you please find out the full name?" "Walter N.," Mrs. Foye replied. "Is that right?"

right?" "Yes," was the response. "It is my brother."

There were certainly two hundred and fifty places of folded paper on the table in front of the medium. Guided, as she alleged, by the spirit mentioned, she selected one of the bal-

spirit mentioned, she selected one of the bal-lots indiscriminately from the pile and handed it to a gentleman in the audience to open and read. He called out, after unfolding the pa-per, the name "Walter N. Campbell." Mrs. Foye made possibly two dozen tests of this nature during the evening. In some cases the spirit communicated the fact that he was carefully watching over the interests of his rel-atives in this world, and assured the inquirers that he, the spirit, was very happy in his new life. The spirit, in answer to a question from life. The spirit, in answer to a question from his son in the audience, declared that his death had been very happy; that he had passed into the new life while asleep.

AN UNPROFESSIONAL MISTAKE.-Doctor (entering hurriedly)-" Tell me. Salmon-tell me and quell this suspense-how is your wife to-day?" Salmon-'Why, my dear Doctor, what is the matter?.' You are all of a tremble." Doctor-" Oh! Salmon, my good friend, why should n't I be? It is tweive hours since I made my last visit here, and I have just discovered that I have given her the wrong medicine. Oh, how, —"" Salmon-"Ha, ha! I thought there must have been some mistake! She got up this morning as well and hearty as ever."

the day. I read not long ago a little poem in which was the following, an illustration of the point in question:

" The parish priest of Esperado Climbed up in a high church steeple, To be near God, where he could hand Down his word unto the people. And so in sermon script he daily wrote What he thought was sent from heaven. And he poured this down on the people's heads Two times one day in all the seven. Next day God said, come down and die And he cried out from the steeple, Where art thou, Lord, and the Lord replied,

'I am down here among the people.''

And the Lord might have added, "Where you ought to be.")

Religious teaching and practice have led to this condition of affairs. When a man may be believed and trusted upon Sunday, and through the rest of the week his every act is to be regarded with suspicion, I know that something somewhere is out of harmony. This condition of affairs is the logical outcome of a false theology taught by men living upon steeple tops too far away from the people. From a correct position of view I affirm that there is no such thing as secularism in life. Life is everywhere altogether sacred. But one says, we have our sacred and secular institutions of learning. My friend, among the many institutions which we take a just pride in, there is not one in the world so sacred to good government, so sacred to the perpetuity of beautiful homes, so sacred to the liberties of humanity, as the institutions of learning in this and other countries. Saored! Yes, what are schools and colleges for? They are places where the attendants may receive knowledge. What is knowledge? It is the impartation of truth. Truth is divine. Truth is altogether sacred. What is there that is secular? I know of nothing that is secular. Will you tell me what is secular? . Is the school or college secular? Is the work of the physician secular? Is the work of the artist secular? Is music sacred or secular? All the channels in this world through which the divine enters the soul are sacred; they are the highways of God, along which angels may travel to feed the inmost soul of humanity. But says one, "The profession of the lawyer is most certainly a secular calling." Not so. The lawyer while in the performance of his duties, and doing as he should, stands upon most sacred ground. Law is sacred. But you say, "There are two kinds of law: divine and statutory law." Not so; all law is divine law, and law that is not divine is not law at all Law that is not sacred is not law at all. It is simply legal fiction: it is a lie, and it will yet be brushed from the statute books of the world as so much rubbish. Law, that cannot be understood by a fairly intelligent person is so much lumber in the legal structure, brought from the forest of mystery, by an unprincipled legal (?) fraternity. It is so much trash which affords an opportunity for this legal (?) fraternity to live upon the earnings of the poor, and to wrench the very life's existence from as the mere search which

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But I hear one say: "Surely I have found something secular for you; politics is certainly secular." Well. I must confess that under the present condition of life there is more of the secular spirit predominating there than the sacred. But that is not the real question. The question is. Are the State and the relations of the State sacred or secular? What is the State? It is an arrangement of society tending to the organization of nation to nation. of nations to the world. It is a more sacred thing to be the Governor of Massachusetts than to be a cardinal or a bishop, a pastor, elder or deacon. The love of one's country is a sacred sentiment. and not secular; it belongs to the sacred, was born of sacredness, and is sacred, heart and soul. Patriotism is a sacred sentiment. The man who says that he loves his God and does not love his country, I would not believe under oath. The man who should fail here, would fail on one of the supreme tests of true faith in God and faith in man. Politics sacred? Yes, one of the most sacred of institutions. But how debased! How pitiable is thy fall! when we survey thee, cast down by one fell stroke given by the devil of political chicanery, trodden upon by the feet of the oppressor, hoodwinked by so-called friends. Yes. we see thee prostrate in the dust, but thou art still sacred, and truth with mighty arms will yet reïpstate thee upon a pedestal of equity, whereon thou shalt stand before the world, the glory of humanity's liberty. Politics has from no source suffered more than at the hands of religion.(?) Catholicism and Protestantism alike have done their hardest work to place the liberties of nations under the bane of theological dogmas. But, in spite of all their cunning, the sacredness of liberty shall completely overthrow their power.

But a man says, "Surely when I go home, out of business and politics, then I am on secu-lar ground." Why, my friend, home is the most sacred of all ground. You remember there came a time in the life of Hawthorne, the great author, when he lost his position under the government. He felt that he could not make a living for himself and loved ones, and he sat down in his home and cried. Utterly dismayed and heart-broken he sat in his room one night, with his head buried in his hands; and into that room came his wife, lighted a bright and cheerful fire, brought a table and put it down by his side, with a pen and ink, and when the room was bright and cheerful, and the fire threw its warm glow over all, she came up and laid her hand gently and tenderly, as only a wife can, upon his head, and "My dear, now you can write your said : book." He looked up into her face, and from it caught the light of a new life, and seizing his pen he wrote "The Scarlet Letter," the masterplece of his master mind. She had the key to open his heart, a key that none other had. If you have been called to minister at the altar of home, be careful, and know that it is sacred. There it is that life and character are formed and fashioned.

Seventeen or more years ago I was traveling in one of your Northern States, and was once, while there, entertained by a venerable lady, who had lived for years amid the grand old hills of New Hampshire. One day she said to me, with the tears coursing down her cheeks, Why is it that I am so sorely afflicted? I have three noble boys who were reared here, among these hills, and they knew little more of life than to follow the plow. Until twenty years of age they had never been beyond the boundaries of this town. To day they are, all three of them, sailors. What could have led of our present scientific and secular industries, and them to this calling? I am in constant anxiety and trouble about their safety." At first I found the question somewhat difficult to answer; but glancing around that roomy New England kitchen, my eyes rested upon a picture hung over the mantelpiece. It was a picture of a large sailing ship, represented as having every sail bent to catch the breeze, and plowing her way through the foamy billows. I asked the lady how long that picture had been hanging there. She replied, "Nearly forty years." Her boys, while in their babyhood, playing upon that old kitchen floor, had doubtless often paused in their frolic to give that picture an admiring glance. Later in life, while sitting by the warm glow of the fire. after a day of hard labor, they doubtless spent many an hour meditating upon the scene before them, as presented in that old picture, and so I said, "My good woman, that picture answers your question." That picture had made sailors of her boys. Home sacred! Yes, most sacred. One of the most affecting stories I ever heard was told me shortly after the late unpleasantness which existed between the North and the South. A good New England mother had been blessed with an only boy. Shortly after his birth his father passed to spirit-life, and she was left alone with this little boy, whose life was spared for the mother's joy and comfort, until he grew to manhood's stature. Upon a certain day he concluded to leave his mother and go forth to fight for his country's liberty. The beautiful autumn day of his departure his mother stood at her door, and watched him as he marched away. His heart was full of sadness, and he could scarcely turn to say good-by again, he was only able to wave his hand. She looked. and pronounced God's benediction upon her boy. Soon news of battle was heard from every side, but he was not dead, for she heard from him. She said, "Oh! how glad I should be if I could only do something for my boy in the South, or for some one's boy;" and she thought and thought, and by-and-by she concluded that she would make a patch quilt. That is just what some sick soldier will need, I know," said the mother heart: God knows how many of them would have been thankful for the patch, say nothing of the quilt. So she made a quilt out of old pieces she found in the house, and sent it away. One day after a battle a soldier was brought in and placed under that quilt, but he soon died. It was taken from the cot, and placed over another soldier who was unconscious because of the loss of blood. He seemed to be talking to himself, saying, "Mother! mother! If I could only get home." His mind was constantly going out toward home and mother. "Oh! if I could see mother and home; just to tell her I fought bravely, that is all."" By and by the patient regained a by a smile came over his face, and he said, "I There should be no such thing as failure in life, and

makes this condition possible is rubbish of the you have thrown your old dress over me. It makes me feel as if I wore in your arms, once more a child." He passed away into the spiritlife "at home," happy, simply because of that to the mourner the assurance of a life to come; ten old patch quilt. Home sacred! Home sacred! Oh! mother, there is no touch in all the wide universe like yours.

There stands a man in France, with the des tinies of Europe in his hands, Leon Gambetta master orator of France, mother of the master orators of the world. There came, just before he was to deliver a speech upon the orisis of European affairs, a little bent woman, who stopped at an obscure hotel in the outskirts of Paris. Gambetta was not found that day in the Senate nor in his apartments, preparing for his great effort; he was at the bedside of that little woman, his mother, who had been taken sick. The next day he was to speak, and all Europe hung on that speech; the wires were hot with the messages that flew over them. Germany, in breathless suspense, waited for the word that should come from that tribune as he ascended it. At the last the patient is on the road to recovery. Only as we moment, when he had to go, his appearance become enlightened and view life in its true meaning could be delayed no longer, he walked into that historic chamber, and delivered his masterpiece with matchless eloquence. He lifted the hearts of his countrymen, as with a masterhand he held and formed and fashioned the destiny of Europe. The wires quivered with each word that fell from his lips; his words flew around the world on the wings of lightning, and were discussed as they flashed from his lips in all the capitals of Europe and America. And when at last his voice ceased to ring through the chamber, and the last wild echo of the thunder of applause had ceased to make the building quiver, he rushed to the waiting-room and asked the messenger, "What be sent the question to a score of Divines. As no two news?" And what news was he asking for? The news from Germany, or Russia, or England, and the effect of his message there? No; but he asked the messenger what news from the bedside of that little woman, bent and bowed with age, in that obscure hotel in Paris. And when the messenger could not answer, and his face grew pale, Gambetta read the answer in his face. Uttering a piteous moan, half shriek, half cry, he fell on the lounge, exclaiming: "Dead! My God! My mother!" France, England, Germany, Russia,

the world forgotten in that hour of supreme triumph-in that supreme hour when on his words hung the destiny of Europe. The world was blotted out, and the thoughts and heart of the great statesman were again in that quiet country home, where in years gone by that mother had formed and fashioned his character.

This is the closing message I would leave with you: This world in which you live is God's holy workshop. Here is where to make sacred orders of men and women for this world. Here is the place to make holy orders of teachers, holy orders of artists, holy orders of workingmen, holy orders of merchants, holy orders of statesmen, holy fathers and mothers of homes, holy men in every walk of life, until all human relations are made sweet and divine, and filled with the spirit of truth.

"The Purposes of Life," and "The Way of the World."

N the morning of Sunday, Nov. 27th, Mr. Willard J. Hull delivered before the Berkeley Hall Spiritual Temple Society of Boston an interesting lecture on the first of the two subjects above named, the following synopsis of which is furnished us by 'Heath ":

The great lesson of life is the vanishing character of all earthly pursuits. Around the pleasures of life there cluster the fondest memories, the noblest im pulses. The complex character of our social and industrial systems has through a long series of changes brought about a feeling that the purpose of life is the accumulation of experiences having a material foundation and structure.

When we look over the magnificent achievements compare them with the legacy handed down to us.

the hearts and blood of humanity. Law that am glad, mother, that I have got home; so glad there would not be if self-interest did not outweigh the public good. It is not enough that we have had all the great men and women of the earth; there are hundreds waiting to fill their places. It is not enough thousand of them are waiting for man the savage to give place to man the reasoner, so that the gibes of the vulgar shall not drown the encomiums of the wise

and grateful. The world needs these mediums. Once more: Did you ever think what a pauper he must be who, on entering the world of spirits, cannot present a draft upon the bank of love! Many such are going there every day. There are lots of them strutting along your streets this morning, robed in broadcloth, satin and diamonds. Some of them are lolling in cushioned pews, ogling the fellow in the pulpit; others riding in carriages behind horses whose tails they have mutilated in order to ape othe flunkles. The great purpose of life will speak out with more force when there is less friction. The resistance of obstacles is glorious, but genius some times inhabits a weak body. If the teachings that come to us from the spirit-life are of any value, they must have some weight in extricating man from the complexities with which he is bound up. Justice does not always prevail. Prayers are useless until shall we become shorn of the evils now besetting us, and to that end let every tide be turned and every occupation uplifted.

Mr. Hull's evening lecture treated upon "The Way of the World." The principal aim of life, he said, is self-satisfaction, without regard to the opinion of others. I have known of a mother who was trying to bring her boy up as a Spiritualist, but some Salvation Army worker, who could not explain the salvation scheme he preached, led him away. It has been the province of a few men to discover truth, others to cover it. The wisdom of one generation may be the folly of another. Except a few who have wrought their works upon the laws of nature, the books written by them might be burned. A short time ago a per sent the question to a score of Divines. As no two responded alike, the conclusion must have been that they know nothing about such a being. A great mass of humanity are walking under the guidance of these so-called "eminent Divines," while the creeds are be ing revised.

It is strange to notice the complex condition of the ways of this world, and we are anxious to know whether the world is growing better. To succeed in life is the grand aim. A year ago the name of Henry M. Stanley would create applause, but to-day he is in disgrace; this is politics. It is in vain that we look for consistency in a priest or a politician. In view of all this mixture in the ways of the world what is to be done? If this country is ever to be any better we are to be true, and let ambition go to the shades of oblivion. To do good should be our religion, without regard to any party whatever. The young man who is true to himself is an impregnable fortress. "Honesty is the best policy" has no parallel except the one ask ing the Almighty not to "Lead us into temptation." It is not a matter of policy. Honor should be the basis, and the simple rules of right should be our guide. Policy is only another name for dishonesty. The preacher holds back much that he knows to be true and teaches untruth as a matter of policy.

Spiritualism as a Reformatory Work.

T the First Spiritual Temple, corner Exeter and Newbury streets, Boston, Nov. 27th, Mrs. Cella _ M. Nickerson, under the inspiration of her guides, delivered a lecture upon the subject above-named passages from which are here given.

I look into the heart, and I fail to find the satisfaction the human heart craves, and looking into Spiritualism as it appears on your earth-plane, I find it seeks to bring the light. Yet it has failed to accomplish what it might. Priestly rule and ignorance, born of fear, have helped to bring the shadows. Spiritual ism to day is endeavoring to remove those shadows. Homes are blighted through ignorance of physical laws. Who shall lift those shadows, and in their place bring the sunlight? Spiritualism is doing a sure and effective work. It has brought to millions the truth of another life, of realms unexplored. If Spiritualism has revealed the fact that physical life is a school in which you are to grow, it must give many ideas in regard to spiritual life. We are obliged to labor, to think, to act. There are many who are steadily point ing the way by which you may find the haven land, but we need to be something more than guide-posts. We need to embody in the work that which shall cause it to be good work, to unite our forces with the many, to help on the mighty work. Were you to look into the them, you would see great cause for work. The great Christian world, out of which we have seemingly grown, has worked to prepare for the life to come. We should struggle to fit human souls for this life, that in it they may aspire to something higher. We can point them to the summer-land, but we have ignored the laws of the physical life. In the consideration of the great laws which govern physical bodies, we have learned what is meant by the return of the spirit. We have said we cannot accept Theosophy because it will contravene our Spiritualism. Yet if Spiritualism demon strates to us that spirits can return, it remains a fact. and cannot be destroyed. Does that destroy any other law? We in spirit-life reach back to material life for knowledge that has eluded us. We seek to grasp it in full again and again, only at last to be filled with a de sire to come into physical life once more, seeking the knowledge that has been denied us. Spiritualism teaches progression; it takes up oue lesson and then another, in order to gain the strength necessary for spiritual growth; Spiritualism teaches reëmbodiment, for with all we have gained by previous embodiment we are still ignorant of many laws We must live over and over again, in order for the soul to unfold through physical environments. Spir itualism must grow, must recognize the truth. Many are tired of the doctrine of destiny and fate; they be world a full-fledged spirit. The power that has been given you to hold your forces and your conscious order to become spirit one must become spiritualized. We feel it is possible for us to hold a higher and better embodiment than the one we now hold, and know better how to generate a better embodiment.

many darkened homes, as we in spirit can look into lieve in Spiritualism per se, in entering the spiritness has given you individualized human life. Yet all lesser life than yours shall some day stand where you stand to-day, while you are in a higher and broader experience of life. Bpiritualism teaches that in when we understand the physical laws we shall

In the twenty-first century sign-language and changing sensons, the rugged hills and tumbling thought-expression will likely be superior to our present vocal capacity to convoy ideas. Then there will bo no such word as impossible. The nectar of life will be drank and longevity increased.

What will be, will be utilized for the most good in the ages to come. Such has not been true of mankind. Those in power persecuted the one who had clearer vision. Calvin burned Bervetus for opinion's sake. Servetus, by his acute and spiritual nature, conceived the truth and denied Calvin's infallibility, and suffered death at the stake. Luther burned the papal bull, and caused an arousing and a reformation ot dreamed of; but mental forces had been vibrating, and only needed the electrical shock to awake the same to leave mighty traces on the pages of time. Truth is that substance of spiritual force that applies to each individual who has some idea of the utili-tarian purposes of life. Not simply to eat, sleep and die; not to die and never breathe or think again; not to dream-but to fulfill the immaculate force of justice. If to day we were to look on the pages of the past, and see only war, bloodshed and misery-only see Communism as in France not many years ago-could we hope for the development of truth, and see it un-

tolding arts and mechanism? One hundred years ago no one thought of the brillant electric lamps-yet they are facts to day. With each stage man has claimed the acme of artificial light, from the tallow dip to electricity. We can never reach the acme of civilization nor of human genius. But bigotry is shocked by the progress!

Men with hammers and drill tapped the rocky interior of the earth, and with rush and roar came forth the liberated gas; and an old man said it was saorilege, for they were destroying the fires of hell, and thereby thwarting God's purposes.

The gentle touch of a hand to a screw liberates the orce of friction in a dynamo, and a light flashes through the earth, and finds a response in nature and God! So does truth flash from city to city, and country to country, across the waters, and finds no limit to ts domain.

Immortal truth flashes across men's souls, and eaves an uneradicable force not to be gainsaid. Truth applies itself with power, and never leaves the human soul it touches. Men have grown old in helefs; but there is one belief that truth is destroying; for it is true that unless men and women save themselves, no one will save them.

Is the world tending to infidelity, materialism or Spiritualism? Does subtle power of truth reign with all its potency and grandeur? Surely not; and yet the world is growing more spiritual.

Written for the Banner of Light. AN ODE TO THE INFINITE.

BY DR. DEAN CLARKE.

God of the mountain and the rill, Soul of the insect and the bird,

- All creatures with thy spirit thrill,
- And each reveals thy living "Word." It speaks to us in grass and trees,
- From forms of life that breathe and move; 'T is whispered to us in the breeze
- And thundered from the clouds above.
- All Nature is thy dwelling-place; Thou art its ever-living soul; And every orb that rolls in space
- Doth make its round by thy control. The atom pulsates with thy life,
- Which throbs alike in stars and suns; Through Nature's elemental strife Thy quickening spirit ever runs.
- The earthquake shock, the ocean storm, The cyclone's wild, terrific power,
- The actions of thy life perform, As does the sunshine and the shower.
- In storm or calm. in life or death. In order or in chaos wild,
- All matter feels thy stirring breath. And moves with wrath or stillness mild.
- The earth doth blossom with thy smiles, Which beam on us from beauteous flowers;
- The heavens gleam with radiant plies Which light for us the darksome hours. In sky o'erhead, in earth below, In depths of sea and ether blue,
- Thy gems of beauty on us glow. As flowers here our pathway strew.
- On sea or land, where'er we are,
- Thy presence with us is the same: We cannot go beyond thy care,
- E'en when we leave this mortal frame. Thy love and wisdom gird us round,
- Although we walk the paths of sin; And blessings everywhere abound.
- In worlds without and souls within.

streams, winding roadways, villages and little farms, the happy, social family life of early and later days are here portrayed by camera, brush, pencil and pen. All New England people at home or abroad, and all others who admire rural life and scenery, will be charmed with the book, and will consider themselves the most fortunate of beings should they chance to receive one as a glit.

December Magazines.

THE MAGAZINE OF ART .-- A photogravure of Marcus Stone's painting, "The Return," is the frontispiece. The opening letter-press is a paper by Walter Armstrong upon the "Drawings at the British Mu-seum," with twelve illustrations. "Art in Its Relation to Industry" is discussed by L. Alma-Tadema, R. A., of whom a portrait from a painting by himself is given. S. J. Viccars contributes a finely illustrated account of "The Leicester Corporation Art Gallery," illustrated with engravings of seven of its contents. A portrait of Harry Furniss is accompanied by his opinions regarding "Originality in Pen-Drawing and Design." The above, with other illustrated articles. introduce the sixteenth volume of this attractive monthly. New York: Cassell Pub. Co.

NOTES AND QUERIES .--- " The Zodiac of Dendersh," from the French of Dupuis, "The Basis of Egyptian Religion," "The Egyptian Book of the Dead," "The Messiah and the Jews," and "The Magician's Heavenly Chaos," are the principal contents. Manchester, N. H.: S. C. & L. M. Gould. Boston: For sale by Colby & Rich.

If your lung trouble is of scrofulous origin, Ayer's Sarsaparilla will cure you.

Passed to Spirit-Life,

From Westford, Mass., Oct. 18th, Mrs. Harriet J. Wheeler, ged 82 years.

aged 82 years. She had been a subscriber to and constant reader of the BANNER OF LIGHT, and a firm believer in spirit com-munion, for many years. To her the spirit-word was no myth, but a vivid reality, and many were the "ever opening doors" to the spirit-and. "Do not bring me back" was a frequent expression of hers during her last hours here as loving hands sought by the use of narcotics to soothe pain or otherwise prolong her stay in the material-she realizing that drugs but deterred the spirit in its upward flight. Nover, did the departing give more giorious "sginal of their hope." We will not think of her as being in the Gemetery, and thereby through the wondrous power of love and thought rat bershall it be, dear mother, that this resurrection, this rising up of the spirit, may in some degree be our resurrec-tion too. A. M. W.

From New Bedford, Mass., Nov. 21st (of cancer), Mrs. Liztie A., wife of William H. Rounseville, and daughter of Eb enezer Parsons.

enczer Farsons. Mrs. Rounseville was taken from her family just in the prime of life, being but forty-two years of age. She has for years been a private medium and has done much to en-lighten the people concerning the continuance of life. Her complaint caused her to be a great sufferer, which she with-stood without murmuring-knowing that the change which soon must come would bring her into the presence of her mother and the friends that hud passed on before. She has left an aged father, a husband, two daughters and two sons, to mourn her loss; but thoy all realize that what is their loss is her eternal gain. GEOBORY.NICKERBON.

From his home in Waukesha, Wis., Nov. 21st, Lewis Purdy, in the 73d year of his age.

In the 73d year of his age. He was born in the town of Sherburne, N. Y.; has traveled in many distant countries, but for a long time past has been a resident of Waukesha. Mr. Purdy was a man of sterling integrity and undeviating honor, and held the respect of all who knew him in spite of his pronounced opinions. For many years he has been a consistent Spiritualist, and has lived to see most of those who had worked with him in the Gause he loved " pass beyond the vell." The funeral was largely attended; the services were con-ducted by the writer, who spoke on the continuity of life and the relation of earth-life to spiritual conditions in the future. Mr. Purdy leaves a wife and grandson as the only survivors of his family, who will sadly inits his always welcome pres-ence—while his children and many friends will welcome his entrance into spirit-life. JULET II. SEVERANDE, M. D. From Dallas, Tar. Nov. Sth. after an Ulness of only a faw

From Dallas, Tex., Nov. 8th, after an illness of only a few

From Dains, tex., for, our, site and days, Mr. Will Hunstable. Ho was the first enrolled member of the First Spirituai Society of Dallas, and was an earnest and enthusiastic worker. He leaves a wife and children. Peace to his spirit. L. V. MOC.

On the morning of Nov. 19th, Mrs. Sarah F. Lougee passed from her home to the life immortal, where the husband and son, having gone before, were waiting to give her a loving welcome. It was the privilege of her three daughters to be with her and care for her. Boston, 163 Warren Avenue.

[Obituary Notices not over wenty lines in length are pub-lished yn atuitously. When exceeding that number, twenty cents for ear h additional line will be charged. Ter words on an aver-age moke a line. No poetry admitted under the above heading.]

SPIRITUALIST MEETINGS.

Worcester, Mass. -Association of Spiritualist, Arca-num Hall, 5(6 Main street. Lectures at 2 and 7 r. M. Chil-den's Progressive Lyceann at 12. Geo. A. Fuller, M. D. Pres-ident; Woodbury O. Smith, Vice-Prosident; W. C. Keyes, Recording Secretary; Mrs. L. E. Dodgo, Treasurer; Mrs. Georgia D. Fuller, Corresponding Secretary.

Springfald. Ander, Corresponding Secretary. Springfold, Mass.—The First Spiritualist Society, C. I. Leonard, President, Worthington street. The First Spir-lualist Ladies Ail Society, Mirs. T. M. Holcomb, President, Mrs E. B. Wood, Sceretary, Florida street. Meetings at the hali in Foot's Block, corner Mayn and Statestreets, every Sunday at 2 and 7 P. M. Sociables Thursdays, afternoon and weather.

the contrast is prodigious and awe-inspiring. The old plowshares and old fireplaces of our grandfathers call up a laugh when we compare them with the splendid contrivances for heating our homes to day. The tailow dip and old settle of the log cabin bear no comparison with the gorgeous electric lights and upholstery of our parlors. Yet they enjoyed life, because, like truth, happiness is always gauged by the power of man to conceive it. Our surroundings conduce to our happiness. Theirs did the same for them. But a higher genius has placed a beacon-fire upon the mount of inspiration, and heralded a broader, deepen religion, a larger humanity.

Inventors have wrought out the secrets of mechanics; chemists have enlarged their laboratories, and we have witnessed a new order of things. If you visit the laboratory of Thomas A. Edison, you will see the modern exhibition of his genius, marvelous appliances that have blessed our civilization. But if you have seen the monarch of all this knowledge, you have be held in him a sphere of ideas transcending all that his wonderful brain has outwrought. The poet sings to us

> "Though short may be thy life or long. Then make it, as thou canst, a song. Its melody will penetrate To worlds unseen, and for thee wait Beyond the hills."

Yea, verily, when men learn to think more upon the wonders of their being and less upon the productions of it they will become in greater degree the gods of power. He that would do good to man begins with what tools God gives him, and gets more as the world goes on.

The great sin of to day is the barbaric idolatry of riches, the aping of a false aristocracy. I doubt if Socrates could get a hearing to-day on Boston Com mon, or if Jesus would be regarded as anything but an interloper were he to appear in the rags of Gethsemane amidst the purple and mitres of any glided temple that bears his name. Evolution and the good of it intended man to be straight, upright and a mon arch. But he is a machine who learns to feel proud that he can stand up under ten, twelve or fourteen labor hours a day. He may have a vague idea that he has a soul, but the mental gulf that lies between the machine part of him and his soul may equal that between the Plelades and a pickhandle. Our young men are taught to look forward to their twenty-first year, and that they then will be men. Our young women are taught the great lessons of fashion. To be a dainty milliner, is, more profitable than to be a vigorous writer. If she breaks through the crust of prejudice; if she rides a bloycle and happens to display a little of the muscular actions of her body the doughfaced prigs on the sidewalk snarl and send out a thought which causes the orimson to mount her cheeks. We send our children to school to learn syntax, multiplication tables, etc., but books on human physiology and the living issues of life- are ignored. We need a change in our educational system. Now I say, further, that the man who stands for ten hours a day at a shoe-pegging machine, thinking only of the rest a night will give him, is not a citizen, he is not an American sovereign. He is a slave. The woman who is compelled to toll, half-fed, half-clothed, in a "sweatshop" week after week is a slave. She is not the helpmeet which the Almighty intended her to be. The inspiration which prompted Harriet. Beecher Stowe to write Uncle Tom's Cabin was the forerunner and herald of the civil war; otherwise Sumter never little consciousness, and he commenced to pick | could have been fired upon. All the evils of life enter and pull at that quilt, and look at it. By-and- into the problem of education and of life's purposes.

"What is Truth?"

N the morning of Sunday, Nov. 20th, Mrs. G. W. Kates answered this question, among others, pro-nounded, by her audientian and the surdivision of pounded by her audience, in Aspen, Col. The following points are presented from the discourse: Truth is as broad as the universe. It is as expan sive as the spaces that hold the mighty and myriad constellations. There is much of truth that applies to man's mental and spiritual nature, which solves the problems of existence. Truths are for to-day, and not necessarily for to-morrow; for truths change as our environments change. Thus what is (true to us to-day may be false to-morrow. Eternal truth in its ultimates is never reached. .. The great activity in the would ushers in grand changes. As an evidence of progress, witness the understanding of the formations and stratas of the earth. Much of this was not applied even a year ago.

'In the early centuries of man's development there was no evidence of an immortal principle. The earlier races were worshipers of nature's God. They saw him in all the handiwork of nature-hence it was but a step to worship the stars, moon and sun as his more real embodiment. The age of idols shows what possibility there was in object worship, even knowing these images to be formed by the hands of humanity.

Truth to the people of that age is not truth to us; and yet many people hold to old idols and gods, instead of to the one God of love. Entire revolutions in thought and government will ensue before the twentleth century.

Though seeming ills afflict us here Which reason cannot understand, They may not be what they appear But good disguised, in wisdom planned Thy ways are past our finding out, We are so erring, weak and blind, And much of good may come about From what seems evil to our mind.

All must be right in Nature's realm: When Nature's ends are understood-E'en when her forces overwhelm-They bring to pass some higher good. The thunderstorm and tempest wild. That cause destruction in their path. Oft leave the air so pure and mild

That we are bettered by their wrath. So pain and sorrow have their place.

In fitness with all other things; They goad us on to " grow in grace," And oft are means whence virtue springs. They paint the background of our joy,

And often give it greater zest: For 't is by contrast we enjoy.

And by it know when we are blest, What fate decrees we must ablde:

No doubt't is best for us we should: We cannot stem both wind and tide. And 't were not wise, e'en if we could;

For fate and fortune we shall find, When both we fully comprehend.

Eternal Wisdom hath designed To gain for us the highest end.

Then may we strive to do thy will; From thy design our purpose draw: Life's object, grand, each day fulfill, And in each act obey thy law. Thou art all-wise, and we oft err: Thou art almighty, we are frail; Thy way to ours may we prefer, And thus succeed where now we fail.

Oht Soul of Wisdom, Source of Love. Inspire us with thy life divine; May we our weakness rise above And learn to gain more strength from thine. Oh! may we bravely bear our lot, And nobly live to do and dare:

1.

We know thou wilt forsake us not. For thou art here and everywhere!

055 Market street, San Francisco, Cal.

Mew, Publications.

LOVE'S TEMPTATION; or, A Heart Laid Bare By Emilie. Edwards. , 12mo, paper, pp., 165, With portrait and other illustrations. Ghi-cago: N. C. Smith Publishing Co.

This opens with valuable advice to young ladies who have a penchant for the life of an actress, and the author, who evidently writes from experience gives in a series of letters the lights and shades of that profession.' Though not a story, a life narrative runs through its pages that is entertaining and suggestive. At the close several poems possessing a fair degree of merit are given. In them the writer recog nizes that a belief in the ability of spirits to be near and note our acts is a perpetual saleguard.

THE NEW ENGLAND COUNTRY, Text and Il-lustrations by Olliton Johnson. Royal 8vo, full gilt, embossed. Boston: Lee & Shepard. Over one hundred views and scenes of New England village and country life, with descriptive text. The

Chicago, Ill.—The First Society of Spiritualists meets at Washington Hall, Washington Boulevard, corner Ogden Avenue, every Sunday at 10% A. M. and T% P. M. Speak-er, Mrs. Corn L. V. Hichmond.—The First South Sig-Spiritual Society meets at 77 Thirty-first street every Sun-day at 3 P. M. Speaker, Mrs. Emma Nickerson-Warne.

Cleveland, O., The Children's Processive Lycoum meets regularly every Sunday, 104 A.M., in Royal League Hall, Everybody welcome. Charles Collier, Conductor; John W. Topping, Cor. Sec'y, 345 Superior street.

Buffalo, N. Y. - First Spiritualist Society meets Sun days in A. O. U. W. Hall, corner Court and Main streets, at 2% and 7% P. M. William F. Pfelfer, President, 3 Gelstin street; L. O. Beesing, Secretary, 846 Prospect Avenue.

street; L. O. Beesing, Scoretary, 846 Prospect Avanue. Bialtmore, Md. — The Religio-Philosophical Society ments every Sunday at 11 A. M. and 8 P. M. at Wurtzburger & Hall, North Exciention and a generation of the society tary, 1402 Easi Mudison street. Providence, H. I. — The Spiritualist Association holds meetings every Sunday at Columbia Hall, Broad street, at 2% and 7% P.M. Progressive School at 1 P. M. Pittsburgh, Pa. — First Church of Spiritualists, 6 Sixtin Street. Meetings Sunday, at Church of Spiritualists, 6 Sixtin day, 7% P. M. Nicolaus Schenkel, President; J. H. Lohmey-er, Scoretary.

Grand Rapids, Mich. Progressive Spiritualists' So-clety, Elks' Hall, Ionia street. Meetings Sundays, 10% A. M. and 1% F. M.; Thursdays, 3 F. M. and S F. M. Mirs, Eme). Josselyn, President.

Grand Rapids, Mich.—Spiritual Association holds public meetings every Sunday at 10% A. M. and 7% P. M., and on Wednesdays at 7% P. M., in Kennedy Hall, Louis and Waterico streets. Speaker till Dec. 18th (inclusive), W. J. Colville. L. D. Sanborn, Sec'y, 205 N. Lafayette street.

Dayton, O.-The Progressive Spiritualist Alliance holds meetings Sundays at 74 P. M., at Knights of Honor Hall, 110 East 3d street. J. M. Clark, Pres.; W. E. E. Kates, See'y.

Colorado City, Col.-Meetings are held in Woodman Hall, Sundays, at 2 o'clock.

Hall, Sundays, at 2 o'clock. Springfield, III.—The Social Wheel of Progression, or First Spiritualistic Society, will hold public worship every Sunday at 34 P. M. at . 51 South 6th street. D. N. Leyeor, President: Miss H. A. Thayor, Secretary. Norwich, Conn.—First Spiritual Union holds services in Grand Army Hall every Sunday at 1/5 and 1/5 P. M. Chil-dren's Progressive Lycoun mests every Sunday at 11/5 and 11/5 P. M. in the same hall. Mrs. F. M. Marcy, Conductor. Sc. Toula, Was, Spiritual Association holds meetings

St. Louis, Mc.-Splithual Association holds meetings every Sunday at 1034 A. M. and 754 P. M. at Howard Hall, 5001 Olive street. A wolcome extended to all. M. S. Beckwith, President.

New Orleans, La. Association of Spiritualists meets every Sunday, 74 F. M., at its hall, No. 59 Camp street. Geo. P. Benson, President.

P. Benson, President. San Francisco, Oni.—The Society of Progressive Spir-tinalists meets every Sunday morning and evening in Scot-tish Hall, 105 Larkin street. Also a Mediums' and Confer-ence Meeting every Sunday at 2 P.M. Good mediums and speakers always present. S.B. Whitehead, Secretary. Oakland, Cal.—Mission Spiritualists meet every Sun-day at 2 and 1/4 P.M. at Native Sons' Hall, 918 Washington street.

MEETINGS IN PHILADELPHIA.

The First Association of Spiritualists meets at Girard Assombly Hall, Ninth Street and Girard Asenue (en-trance at Hutchinson street). President, Ben, P. Bennor; Nice-President, James Marior; Secretary, Frank H. Morrill, 21) Obestnut street; Treasurer, James H. Marvin, Services at 10% A. M and 7% P. M. Lycoum at 2% P. M. Keystone Spiritual Conference every Sunday at 3% P. M., southeast corner 10th and Spring Gardenistreets. Wit liam Rowbottom, Chairman.

IIAM ROWDOTIOM, UNAITMAN. THE SPIRITUALISTS' INTERNATIONAL CORRESPOND-ING BOOIETY.-Information and assistance given to inquir-ers, into Spiritualism. Literature on the subject and list of members will be sent on receipt of stamped envelope by any of the following International Committee: America. Mrs. M. Palmer, 310 North Broadstreet, Philadelphia, Aus-tralia, Mr. Wootcock., 'Waterniche,' Brookville; Holland, Van Stratton, Midellaan, Gez; India, Mr. Thomas Hatton, Ahmedakad; New Zealand, Mr. Graham, Huntley, Wakato; Sweden, B. Fortonson, Ade, Christiania; England, J. Allen, Honi Soc.; 16 Berkley-terrace, While Post-laue, Manor Park, Essor; or W.O. Robson, French Correspondent, Ide Stye Hill, Newcastle-on-Tyne. 2 Manchester street, Brighton, Eng.

Quarterly Meeting.

Quarterly Meeting. The Indiana Association of Spiritualists will hold its next Quarterly Meeting at Rochester, commencing Thursday, Dec. 18th, at 7 P. M., to continue over Sunday. Mrs. Coluy-Luther and other good speakers will be in at-tendance. Reduced hotel rates \$1.00 per day. Everybody cordially invited. J. W. WEBTERFIELD, Pret. FLORA HARDIN, Sec'y. Anderson, Ind.

LIGHT. BANNER OF

IN MEMORIAM.

Mrs. Amanda M. Spence. 11.

To the Editors of the Banner of Light:

It is impossible to over-estimate the real character of Mrs. Spence's labors, and the magnetic power with which she moved the people, both in public lectures and private conversations; and the eagerness with which they gathered around her at the halls after lectures, and at her parlors during intervals between them to listen to what she had to say about spirits and Spiritualism, and the nature and objects of the relation between the two. worlds; to ask questions and receive lucid replies, given without stint of effort, and with abundant explanations; also the anxious earnestness with which new mediums came to her for an understanding of their conditions, and for information and instruction how to proceed in their future development; and the confidence with which utter strangers as well as acquaintances unbosomed themselves to her, revealing secrets and troubles, often relating to their medial development, which they had never whispered to another human being. She was always the peacemaker and reconciler of husbands and wives who had become alienated, and of friends and relatives estranged; and the harmonizer of conflicting groups of Spiritualists whom she so often found in places where she was lecturing, destroying their own unity and strength, and lessening their own influence and the advancement of the spiritual movement in their vicinity.

When lecturing, she paid no attention to the clock, but continued her discourse until she had done full justice to her theme, and satisfied to some extent the cravings of her audience for more light. A lecture of two hours was no uncommon thing with her, though an hour and a half was nearer the average duration of her discourses, which usually numbered seven or eight a week, all of which were sometimes delivered in one place, and at other times in adjoining towns and cities. In addition to her public lectures, she was, I might say, an interminable talker in private to the anxious inquirers who thronged her parlors to have her solve difficult questions that were perplexing them, or to listen to what she was moved to say to them in relation to Spiritualism, its facts and its principles, and her interesting and varied experience as a medium. In a kind of camplife, in the expectation The performance of such an immense amount of labor, not only without breaking down, but while continuing in full health, vigor and elasticity of both mind and body, is a phenomenon host of ancient spirits who formerly lived in only to be accounted for by the fact that she was sustained by the invisible intelligences whose work she was then doing.

of during the last few years of her public work. At that time, and previously, I was residing in Providence, R. I., connected with the Spiritualist Society there, and correspondent for with the people already living at Klantone, as THE BANNER. A close friendship sprang up between us, which never failed. My mind was then unformed, and too little informed in the principles of Spiritual Philosophy. My time was largely spent with this dear woman whenever she was in our city, where she always remained for the month when she came. This brought me into acquaintance with the facts of which I have just spoken. After her evening lecture she would desire me to remain, and share her room, and would go on teaching and elaborating as earnestly to only myself as list-ener, as if she had a thousand people before her, and apparently unfatigued by all her exer-tions of the day. I said "only myself as list-ener," but that is incorrect. There were "thou-sands" perhaps, and always many spirits gath-erd to gain all that was possible from the words that left her lips. Her teachings were not to mortals alone, but also to those in spirit-life who needed them. The debt I personally owe her can never be cancelled. How much less should I have been without her wise teach-ings! I can do no less than "bear witness." This was the great school of my younger life, and I profited thereby abundantly. It was "in my Karma," as is often phrased at present, to come in close and loving contact with this blessed woman, who was never so happy as when bestowing desired knowledge. To illustrate the power! Lat an instance in the quelling of a threatened riot at the Harmo-nial Convention called by A. J. Davis in the sages. mained for the month when she came. This brought me into acquaintance with the facts of through her mediumship (for she always dis-claimed personal power) I find an instance in the quelling of a threatened riot at the Harmo-nial Convention called by A. J. Davis in the summer of 1858, at Utica, N. Y., to investigate the "cause and cure of evil." Mediums were not invited to this elucidation, as Davis even then disclaimed being a Spiritualist, but was a Harmonial Philosopher. Mrs. Spence, how-that she "must attend that convention." She was then lecturing in Iowa, and could not see the way to go; but all things were shaped to this end for her, and she found herself at Utica at the appointed time. She had no idea why her guides desired her to be present, but secret-ly hoped it was merely to give her a little needed rest from her arduous labors. Herself and lady friend took seats with the audience on Friday morning at the opening meeting. Early in this meeting a suggestion was made by one of the speakers that mediums should come forward and participate in the softensive to mediums, was not reguidiated by offensive to mediums, was not reguidated by part guides desired her to by Parker Pillsbury in language which, though very offensive to mediums, was not reguidated by affensive to convention. This was objected to by Parker Pillsbury in language which, though very offensive to mediums, was not repudiated by any of the speakers who occupied the platform. It was "a Harmonial Convention, and not a Spiritual one," and therefore the mediums were not invited. On the afternoon of the following day, Sat urday, Mrs. Spence, by request, occupied the rostrum for five or ten minutes. And after the opening speech of the evening, the audi-ence seemed eager to hear what the "spirits" kad to say upon the subject, and she was loud-ly called for from all parts of the house: She declined to speak on account of the limited time which was allowed each speaker, and in which she felt that she could do no justice to the subject. The audience insisted on hearing the "spirits," and gave her unlimited time; and she spoke for an hour, prefaoing her re-marks by saying that she "came before them simply and wholly as a spiritual medium." She marks by saying that she "came before them simply and wholly as a spiritual medium." She lations after the close of the meeting. On Sunday afternoon the hall was packed, the galleries, aisles and every available stand-ing-place being occupied. After the opening address, resolutions being in order, a gentle-man arcose in the gallery, and commenced read-ing a series of resolutions burlesquing the con-vention in the most laughable manner. No at-tention was paid to the Chairman, nor to the bolsterous assembly. No doubt the hall was packed with the intention of breaking up the

Convention, All endeavors to obtain quiet wore in vain, and the audience became alarmed. There was a riotous spirit there that was bent on mischlef, and seemed determined to break up the meeting. During all this time Mrs. Spence remained

quiet in her seat on the platform, but conscious of a powerful influence. She did not desire to make any move, for she felt no concern nor anxiety about the state of things around her. The storm had reached such a height that personal violence seemed inevitable. Mrs. Davis hurriedly rushed to Mrs. Spence, and begged her to take the platform, but the time had not yet come. Then Mr. Davis, equally excited, came to her, and said, "You must take the stand; you can quell the excitement." This was a surrender of the Harmonial Convention to the power of the spirits whom the leaders of the Convention had discovned and dishonored in the outset; and now she was moved to take the stand. Dr. Robert T. Hallock, who was present, said afterward that her speech was 'like pouring oil upon troubled waters." The uproar ceased at once, and by a reverse action the spirit of fury and violence and opposition was converted into one of joy, sympathy and coöperation. She was literally overwhelmed and baptized in a flood of thanks for staying the storm, and the gentleman who read the burlesque resolutions, after waiting a half hour to get to her, thanked her also, and assured her "if that was Spiritualism, he intended to learn something more about it."

No reference to this occurrence was made in any report of this Convention; but in 1879 a report of it was written out by Mrs. Spence in one of a series of articles relating to her mediumship, and published in the Religio-Philosophical Journal of Chicago.

From the Utica convention, Mrs. Spence with her friend returned to Jamestown, N. Y., where both had children in Dr. Welling. ton's school. There they met a number of people who were intending to visit a convention at Kiantone, only seven miles from Jamestown, the last of the week. Of this convention they had known nothing until they reached Utica. Mrs. Spence declined attending, however, during the first days; but on Sunday Dr. Wellington fitted up a large hay-wagon with seats, and some twelve or fifteen, including Mrs. Spence, went in it to Kiantone.

This convention had been called by a party of Spiritualists who were then living there of eventually establishing a great city and a new order of things upon earth. In this they were, as they believed, to be aided by a that locality, in what was called the Harmonial City, which some great convulsion of the earth had swallowed up, burying an immense All of these things I was personally cognizant amount of treasures that were now to be recovered and used in the reëstablishment of a state of things similar to that which existed there at the time of its destruction, beginning a nucleus LITA BARNEY SAYLES.

[To be continued.]

SPIRITUALIST MEETINGS.

THE BANNER is in receipt of the following infornation concerning the local meetings held by the friends of Spiritualism in various quarters:

state-writing "--choosing for her committee two ladies and two gentiomen who were skeptics, one of the ladies of the committee receiving a communication from her husband; one of the gentiomen on the committee was the Presbyterian minister of the place, who attended both meetings, being quite interested. We are confemplating holding meetings monthly, and having Mrs. Brown come up from Portland dur-ing the week, as she cannot visit us during Sundays, being occupied with her meetings there on that day. MIRS. D. J. FULLER.

Colorado Springs, Col. – A correspondent writes: "W. F. Peck ministered to the society at this place during October and November to the satisfaction of all, as testified to by the following letter ten dered on the eve of his departure for the East:

dored on the evo of his departure for the East: "W. F. PECK: Friend and Instructor: We wish as a So-city to acknowledge our indebtedness to you for bene-fits derived and good accomplished during your sojourn among us. We can truthfully affirm that never have the conditions been more favorable nor the signs of spiritual growth more propitious than now. "The germs of truth you have sown by your public lec-tures-which all concede to be masterly efforts, showing a fairness, justice and depth of thought and research rarely to be found in an orator-and the wholesome, kindly and helpful influence experienced by all who have had the pleasure of meeting you in the bome-circle, must redound to your credit not only now, but out beyond into the life to found.

to your credit not only now, but out beyond into the life to come. Thanking you sincerely, and hoping we may have you with us again while in the mortal form, we are, Gratefully yours, UNION SOCIETY OF PROGRESSIVE SFIRITUALISTS. Colorado Springs, Nov. 21st, 1892. (Signed) E. C. KIMBALL, M. D., President. JAS. F. TORRANOE, Sec'y. Brooklyn, N. V.-A note signed A. G. Macdon-ald, President, C. H. Nourse, Secretary, says: "Mrs. Abble N. Burnham (Boston) has been speaking for the Spiritual Association Sunday atternoons and even-ings during November to appreciative audiences; and the stranger who came perchance to scoff has been compelled to say at the close of the lecture, "That is the best 1 ever heard." We are sorry that Mrs. Burn-ham's engagements will not admit of her remaining with us longer, and trust the good angels will keep her on this side many years to come, and that we may soon have the pleasure of again having her on our plat-form." form.

Rockland, Mc.—F. W. Smith, President, writes: "The First Spiritualist Society of this city has at last secured a home in which to hold circles and meetings, secured a home in which to hold circles and meetings, having eugaged for one year a commodious hall, cen-trally located. The Society will hold its regular Thursday evening circle therein from this date, and hopes in the near future to have speaking on Sun-days. We are at present without a local speaker, but are wishing that some favorable turn in the wheel of events will send us a good one. There is a growing liberal sentiment here, and good honest tal-ent will bring it out. Mediums having other engage-ments in this vicinity are invited to confer with our society." society.

society." Waltham, Mass.—A correspondent states that on the evening of Nov. 11th, at the residence of Mr. and Mrs. E. I. Kimball, No. 15 Bacon street, a company of about ninety-five gathered together to celebrate the twenty-fourth anniversary of the Indian girl "Oma's" control of Mrs. Kimball. A good program, compris-ing Instrumental and vocal music, interesting re-marks and mediumistic exercises was presented— Mrs. Adams, Mrs. Moore, Mrs. Sanger, "Oma," Mrs. Pope. Mrs. Wheeler (Waltham), Mrs. Corey (New-tonville), Miss Mary Harrington (Roberts), Mr. Drew (Watertown), and others, participating. After a col-lation the time was spent in pleasant, social conver-sation. sation.

Banner Correspondence.

Vermont.

CHESTER DEPOT.-Mrs. F. L. Smith writes: Mrs. Longley is right. Let all Spiritualists utter their protest against the misrepresentation made in the Ladies' Home Journal of Spiritualists and Spiritualism. If the writer of the assertion in its November number, 'there is nothing whatever in Spiritualism, 'is ignorant of the subject, he or she has no right to speak of it; if bigoted and prejudiced, less right. Spiritualism does not rest on the testimony of one or a few persons, or upon one phase of the manifestations. There are many persons and many spiritual gifts to attest its truth. The flippant tone of derision and disrespect assumed in place of belief in a future state of existence in place of bench in a factor back of existence -is as little becoming toward the loved ones 'gone before' as to the hosts of good and great people who know they see and communicate with their friends in the higher life."

Canada.

TORONTO.-"Cor." writes: "Sunday, Nov. 27th, the controls of Mr. George Walrond delivered two stirring lectures in this city to large audiences. At the three P. M. service among the subjects chosen by the audience was 'Signs of the Times.' At seven o'clock the theme of discourse was, 'The Spirit of Truth.' Many questions were handed up, and treated in a manner that convinced the people of the unseen, inspiring power at the back of the medium. Mr. Walrond also lectured, while en-tranced, to a crowded hall on the 'Saviors of the World' and 'Personal Responsibility.'

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saw at a glance that it was with no invalid with whom he was talking. His bright eyes, fresh complexion and energetic manner showed at once that he was again in the best of health. Naturally the change in his condition became the subject of conversation.

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We do not wonder at Mr. Bruce's enthusiasm. Lack

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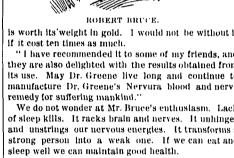
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Western Ont man ierto skeptica have been added to the ranks of Spiritualism.

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RECEIVED FROM ENGLAND. **Raphael's Almanac:** The Prophetic Messenger and Weather Guide, FOR 1893. Comprising a Variety of Useful Matter and Tables, Predictions of the Events and the Weather That will Occur in Each Month During the Year. A LARGE HIEROGLYPHIC. By RAPHAEL, the Astrologer of the Nineteenth Century. Seventy-Third Year, 1893. CONTENTS. Soventy-Third Annual Address. Monthly Calendar and Weather Guide. The Voice of the Heavens. Maphael's Every-Day Guide. The Farmer's Breeding-Table. Astro-Meteorologic Table. Table of the Moon's Signs in 1893. Symbols, Planets, Moons' Signs, etc. Useful Tables, voights and Measures. Royal Tables, etc. Covent Garden Measures; Fish Table. Beady Reckoner and Wages Table. Farmers' and Gardeners' Tables. Manure and Weather Tables. Manure and Weather Tables. Manure and Weather Tables. Manure and Harvests, etc. Sizes of Tanks, etc. Pawnbrokers' Regulations, Marriages, Annuities, etc. Realigious Denominations. Healing Mormation. Restal Information. Restal Information. Restal Information. Restal Information. Healing Synce Guide Synce Organering the Planets. General Fredictions in 1893 for observing the Planets. General Fredictions in 1892. Thins to Gardeners. Hints to Farmers. Hints to Heads of the Hierogivphic for 1892. Hints to Farmers. Hints to Farmers. Hints to Heads of Hieros. Hin CONTENTS.

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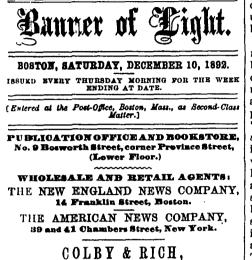
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BANNER OF LIGHT BOOKSTORE. SPRCIAL NOTICE.

4

B FECIAL NOTICE. General Alieb, Fablishers and Hocksellers, 9 Resworth Airsel (formerly Monigemery Flace), corner of Province Street, Hocksen, Mass, keep for sale a complete assortment of Spiritual, Pro-gressive, Reformatory and Miscellancous Hocks, et Wheelesale and Retail. TREES Classic.—Orders for Hocks, to be sent by Express, must be accompanied by all or at least half cash. When the more must be paid 0.0.D. Orders for Books, to be sont by Mail, must here alow a under the former of the simulation of each order. We would remind our patrons that they can remit us the fractional part of a dollar in postage stamps -one and twos preferred. All business operations looking to the sale of Books on commission respectfully declined. Aff Hock published in England or America (not out of whith is an agency. Agents will give a money of the American Express Co. at any piace where that company has an agency. Agents will give a money or to the an agency. Agents will give a money or der receiptions to the Banner through will forward us the promer of the American Express Co. at any piace where the to many has a agency. Agents will give a money or the to the situe of the amount sent, and will forward us the money order, which is 5 cents for any sum under \$5.00. This is the addet method to remit orders.

The in quoting from THE BANNER care should be taken to distinguish between editorial articles and correspond-ence. Our columns are open for the expression of imper-sonal free thought, but we do not endorse the varied shades of opinion to which correspondents give utterance. If no attention is paid to anonymous communications. Name and addrees of writer in all cases indispensable as a guaranty of good faith. We cannot undertake to preserve er return canceled articles.



PUBLISHERS AND PROPRIETORS.

TO Matter for publication must be addressed to the EDITORS. All business inters should be forwarded to the BUSINESS MANAGER, in order to receive prompt attention.

trenble, Ignorance dies, Error decays, and Humanity ryses to its proper sphere of Knowledge.-Spirit John Pierpont.

The **Right and Wrong** Conception of Death.

The abiding error of all theologies is their wholly wrong conception of death: that it is a punishment for offenses committed by a common ancestor; that it is to be dreaded instead of welcomed; that it ends all our possible relations to the concerns of earth-life; and that it decides for eternity the state of the spirit that is thus emancipated.

Death is far from being a destroyer; it is a builder up; it lifts the spirit of man to a higher and larger level; it is a natural and therefore desirable change of condition, and one that is essential to spirit growth on its passage to immortality. We go on with our work under greatly improved conditions; what is lamented as being so incomplete here, is then seen to be but a single stage of a necessary experience; human selfishness is eradicated, so that the spirit can progress in an unclouded heaven.

After death, the spirit is precisely what it

natural world, and of the theological system corresponding to the mechanical conception of the world, implied the utter and complete inadequacy of the traditional belief in Christianity as a supernatural revolation. Subjected to the new natural science and philosophy, and likewise to the new and higher criticism, the bible, neither in the record nor in what is recorded, nowhere gives a hint or sign of supernatural interference or action, unless all natural things are supernatural, in virtue of the immanent divinity.

Unbridled Assurance!

Not until Mrs. Annie Besant becomes an excarnated spirit can she authoritatively make such statements as she made to a New York audience last Friday night; and it is possible when she reaches that state she will change her views of truth in many very essential particulars. She advanced a theory of each individual possessing two bodies, one a "body of desire," the other a "robe of the spirit."

As "scientists" now recognize mesmerism, which they once bitterly condemned, by the name of hypnotism, it may be Mrs. Besant chooses to accept the fact of the complex nature of man's organization, if terms of her own coinage are applied to it; but her definition under those terms will not, in our opinion, bear a critical analysis.

Is it not singular that with ten or twelve months' enfranchisement from materialistic bondage, Mrs. Besant should consider herself qualified to deliver, in the course of her remarks, what a reporter terms "a phillipic against Spiritualist séances, which was well applauded"! In it she denounced mediums as using great powers which they did not understand, in a shameful, degraded way," thus libeling and traducing tens of thousands of individuals in this country, as pure-hearted, truthloving and honest as herself, and as intelligent and far better informed of the laws governing spirit-life, and spirit-return and communion, because of their ten, twenty or more years of study and experience, against her year or so of investigation, made with a mental reservation antagonistic to Spiritualism, and friendly to Theosophy.

Her remarks regarding the attendants at séances were as far from the truth as those relating to mediums, and respecting spirits who return to comfort their friends by the assurance that they still live, and still love them, equally if not more so. "They are," she is reported to say, "those sad creatures in the middle spaces still yearning for earth-life, and to materialize them means to delay their progress, to prolong their suffering." If that be true, Jesus, having appeared to his disciples a short time after his crucifixion, by so doing delayed his progress and prolonged his suffering!

We advise Mrs. Besant to acquire more information before she undertakes to teach the people what Modern Spiritualism is.

Since writing the above, we learn that Mrs. Besant in the course of a lecture in Scarborough, Eng., made a similar attack upon Spiritualism, and that instead of serving the purpose evidently intended by her, it aroused an intense spirit of inquiry in the subject, so much so that Mr. Burns of the London Medium and Daybreak has been urgently requested to visit that place and reply to her charges, and show wherein consists the difference between Spiritualism and Theosophy.

Conferences in Switzerland.

THE BANNER for Nov. 19th contained the announcement that a series of conferences regarding Modern Spiritualism were to be held in the Alpine Republic-basing its remarks on an article in Le Flambeau (Belgium). We have since been in receipt of a kindly letter from Hermann Handrich, who writes from the Consulate of Switzerland, in New York, that while

he is pleased to learn the subject is dewas before, but placed so that it can more manding public notice in the oldest republic clearly and widely understand the course of its in the world, he sees several evident errors in (Swedenborgian), proclaimed the same doctrine destiny. If it were not so, its identity would the printed account; there is, for instance, no University of Switzerland, but the majority of the capital cities of the respective cantons" have each a special university; also, there is no such city in Switzerland as "Lola," where the conferences were alleged to have been held. In reply to our correspondent, and to put THE BANNER right in this matter, we would state that Le Flambeau is responsible entirely for the errors in statement. Le Messager, of a later date, gives a good synopsis of the pro- their ancient prototypes in Judea, when they ceedings. They were held, it seems, in Geneva, under the auspices of the University of that city, not at "Lola"-the error in this name arising from a misunderstanding of the pronunciation of "l'aula," which enunciated in French would be "l'ola," and means "great hall." Le Flambeau, we repeat, is entirely responsible for the errors. According to Le Messager of Nov. 15th, so large an audience gathered that hundreds were unable to gain admittance to the immense hall. M. Léon Denis, author of "Après Le Mort," was the orator selected by the University to defend the cause of Spiritualism; and his addresses were received with great enthusiasm.

To Attract the Attention.

The Courler of Carmi, Ill., with commendable independence, republishes the spirit message of SAMUEL S. MARSHALL, from the BAN-NER OF LIGHT, with credit to our columns; and has the following among its accompanying remarks touching the case:

"It appears that Messrs. Colby & Rich, publishers of the BANNER OF LIGHT, of Boston, Mass., a Spiritualistic fournal which has been established a long time, promulgating the principles of modern psychic phenomena, have a hall in which are held public se ances twice a week. They have in their present employ Mrs. M. T. Longley as medium, through whom an interesting communion with friends of the spirit-world is held. Messages purporting to be from excarnate persons are thus received, and sent broadcast all over the world, which if true will prove to be among the most useful and interesting phenomena that have ever been presented to our race...

In the quotation from THE BANNER, as given below, there will be noticed an error in regard to the town probably referred to as the home of Mr. Marshall. This of itself is a trifling matter, and it is often made regarding the living. But if this was really the Hon, S. Marshall he'should have been more explicit telling who his friends were, and what they were actu ally talking about in Chicago. This would have been more convincing, if not, indeed a veritable clincher. We hope, however, that he will manifest again, and particularize to some rational effect."

To this kindly criticism we would reply (as we assured a correspondent not long since) that the messages given at our Public Free Circles are from spirits who usually announce themselves there for the purpose of attracting the attention of friends; if any further communication is desired it is best that these friends personally visit mediums residing in their respective neighborhoods for private interviews with such spirits.

23 That wickedness in high places is on the

increase all over the world cannot be gainsaid. One to be convinced of this has only to view the current Panama scandal in Paris; the Columbus scandal in Madrid-which caused incipient mobocracy, and the end is not yet; the starving, peer-ridden populace of Great Britain, and in America the numerous conscienceless trusts-composed largely of professing Christians (?)-which break the spirit of manly endeavor in trade, or levy toll upon the ordinary necessities of life, and lastly the "coalbaron" outrage, which seeks to wrest from our starving poor their hard-earned funds in the face of a frowning winter. With such facts before us, every honest man and woman must admit that public corruption is alarmingly on the increase. As a contemporary, in regard to this state of things, remarks: "The truth is indeed discouraging to any one who wants to take a hopeful outlook upon human affairs. This is especially the case because there is so often a mixture of noble sentiment with base practices."

83 Astronomers and other educated people have not yet got on to the fact that comets are only a congregation of nebulous matter float. ing through space, collecting material thrown off the multitudinal planets, for the purpose of establishing new globes, called by earth's ignorance "stars." That these erratic comets have a solid consistency enough to run afoul and damage a regular planet (as some professed astronomers have averred) such as this earth. is preposterous. No such comet possesses the power to come within millions of miles of the earth's atmosphere. So spirit-astronomers inform us, and they have a far better source of information from which to ascertain facts than have the astronomers of earth. They inform us that when more powerful telescopes are invented-and they will be in due time-mortals will be enabled to see not only land and water on the "fixed stars"—planets millions of years older than this earth-but the inhabitants thereof.

12 On Sunday last Rev. James Reed, pastor of the Boston Society of the New Jerusalem regarding "Heaven" as has been frequently enunciated through Spiritualist mediums: earthly and sensuous Pharisees," (he is reported to have said) "by saying to them that God's kingdom would not be visible, but they must look within themselves for it." Many modernday Pharisees who go through life depending on the outward observance of oreedal forms will be as "thoroughly surprised" as were awake to the realities of spirit-life! ET The old Presbyterian church is being haken to its centre by the Prof. Briggs heresy trial now going on, which is far more a struggle in the evolutionary work now proceeding in the body of old Calvinistic, Westminster catechism dogmatism than a trial of a distinguished professor for holding views at variance therewith. At last accounts the "heresy-hunters" and the defenders of the Doctor were about evenly matched, and the result is not a matter which can be prophesied.

As True To-day as Ever.

"We must be resigned. Happy are those parents" -wrote Eugene Sue, in "The Mysteries of Paris," fifty years ago-" who can keep their children near them, and protect them from snares. But who protects the daughter of a poor man? Nobody1 If she is old enough to earn anything, she starts in the morning for her shop, and returns at night; in the meantime the father and mother toll and labor. Time is their only wealth. Bread is so dear that they cannot waste a moment upon the conduct of their children; and their parents are blamed if any misfortune befalls them, as If they had time to instruct them at home or watch over them abroad. Privations of food and raiment are nothing, compared with the sorrow of separating parent and child. To the poor, domes tic happiness is peculiarly salutary and consoling aud yet, hardly have my children grown to an age of reason when they are torn from me." It is the old, old story, changed in no respect for half a century. The conditions are the same for the honest and indus trious poor now. The sketch of domestic misery drawn by the romance writer at that day in Paris threatens to become an every-day one in reality in our own country, under the rule of a heartless plutocracy.

Life is Expression.

marked with incompleteness. Every one is striving, consciously or unconsciously, to give expression to that which is within him. And that is what every one coutinues to do after entrance into the spirit-life. We take up our lives in the spirit-world as they are laid down here. If material or non-spiritual ambition has inspired us here, when the change comes we shall be sure to find that we are all at once destitute of an aim or purpose, the former one having vanished with the conditions that made it possible. If we have labored and denied ourselves on earth to get riches, our desire will suddenly have been taken away, and we shall be compelled to find another channel and direction in which to expend our energies in achieving expression for our lives. "How can a man conceal him-

self?" is the unanswerable expression of old Confu-cius, the Chinese philosopher. However much he may be able to conceal on earth, Spiritualism teaches that in the Higher Life no such expedient avails. He must express himself perforce; for, in fact, expression is the very act of life itself: It is the ceaseless activity of all the faculties to produce an outcome commensurate with their quality and power, and so on forever.

Selfishness the Real Creed.

How many of the plous evangelical class may be, truly, thus described: They are eager to get into heaven, and their chief reason is the selfish one that they will lose something if they do not. And provided only they can secure an entrance for themselves, they are not seriously troubled about others being shut out, whether those nearest and dearest to them are shut out or not. Love with such does not mean sacrifice and denial, but merely gratification.

Theologic Dyspeptics .- The recent address of Mr. Willard J. Hull in Berkeley Hall on bigots and dyspeptics was starred with ideas throughout, that will bear more than a single repetition. Mr. Hull conceives clearly and enunciates his conceptions with precision. Quoting the late Dr. Holland as remarking that bile was the great destroyer of the human family, he said there was this difference between a specialist and a bigot: the former possesses a full knowledge of his specialty and recognizes good in everything else, while the bigot knows all about one idea and refuses to see truth in anything else.

Men may be ready to accept the accumulating truths of science, but the clergy continue determined to bend everything to the name of "Jesus." They are only theological dyspeptics; something is wrong either with the brain or the stomach. For all that, the world is growing continually better. Instead of living with reversed vision in the disappearing past, we should strain our sight eagerly to look into the future, and see the vast promises of coming generations. Great and wonderful developments are about to come to us. Grand achievements in soul-life are to be made. Man is ever seeking new achievements if he is not bound by the one idea of theology.

The reportorial intellect, which has been se verely wrenched of late in getting up stories for the daily press concerning "a man carried off by a drag "a ten-ton, red-hot rock from the comet," etc. on," etc., has just constructed an elaborate "Airtight Cylinder" yarn, in which a Spiritualist is to be sealed up lust before death-bottled up, as it were-(somewhere in Michigan) to see if y means of some elaborate electrical device the impri-on d spirit (in for three days) can make its existence known to persons out side its crystal jail. [This, too, in view of the fact that Spiritualism itself demonstrates that all matter is thoroughly *incapable* of obstructing, in the least, "Heaven is a state of mind," he assured his the movements of the spirit.] We consider this yarn hearers; "Christ thoroughly surprised the the most ridiculous that we have yet encountered. The secular press must be, indeed, hard-pushed for "news" (?) when it prints such ignorant and utter nousense.

NEWSY NOTES AND PITHY POINTS.

A NEAT INDIAN SUMMER POEM. A NEAT INDIAN BURNELL FOR The year stands still in peace sernes, Itali way betwich, half way between; Behind her blooms a flower bed, A snow bank blocks her just ahead.

She stan's there dreadin' hard to go, An' plants her bare feet in the snow, And summerward she turns her head, An' sniffs the roses that are dead.

An' so she says, "I 'll set right still A few days on this southward hill," She sets and dreams of glad release, A perfect dream of perfect peace.

Too soon she'll hear the trumpet blow-The storm wind's trumpet choked with snow-An' leave her southern hillside warm; An' dash half blinded through the storm. -Sam Walter Foss, in Yankee Blade.

A New York City correspondent writes to ask the present letter-address of Elsie Reynolds. We don't know.

Mr. Jay Gould, almost the wealthiest man in this country, passed to spirit-life from his home in New York City, at the age of fifty-six years, on Dec. 2d, 1892, leaving behind him property estimated at \$100,-000,000.

A mob composed of twelve thousand men marched The very best lives are incomplete. All life is through the streets of Madrid, Spain, Dec. 1st, crying, 'Down with the government! down with the city thieves! crush out the upper ten thousand!" They were finally dispersed by the mounted police.

> Notre Dame Convent at Baltimore, Md., has been considerably disturbed of late by the mysterious ringing of a bell, which the old doorkeeper is reported to have claimed was "bewitched." The procuring of a new bell in place of the old is said to have settled the matter, though examination showed that the wires had nothing to do with the ringing of the old bell. Similar sporadic exhibitions of invisible power all over the world have taken place in the past, and are taking place in the present. Spiritualism explains

> Miss Parvenu, pointing out in the Vatican gallery the most famous statues: "There's the dying Gladio-lus and Apollo with the beveled ear."-Union Signal.

TRIFET'S MONTHLY GALAXY OF MUSIC is all which is indicated by its name. The latest number received devotes some forty-eight pages to instrumental and vocal compositions. F. Trifet, 408 Washington street, Boston, publisher.

That the impersonal woman is wholly adorable goes without saying. May her number multiply.

The Jersey tract of fifty-five hundred acres, eight miles from Antioch, Cal., has been flooded by the overflow of the San Joaquin River. Large crops of onions and potatoes have been ruined, and the total loss is placed at fifty thousand dollars.

The January St. Nicholas will contain the opening paper in a series that magazine is to print on leading American cities, illustrated. In this article Colonel T. W. Higginson describes Boston in a way to interest boys and girls in the literary history of that city.

The Panama Canal has been a financial burden to France of tremendous proportions, and it now seems to have been a source of corruption in the Government to a frightful extent. It has practically broken up one national cabinet, and produced the wildest excitement among the conscience-stricken deputies; the present (new) ministry will probably work in harmony with the "law makers" (?) in covering up the great scandal.

The New York City Retail Coal Exchange has advanced the price on coal of all sizes twenty-five cents a ton, beginning Dec. 12th. Their justification of the step is the fact that since Jan. 1st, 1892, the wholesale compapies, under the influence of the Reading combine, have advanced prices \$1.10, whereas in the same period retail prices, including this last, have advanced only seventy-five cents. This seems to portend further advances in the price to consumers in the near future, all for the direct benefit-in the end-of "the Coal Barons."

It is now said that our Dr. O. W. Holmes will write the Ode for the celebration at the World's Fair opening in May next.

Dr. Charles Main of this city, the veteran spirit me-dium, says he visits the spiritual world half of his time, and during the other half attends to his business in the mundane sphere of life.

The steamer Spree, of the-North German Lloyd line, with a broken shaft, recently lay at the mercy of the stormy waves for forty-eight hours, and a whole week of anxiety and apprehension was experienced by her passengers till she was safely towed into Queenstown by the steamer Huron. The Spree had seven hundred persons on board, and the terrible strain drove five to madness, while one passenger, a young Austrian, named Paul Kelson, jumped overboard while in a state of frenzy and was drowned.

be destroyed. Its past experience becomes for the first time of real value because it is seen to be only tentative and transitional, yet having a direct bearing toward rounding out the soul for better achievements in fairer lands!

Binding Back and Re-reading.

Rev. Mr. Chadwick, of the Second Unitarian Church in Brooklyn, suggests two meanings for the word Religion, deriving them from the differing Latin words, religo and relego-the former for binding back men's thought and feeling, ritual and life to some traditional standard-the latter for re-reading the facts of life, the lessons of experience, the mystery of the fair and teeming world.

The traditionalists have always been in the majority. They are the ecclesiastical party; the priests as opposed to the prophets, as seen in the Old Testament-the Pharisees and Sadducees of the New Testament, opposing the free spirit of Jesus. And the same difference began to appear as soon as Christianity began its course; the Jerusalem party bent on binding back the new dawning faith and worship to the Jewish law and ceremonial-the party of Paul as firmly bent on re-reading and revising the traditional inheritance.

Ever since those early days the re-readers, the relego party, have been the heretics, the schismatics, and the religo folk have been the people of the creeds and catechisms; and they have put the re-readers to death with fire and sword, buried them alive in dungeons, expelled them from their native country, despoiled them of their possessions, and, in these later times, visited them with every manner of social disability and disrespect.

No man can presume to think for himself without being more or less of a heretic. Almost all the names religious people care about were heretical in their day and generation-Luther and Calvin, Baxter and Taylor, Edwards and Hopkins, Fox and Wesley, and Jesus, the prophet of Galilee and the martyr of Jerusalem.

The theologians (however they may "officially" deny it) have for years been busy in rereading their creeds, and adjusting them to the new sciences. The theological readjustment made necessary by the Darwinian doctrine, and the general doctrine of evolution, has not been less important than that required by the changed conditions of the Copernican astronomy. That changed the centre of humanity-this has changed the centre of Deity. Man's centrality vanished with the Copernican astronomy; God's centrality has been established by our later science. The heresy of a few, who held God to be the immanent, indwelling and Eternal Life of all the universe of men and things, is now the gospel of a great and ever greatening company. This re-reading of the

BT We announced last week that Henry Slade (as per Associated Press telegram) had been committed to a hospital in Sioux City in a condition "bordering on insanity"; and stated that we were without further, advices as to his present condition. We have since been informed by parties on the ground that the attack was only temporary, and that he has gone out into the world of men once more. His present address is "Metropolitan Block, care Dr. Marvin, Sioux City, Ia." Those of THE BANNER readers who may feel moved to assist Dr. Slade in his period of invalidism, can forward their offerings to that address, and will find them welcome.

Walter Howell has an excellent letter on our eighth page. In it-in the course of an earnest plea for our Children's Lyceums-occurs this sentence, which should be written in letters of gold, and circulated everywhere as a Lyceum motto:

IF SPIRITUALISM IS GOOD ENOUGH FOR THE ADULT IT IS EQUALLY GOOD FOR THE CHILD!"

Mo An excarnated intelligence's idea concerning the existence of God is given by Spirit Samuel Kent, on our sixth page. The same spirit affords some eminently practical advice, in worldly matters, to the young men of America.

23 Read the outspoken and highly-characteristic message of Spirit Henry F. Gardner, on another page.

BT Onset "HABVEST MOON SOCIETY" report next week.

BT Mr. A. E. Snell, who has traveled eastward from Cameron, Ida.: called upon us recently, and spoke in the highest praise of the mediumship of the Bangs Sisters, No. 11 Elizabeth street. Chicago. Ill., with whom he had very satisfactory experiences. We have full confidence in the bona fide character of these mediums, and endorse all that the Progressive Thinker has recently said in their behalf.

An outspoken essay showing up the fallacy of vaccination-written for THE BANNER by Wm. Foster, Jr., of Providence-was put in type for use in the present issue, but from lack of space is deferred to the next. (a)

KT A new monthly review-the organ of the Spiritualist Union of Rouen-is issued under the title of Le Phare de Normandie. We have received the initial number of this neat publication.

105 Modern Spiritualism's "triumph o'er the grave" is gratefully attested to by the thoughts set forth in the notices of decease, on our sec-

R An additional argument for cremation (though the subject is not itself mentioned) will be found in the answer to "M. A. B.'s'

We have received a fine photographic likeness of L. R. Marsh, Esq., insoribed " Luther to Luther." Thanks!

Wiggin's touching discourse on our first page. Also the synopses of lectures printed elsewhere.

A pamphlet of eighty pages, entitled "A Vindication of the Personal Character and Mediumship of Mrs. H. B. Fay," has just been issued from the press of C. M. A. Twitchell & Co., of this city. - A

THE THEOSOPHIST for November is received, and for sale by Colby & Rich. Mr. H S. Olcott, in his eighth chapter of "Old Diary Leaves," commences what may be considered an authoritative account of the origin, formation and growth of the Theosophical Society in New York City (1875), with brief sketches of its original members, or rather organizers. In a paper by F. W. Thurston, M. A., further statements are made relative to the famous South Indian seer, Govinda Chetty, based on an experimenting interview with him by the writer last September. Of other contents are "A Fragment of Osage Tradition," "Wisdom of the Upaulsbads," "Ignorant Persecutions," and "The Hermetic Philosophy; The Esoteric Key of East and West." Madras, India: The Proprietors.

The Detroit, Michigan, Sun states that Dr. J. C. Street, of Boston, Mass., has been in that city for the past ten days. During his stay he gave some remarkable lectures on that hidden, mysterious subject, "The Astral Body and Subliminal Individual Self." which Eastern adepts claim is the immortal ego in man. As the doctor has traveled very extensively in Oriental countries, he is presminently qualified to give his audiences remarkable thoughts of Eastern occult experiences and phenomena. His lecture, says the editor, was attended by some of the brightest minds in Detroit, who were gratified at his numerous illustrations of occult law. He has gone to Canada, where he will deliver lectures.

A Summer Snap .- The daily papers assert that the annual rush of the Dakota farmers to Europe has commenced. Foreign dwellers in that State are "numerously " en route to New York to take steamers for their old homes. They find it pleasanter to do this than remain here. They return in early spring. America, it seems, will do well enough to get a living in during the summer months, but what the immi grants earn must to this extent at least go back to Europe. Who says there ought not to be some changes in our immigration laws?

"The Problem of Life" contains studies in comparative religion : lessons in "The Divine Science of Health," chapters of Mr. Colville's psychical romance, " Onesimus Templeton," editorial book reviews, notes and comments, etc. This monthly is rapidly increasing its list of patrons, and is worthily appreciated by its already large number of readers. Frank F. Lovell & Co., publishers, New York. For sale by Colby & Rich. Boston.

Mr. W. D. Wheeler, Secretary of the Citizens' Committee of Summerland, Oal,, writes to us that the new proposition of putting the town on a financial footing or basis which he avers is all the basis upon which Spiritualists can unite-is being welcomed by the people there in a man 1. to most

Frank Reed, one of the best of magnetic physiclans, and a firm believer in and advocate of the truths of the Spiritual Philosophy, passed to spirit life from Brattleboro', Vt., last month, at the age of about sixty-five.

Women's sleeves are growing every minute.

Guess the Board are running the street-lamps by has year's almanac. It was darker than a stack of black cats with tar on their teeth Sunday night, and not a lamp lighted. It was the same Monday night.— Fox Lake (Wis.) Representative. Out late nights, Bro.?

The women of the State of New York through their Board of Women Managers have secured a flue room in the Woman's Building at Chicago which they propose to equip as a "Woman's Library," in which will be placed a collection of books written by women.

Wide Awake in 1893 will present over twelve hundred pages of entertainment and instruction, beautifully illustrated. Among its attractions will be "Whittier with the Children," a delightful illustrated account by Margaret Sidney of the poet's love for childhood.

Sixty nine years ago to-day [Dec. 2d] President James Monroe, in his message to Congress, pro-claimed his famous "Monroe doctrine." It is still Orthodox American doctrine—and it always will be-that the whole American continent belongs to Ameri-cans only, and that all foreign powers must "keep off the grass."—Ex.

Burglars who have been operating successfully of late in Germany are designated as "American burg-lars abroad." This band of thieves, are not Americans., They are Englishmen, and their headquarters are in London.

Cholera has again appeared in Cherbourg, France, and it is expected in this country next spring. This is why immigration and old rags ought to be tabooed for a year hence at least.

The fourth inauguration of General Diaz as President of Mexico took place with great pomp in the chamber of deputies on the first inst. amid great rejoicing by the people.

St. Michael's church in Vienna has been destroyed by fire. It was a beautiful edifice, and was visited by tourists from all parts of the world.

A new line of American steamers is to be established to run between this country and England very soon, it is said.

> Disease and death Come with one breath When mortals bow to lust: And this is why They early die, And this is why they must.

L.C.

The typhus fever scourge has struck New York City. But the health department are on the alert, and consequently it will not become epidemic. The disease was first brought to New York by Russian refugees last winter.

Lizzie Borden has been indicted. It is positively stated that she is not insane.

Thomas A. Edison: who is a light sleeper, and who does not believe in wasting too much of his time in bed, says that the man of the future may do without sleep entirely. a characteristic

During the Smith heresy trial in Cincinnati Dec. 1st, the preachers got so excited that a suggestion was made to have a sergeant-at-arms sent for to maintain orderi in sublevidite industrat

ond page.

question-sixth page.

10 Do not omit reading the report of F. A

BANNER OF LIGHT.

MEETINGS IN BOSTON.

Banner of Light Hail, O Bosworth Street. Spiritual meetings are held every Tuesday and Friday af-ternoon, Mrs. M. T. Longley occupying the platform; J. A. Shelbanner, Ulairman. Free 1: the public.

Baelaanor, Chairman. Yree C: the public.
 The Boston Spiritual Temple, Herkeley Hall,
 Herkeley Street. Borvices every Sunday at 104 A.M.
 And 14 P.M. Audrew L. Kuight, President,
 The liefing liand to the Boston Spiritual Temple meets
 every Wodneadny at 24 at 3 Boylaton Pince. Busineas
 denti Mrs. A. A. Eldridge, Treasurer; Ida M. Jacobs, See'y,

First Spiritual Temple, corner Newbury and Excter Streets.-Spiritual Fraternity Society: Lecture' evening Social at 12, Other public meetings announced from platform, T. H. Dunham, Jr., Secretary.

Childrea's Spiritani Lycenter Becretary. Childrea's Spiritani Lycenter Becks avery Sunday at 10% A. M. in Red Men's Hall. 514 Tremont street, opposite Borkeloy. J. A. Buchhamor, President. The Ladtes' Aid Lyceum Association meets every Wednes-day, Business meeting at 4 P. M. Mrs. M. T. Lougloy, Pres-ident.

uent. Eagle Hall, **G16** Washington Street.-Sundays at il A. M., 2% and 7% r. M.; also Wednesdays at 3 r. M. E. Tuttile, Conductor. Veteran Spiritualists' Union.-Meetings are held the first Tuesday of every month in the Banner of Light Free Oircle-Room, No.8% Bosworth street, at 7% r. M. Dr. H. B. Storer, Fresident.

H.B. Storer, President.
 Bathbone Hall, 694 Washington Street, corner of Kneetand.-Spiritual meetings every Sunday at 11 A. M., 24 and 75 F. M. (75 F. M. meeting in Commercial Hall) Thursday at 23 F. M. (75 F. M. meeting in Commercial Hall) Thursday at 23 F. M. N. P. Smith, Obalrman.
 Park Square Hall, 7 Park Square.-Services every Sunday at 11 A. M., 25 and 75 F. M. (55 F. M. Meeting in First Spiritualist Ladics' Aid Society, 1031
 Washington Street.-Business meetings Fridaya, at 4 F. M. Bulle meeting at 75 F. M. Mrs. A. E. Barnes, President.

The Ladies' Industrial Society meets weekly Thurs-day afternoon and evening, corner Washington and Dover streets (up one flight). Ida P. A. Whitlock, President. Ladies' Aid Parlors, 1031 Washington Street.--Meetings are bold every Sunday at 11 A. M., 2% and 7% P. M. J. E. Hall, Conductor.

Harmony Hall, 724 Washington Street.-Meet-ings are held every Sunday at 11 A.M., 2% and 7% F.M. Mrs. Mary A. Moody, President. Thursday meetings for speaking, psychometric readings and tests, at 2 F.M. Mrs. O. A. Smith, Conductor.

Irving Hall, 1125 Washington Street.-Sunday meetings 11 A. M., 215 and 755 P. M. Mrs. Shirley, Conductor. Pilgrim Hall, Chelsen.-Spiritual meetings held Sun-days; developing circle at 2½; ovening meeting at 7½. Mr. W. Anderson, Chairman.

Berkeley Halt .- Last Sunday large audie nces greeted the return of Mrs. R. S. Lillie, and she was received with hearty applause. Mr. Lillie, after a long absence, was again able to be present, and

received with hearty applause. Mr. Lillie, after a long absence, was again able to be present, and opened the morning service with a song. After a sublime invocation by Mrs. Lillie, the Chairman read the following question, which had been presented by a stranger: "As more than ten thousand people pass to spirit-life from Boston and its vicinity each year, most of them laboring people, can you tell us what their occupation is in that life after they become reconciled to their new situation? That is, what do they do most of the time for the first year or first five years?" Mr. Lillie sang. "Only Remembered by What I Have Done." Mrs. Lillie gave as her subject, "The Avo-cations of Spirit Life," remarking that if Spiritua ism does mot give the certainty of a future life nothing can. She then proceeded with a treatment of her theme that was instened to with marked attention, a summary of which, together with one of the evening lecture (mentioned below), will appear next week. The evening assistened to with music, Mr. John T. Lillie singing Phose Cary's sweet song, "Nearer My Home." Mrs. Lillie gave as her subject of thought, "Contradictions and Differences." The meeting closed with music by Mr. Lillie. Beautiful flowers adorned the table, and all seemed well pleased with the services of the day. Mrs. Lillie spiraks again next Sunday, and the seats are free, all being wel-come, whether they believe as we do or not. HEATH. The Helping Hand Society to the Boston Spiritual Temple held its regular meeting Wennesday. Nov. 30th

The Helping Hand Society to the Boston Spiritual Temple held its regular meeting Wednesday, Nov. 30th, 1802, at 3 Boylston Place (Gould Hall). Supper served at 6 celosed

at 6 o'clock. In the evening Miss Sears rendered some fine music. In the evening Miss Sears rendered some memory. Mrs. Carter recited a poem, also Mr. Twichell. Miss Lucetle Webster read an open letter written to a stu-dent who is finishing his education in a foreign land. We had good attendance. Meetings every Wednesday night. Social on the first Wednesday of each month. LDA M. JACOBS, Sec'y.

First Spiritual Temple, corner of Excter and Newbury Streets .-- Last Sunday, Dec. 4th, 1892, as previously announced, the platform was occupied by MIR. E. R. Nickless. After the invocation the con-trolling intelligence announced as the subject for the afternoon's discourse, "The Power of Thought," re-marking that the magnitude of the theme was such that in the limited time allowed for its consideration only a very brief presentation of it could be given. (An abstract of the lecture will appear next week.) Next Sunday, at 2:45, Dr. H. B. Storer will occupy the platform. All are cordially invited to these meet-ings. The morning school will meet as usual at 11 o'clock." Mrs. E. R. Nickless. After the invocation the con-

The Temple Fraternity School opened with an in

vocation read by Miss Grace Dyer. Mr. Danforth, the Conductor, considered "Mediumship and Its Vathe conductor, considered "Mediumship and Tis va-rious Phases." He was followed by members of the School, who gave illustrations of several different phases of development. Mrs. Haberton, Misses Liz zie Nolen and Hattle Dodge and Mr. E. B. Packard gave interesting and satisfactory proofs of spirit ro-turn. Explanations of the laws governing spiritual manifestations were afforded by oue of the teachers, by request.

ful Dreams," which was highly appreciated; closing remarks by the chairman. Many strangers have been convinced in these meet-ings of the evidence of spirit return after receiving for the first time messages from loved ones gone be-fore, oftentimes with their full names. The BANNER OF LIGHT is for sale at each service, J. B. HALL, Conductor.

Erving Hall.-Developing and healing circle was well attended. Mrs. Campbell furnished excellent music; Mrs. Shirley. Dr. Coombs, Mrs. Hughes, Mrs. Simmons, Mrs. Knox, Mrs. White.

Binmons, Mrs. Knox, Mrs. White.
 Afternoon (2:30).-Mrs. Shirley, opening address;
 Mrs. Hughes, Mrs. Simmons, Dr. Coombs, B. H. Nelko and Mrs. Knox.
 Evening (7:30).-Mrs. Shirley introduced A. D.
 Haynes to give the invocation and address; Mrs. Shirley, psychometric readings; Dr. Coombs, delineations;
 Mrs. Knox. tests. Meetings every Sunday, 11 A. M.,
 2:30 and 7:30 P. M.
 The BANNER OF LIGHT for sale at the door.
 MRS. SHIRLEY, Asst.-Manager.

The Ladies' Industrial Society met at the usual hour in Arlington Hall, 1125 Washington street, Dec. 1st. Business meeting at 3:30; circle, at 4, was well filled; supper at 6.

Billed; supper at c. Evening.-Mr. Lathrop made fine remarks and gave tests; Mrs. Whitlock presented psychometric read-ings, which were very satisfactory. We are to have a lemon supper Dec. 8th, and on the 15th a costume party. Invitation is extended to all. MRS. H. W. CUSHMAN, Sec'y.

Movements of Platform Lecturers.

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

Mrs. Wilkins, 20 Bennet street, Boston, will an

Mary E. Thiompson. Scoretary of the Malden, Mass., Boirtualist Society, testifies that Joseph D. Stilles re-cently "gave me two or more good communications-one from Dr. Germaiue and one from Mr. Hiram Hatch, both citizens of Nockland, Me. Only the names of others were given. I feel sure he did not know we lived on the same street."

Mrs. H. S. Lake is filling a two months' engagement at Albany, N.Y. *The Union* of that city says: "She is charming large audiences with her wonderful ora-torical movement." torical powers."

Emma Nickerson Warne's address is now 1365 Wa-bash Avenue, Chicago, Ill., where she is engaged in magnetic and psychometric work.

Dash Avenue, Chicago, Ili., where she is engaged in magnetic and psychometric work.
Mrs. Mott Knight, we are informed, has left New York City for a few weeks to recuperate her health in Eureka Springs, Ark.
Miss J. Rhind will answer calls to lecture, give visions and psychometric readings. Will attend to circles or lectures week night evenings. Address 1064 Washington street, Boston.
Oscar A. Edgerly, having served the Spiritual Alliance of Saint Paul, Minn., since the first Sunday in September, will be retained by that organization as its regular speaker through the months of December and January. His engagements later in the season are as follows: February, with the Spiritual Society of Indianpolis; March. the Progressive Church of Buffalo, N. Y.; April, the Religito-Philosophical Society of Baltimore, Md.; May, the First Spiritual Church of Pittsburgh, Pa. He would like to make an engagement for June; also solicits correspondence from secretaries of camp-meeting associations.
Mrs. Abble N. Burnham spoke in Saratoga, N. Y.,

Mrs. Abble N. Burnham spoke in Saratoga, N. Y., Oct. 23d and 30th; in Brooklyn the month of Novem-ber, with marked success; in Worcester, Mass., Dec. 4th. Address for engagements, Station "A," Boston, Mass.

Dass. Dr. George Dutton has returned to Boston, and can be seen at Dr. Warren's, 38 Milford street. On Sunday, Dec. 4th, Mrs. H. S. Lake delivered in Alhany, N. Y., two interesting discourses. Her weekly scances for psychometric manifestations are largely attended, and expressions of interest are nu-merous.

meronis. Mr. F. A. Wiggin is engaged as follows for the month of December: Dec. 7th and 8th, in Haverhill; Dec. 9th, Westboro; Dec. 11th, Lvnn; Dec. 12th, New Haven; Dec. 13th and 14th, at Winsted, Conn.; Dec. 15th at Stoneham; Dec. 18th, Salem, and Dec. 25th, Fitchburg. For week evening engagements for March, '93, address Salem, Mass. E. J. Bowtell speaks in Plymouth Jan. 1st; in Low-ell Jan. 8th; he spoke in Pawtucket, R. I., Dec. 4th and 5th; on the 11th of Dec. he will be in Malden, Mass.; Dec. 18th at the First Spiritual Temple, Newbury street, Boston; Salem, March 5th. Address 223 Shawmut Avenue, Boston. Marv A. Charter's address is at present New York

Mary A. Charter's address is at present New York

City. Prof. W. A. Mansfield, the slate-writing medium, has, it is stated, entered the Cleveland, O., Homeo pathic College. Prof. Joseph Rodes Buchanan is soon to lecture in Denver, Col.—going thence, probably, to Los An-geles Col.

geles, Cal.

Physical Manifestations in 1814.

In Professor Dowden's "Life of Shelley" (vol. 1, pp. 481-483), the biographer quotes from the poet's journal a parrative of certain Spiritualist phenomena which occurred in 1814 to Jane Clairmont, half-sister to Mary Godwin, whom Shelley afterward married. "She told me," writes the poet, "that a pillow placed upon her bed had been removed, in the moment she had turned her eyes away, to a chair at some distance and evidently by no human power. She was positive as to the fact of her self-possession and calmness. Her manner convinced me that she was not deceived." On the Friday and Saturday of the following week the same phenomenon was repeated. A week later Shelley made the following entry in his journal: "In the morning the chimney board in Jane's room is found to have walked leisurely into the middle of the room, accompanied by the pillow, who being very sleepy, tried to get into bed again, but fell on its back." There can be very little doubt that Miss Clairmon was a medium, but knowing nothing whatever of the nature and origin of such manifestations, was so terrified by them that the poet described her countenance when she rushed down stairs, after the first of these phenomena had been witnessed by her, as "distorted most unnaturally by horrible dismay," and overspread with a ghastly pallor. In the same volume Professor Dowden quotes from Shelley's journal the following entry, under date Dec. 24th, 1814: "In the evening Hogg comes. He de-scribes an apparition of a lady whom he had loved appearing to him after her death. She came in the twilight summer night, and was hardly visible. She touched his cheek with her hands, and visited him many successive nights. He was always unaware of her approach, and passed many waking hours in expectation of it." Hogg, it may be added, was a very matter-of-fact barrister, cynical and skeptical; and with so little belief in an after-life that he was expelled from the University of Oxford for contumacy in not disavowing atheistical opinions. Consequently he was about the very last man to imagine that a spirit had appeared to him.-The Harbinger of Light, Australia.

Oremation.

The new crematory (or crematorium) at Manchester [Eng.] marks another stage on the highway that leads out of darkness into light. In fifty years the repugnance to burial will, of itself, probably lead to the general adoption of cremation. It is simply a vivid illustration of the power of habit, that so many should be found to justify burial on the ground of "respect for the dead," or to condemn cremation in order to "spare the feelings of the living." Respect for the dead, and for the feelings of the living, apart from mere habit, point straight away from the prolonged

horrors of that hateful box and grave. The Manchester crematory has cost £4,000. Viewed from the exterior it is church-like in form, with hall and rooms corresponding with nave and chancel, an arcading on either side of the "nave," and a square tower seventy five feet high at the southeast end, which effectually conceals the chimney shaft from view. As no smoke is emitted from this flue, there is nothing to excite repugnance, or to suggest to the observer the technical character of the structure. The hall is about fifty feet long by twenty five feet wide, and reaches a height of over thirty feet. Light is ad-mitted through twenty-four side windows of richly colored glass, each of different design. The furnace or crematory proper, occupies a considerable space in the rear of the hall, and has been so constructed that no fumes or smoke escape into the air. Coke is the fuel used, and it is estimated that about one ton suffices to reduce a body to ashes. By a careful arrangement of valves sufficient oxygen is admitted to the carbonic oxide so as to secure complete combustion. All that will remain of a body after cremation is about three pounds or four pounds of calcined matter. The ground on which the crematory stands is about three-quarters of an acre in extent, and is now being tastefully laid out. A number of shrubs and trees have been planted, and these are growing luxuriously. Here, as in Milan and other cemeteries, cremated bodies may be buried as in ordinary graveyards, with well-kept graves ornamented with trees and flowers.

Our only regret is that the walls of the chapel are to be used for the reception of urns, containing the ashes of cremated persons. It is a great pity. The ashes are the least characteristic part of even a body-the rubbish and leavings of it; and the best use to which they can be put is to quietly deposit them in the soil surrounding some shrub or tree.- The Coming Day.

Good Cooking

Is one of the chief blessings of every home. To always insure good custards, puddings, sauces, etc., use Gall Borden " Eagle" Brand Condensed Milk. Directions on the label. Sold by your grocer and druggist.

RHODE ISLAND.

Providence.-Spiritualist Association met in Columbia Hall, No. 248 Weybosset street, Dec. 4th. (Meetings every Sunday at 2:30 and 7:30 P. M. Pro-

(Meetings every Sunday as 2.45 gressive Sch ool at 1 p. M.) Mrs. J. W. Crawford (Colorado) occupied our plat-form. She gave much for reflection. She is a wo-man of rare ability, and was listened to by large and appreciative audiences —Sunday, Dec. 11th, Mrs. Juliette Yeaw will be with us. SARAH D. C. AMRS, Sec'y.

MARYLAND.

Baltimore.-A correspondent forwards a letter on the state of the Cause in the "Monumental City," which will appear next week. Please write often.

Notice .- A grand Glpsy Carnival, under the auspices of the Ladies' Aid of the Children's Lyceum, will be held in Red Men's Hall, 514 Tremont street. Boston, in aid of the Lyceum, Dec. 21st, 22d and 23d, afternoon and evening. During the afternoons a sale of fancy and useful articles will occur. In the evenings, grand entertainments of a pleasing and unique character will be given. Admission to the latter will be 25 cents.

FF For additional reports of Spiritualist Meetings see third page.



SPECIAL NOTICES.

& Rich

subscriber try it.

At Sundown.

Dorothy Q.

Dr. F. L. H. Willis may be addressed at 46 Avenue B, Vick Park, Rochester, N. Y. Jan. 2.

Audrew Jackson Davis, Physician, will be in his office, 63 Warren Avenue, Boston, Mass., Tuesday, Thursday and Saturday, from 8 A. M. to 3 P. M. No new patients after 2 P. M. July 2. tf

J. J. Morse, 36 Monmouth Road, Bayswater, London, W., will act as agent in England for the BANNER OF LIGHT and the publications of Colby & Rich.

ADVERTISEMENTS.

HOUGHTON, MIFFLIN & CO.'S

HOLIDAY BOOKS.

A beautiful book, containing the last poems of JOHN GREENLEAF WHITTIER. With a portrait and eight pho-togravures. \$1.50.

To Foreign Subscribers the subscription price of the BANNER OF LIGHT is \$3.00 per year,



Spiritual Educational Movement

AT SUMMERLAND, CALIFORNIA.

AT SUMMERLIAND, UNMERVANTER A GREAT project is now well under way at Summerland, California, to secure the Ortega Rancho (upon which the Oolony is located), with its vast mineral resources, to build and maintain educational institutions to promote and advance the Cause. The matter is in the hands of a committee of citizens ap-mented the represent them. Every Spiritualis, should send



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There are some bargains on which there can be no shadow of doubt. Take this chair as an illustration.

Here is a full size solid Oak Easy Chair, with pillowed head rest and deep, ourving seat, FULL LEATHER COVERED, for

ONLY \$15.

Oak is oak; there can be no doubt there. Leather is leather. We guarantee the frame, joiner-work, upholstery and every detail of every part.

This is just such a chair as you have always paid \$25 to \$35 for, and reckoned it a wise investment. It is extremely luxurious; we warrant it to last a lifetime.

Our price is on a limited number only, for Christmas trade.

Paine's Furniture Co., 48 CANAL ST. South Side Boston BOSTON.

To Correspondents.

J. G. S., CHICAGO, ILL.-You are a medium-one that can leave the body under favorable conditions and travel in spirit. You are chirvoyant, and your experiences in this line are no doubt instructive and helpful to you. Your conclusions in regard to matter are largely those of Spiritualsts generally.

Winter Excursion Tickets

To all Florida and other southern health and pleasure resorts, to Havana, Cuba, to Asheville, and Hot Springs, N.C., Luray, Old Point Comfort, Atlantic City, and other winter resorts, have been placed on sale at Baltimore and Ohlo ticket offices at greatly re-duced extern

duced rates. For detailed information as to rates apply to C. P. Craig, 415 Broadway, New York; A. J. Simmons, 211 Washington street, Boston; James Potter, 833 Chest-nut street, Philadelphia. or Chas. O. Scuil, General Passenger Agent, Baltimore, Md.

For Sale at this Office:

THE TWO WORLDS: A journal devoted to Spiritualism, Occult Science, Ethics, Religion and Reform. Published weekly in Manchester, England. Single copy, 5 cents. HALL's JOURNAL OF HRALTH. A Progressive Pamily Health Magazine. Published monthly in New York. Single copy. Ib cents.

Health Magazine. Published monthly in New York. Single copy, 10 conts. THE CARRIER DOVE. Illustrated. Published monthly in San Francisco, Cal. Single copy, 25 cents. THE BIZARRE. NOTES AND QUERIES, with Answers in all Departments of Literature. Monthly. Single copy, 10 cents.

RELIGIO-PHILOSOPHICAL JOURNAL. Published weekly

RELIGIO-FHILOSOFHICAL JOURNAL. Fublished Weekly in Chicago, III. Single copy, 5 cents. THE WATCHMAN. Published monthly in Fort Wayne, Ind. Single copies, 10 cents. THE THUTH-SEKKER. Published weekly in New York. Single copy, 8 cents. THE FROMLEM OF LIFE. A Monthly Magazine devoted to Spiritual Science and Philosophy, as related to Universal Human Progress. Edited by W. J. Colville. Single copy, 10 cents.

Human Progress. Edited by W. J. Colville. Single copy, 10 cents.
THE THEOROPHIST. Monthly. Published in India. Sin-gle copy, 50 cents.
LIGHT OF TRUTH. A Spiritualistic weekly journal. Pub-lished in Cincinnati, O. Single copy, 5 cents.
ALCYONE. A Semi-Monthly Journal devoted to the Phe-nomena and Philosophy of Spiritualism. Single copy, 5 cents.
NEW THOUGHT. A Monthly Magazine. Edited by Moses Hull. Published in Chicago, Ill. Frice 10 cents.
THE PATH. A Monthly Magazine, devoted to Universal Brotherhood, Theosophy in America, and Aryan Philosophy. Single copy, 20 cents.
THE PATH. A Monthly Magazine devoted to the inter-ests of Mediumship. Spiritualism, Liberalism, etc. Single copy, 10 cents.

Next Sunday the discussion on "Competition" will be continued in connection with "The Meaning of Life," a lesson from "The Sower." M. H. C.

First Spiritualist Ladies' Aid Society. -About twenty-five members have already paid their yearly assessments, and registered for 1893. Hall committee are again looking for a new hall for this

committee are again looking for a new hall for this Society, as the one which it was anticipated we should occupy could not be secured as expected. Evening sessions this season are very successful social and spiritual gatherings. Friday evening, Dec. 2d, speeches were made by Dr. A. H. Richardson, Mrs. Staples, Mrs. Nickless, Mrs. Fay; Mr. Morrill, whose presence and assist-ance at these gatherings is highly appreciated, offer-ing an eloquent invocation at the opening of the ser-vices.

Miss Lucette Webster has been invited to be pres-ent Friday, Dec. 9th, and read a letter recently writ-ten by the true friend of progression, Jacob Edson. MRS. A. L. WOODBURY, Sec'y.

The Children's Progressive Lyceum of Boston held its usual Sunday service on the morning of Dec. 4th. In addition to the regular exercises of the Dec. 4th. In addition to the regular exercises of the school, an address full of encouragement. spiritual zeal and anecdote was made by the Rev. Mr. Locke of Warrenton street Chapel, Mr. Schaller rendered an exquisite solo on the mandolin, Mrs. Francis, a veteran Lyceum worker, made practical remarks. Louise Horner sang a charming song, Willie Sheldon and Ralph Ranson recited finely, and Eddie Hill and Eddie Ransom each rendered a pretty song. Lyceum meets every Sunday at 514 Tremont street, at 10:45 a. M. Our Wednesday social serves supper at 6 r. M., and entertainment in the evening. SCRIDE.

Engle Hall .- Wednesday, Nov. 30th, afternoon meeting: Good mediums present, tests and readings given. The results of the meeting very satisfactory. given. The results of the meeting very satisfactory. Sunday, Dec. 4th, the three services were of a very interesting nature, and were attended by large audi-ences. The morning developing circle was one of un-usual benefit. Great interest was manifested in both afternoon and evening sessions. Singing by Mrs. A. Sterling; interesting remarks by Mrs. M. E. Pierce, Mrs. J. K. D. Conant, Mrs. Leslie and the Chairman ; recognized tests and readings were given by Mrs. I. E. Downing, Mrs! W. W. H. Burt, Mrs. Dr Bell, Mrs. J. E. Wood, Mrs. Leslie, Mrs. Pierce, Mrs. Conant and Mr. Tuttle. BANNER OF LIGHT for sale at each session.

Rathbone Hall .-- 2:30 P. M. Miss Annie Hanson gave psychometric readings; Mr. Chaapel made interesting remarks; Mrs. Jennie Conant and Mrs. J. Woods presented readings; Mrs. Mary A. Ricker de-livered an inspirational address, followed by Miss Josephine Webster in tests. Miss Neille Carlton

Josephine Webster in tests. Muss sand acceptably. 7:30.—Mr. A. H. Quint, Mrs. M. A. Ricker, Miss Josephine Webster, Mrs. John Wood, Mrs. L. Wood-bury, Mr. W. B. Hall and chairman participated in the exercises by speaking and tests. A. J. WEBSTER.

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Ladies? Afd Parlors .- Last Sunday a largeland harmonious developing circle was held, in the morn-ing; invocation by Dr. Will L. Lathrop; trio. Mrs. ing; invocation by Dr. Will L. Lathrop; trio, Mra-ing; invocation by Dr. Will L. Lathrop; trio, Mra-Mary F. Lovering, Mrs. C. H. Clark and Dr. Will L. Lathrop. Remarks and tests by Mrs. E. A. Collier, (Charlestown) Mrs. Jenule T. Harris, Mrs. C. Loom-is-Hail and Mrs. M. E. Dade; song by Mrs. E. A. Kidd. *Afternoon.*-Song service by the choir, Mrs. Lover-ing, organist; hvocation by Mrs. C. W. Staples (Charlestown); addresses by the chairman and Mrs. Alice S. Waterhouse; psychometric readings by Mrs. C. Loomis-Hail, under control of "Marsha," Mrs. M. E. C. Loomis-Hail, under control of "Marsha," Mrs. M. B. Pierce (Lynn), Miss A. W. Knoz and Dr. S. H. Nelké, Miss Sadle B. Lamb swejty rendered the song, "Love's Old Sweet Song." *Evening.*-Congregational singing; invocation by Mrs. Staples; tests and delineations by Mrs. Mary C. Morrell (Brooklyn), Mrs. M. A. Brown, Dr. Will L. Lathrop, Mrs. Delphina A. Dearborn (Charlestown); song by Miss Maud M. Davis, "Home of My Beauti-





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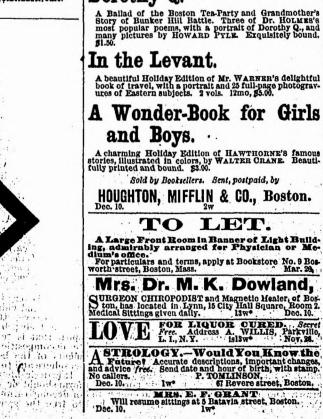


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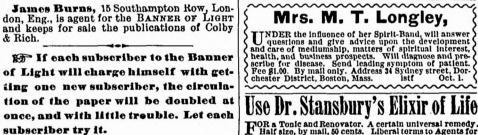
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pointed to represent them. Every Spiritualise should send to the Secretary for a free circular containing the plans, and acquaint themselves with a matter which is of greater im-portar ce to the cause of Spiritualism than any which has ever before been undertaken. Address or \$1.50 per six months, to any foreign country embraced in the Universal Postal Union. To countries outside of the Union the price will be \$3.50 per year, or \$1.75 for six months.

W. D. WHEELER, Secretary Citizens' Committee, Summerland, California. lov. 26. isl3w*



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A STROLOGY. Send time of birth, sex, lo cts. and stamp for Prospects coming year, with char-acter. FROF. HENRY, 62 Washington street, Lynn, Mass. Nov. 28.

SPECIAL ANNOUNCEMENT.

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

COLBY & RICH, Publishers.

"AS IT IS TO BE." BY CORA LINN DANIELS.

BY CORA LINN DANIELS. Edward Gordon Clark, formerly editor of The North Amer-ican Review, says: "You have fouched the basis of Life, here and hereafter, and have given existence a practical meaning, while you prophesy its over-progressive enlarge-ment. Buch work is workly the attention of the thinking world." F. L. Burr, for a quarter of a century editor of the Hart-ford Daily Time, writes: "Your experiences on the border-land of two worlds are curious and fascinfilms. The life we are living here is not the beginning nor the ending. It is, as you assart, certainly not the ending. I can never for one moment alter the effortair of my faith, that our loved ones do come back to us; sometimes, as in your case, they materially aid us, as also in various unnoted ways." "Imo, pp. 260, with portrait, art initial letter, profusely illustrated, with marginal notes, on fine satin paper, broad margins, paper covers, 50 cents; cloth, gilt, §1.00. "For sale by COLBY & RICH."

LIFE-HISTORY OUR PLANET. BY PROF. WM. D. GUNNING

BY PROF. WM. D. GUNNING The Story of Greation has been told in works intended for the general reader. This work is addressed to the same class, but is not written in the veln of "popular science, neither are its pages weighted with the sounding phrases of "seconical science." This volume, it is hoped, will compare with later works on astronomy-works which, without hoing grining mathe-matical, take the reader through methods not buyond the reach of his culture to regulith for which with black und gold ornamentation." Historical primes and mage: Dres volume, bound in fandy English for, with black und gold ornamentation." Historical of y nearly 100 engravings, Price 51.50, postare 19 conts. For sale by COLBY & BIOH.

Alessage Department.

ON TUESDAYS AND FRIDAYS of each week Spiritual Meetings are hold a the Hall of the Banner of Light Establish-ment, free to the public, commencing at 0 o'clock P. M., J. A. Shel-hamer, Chairman.

At these Béances the spiritual guides of MBS. M. T. LONG-LBY will occupy the platform for the purpose of answering questions propounded by inquirers, having practical bearing upon human life in its departments of thought or labor. Guestions forwarded to this office by mail, or handed to the Obairman, will be presented to the presiding spirit for con-sideration. Besides, excarmated individuals anxious to send messages to their relatives and friends in the earth-life will have an opportunity to do so.

Intersages to control the formulas in the calculation with have an copportunity to do sol published in this Dopartment indicate that spirit carry with them to the life beyond the characteristics of their earthly lives-whether of good or evil; that those who pass from the mundane sphere in an undeveloped condition, event-ually progress to a higher state of existence. We ask the reader to receive no doctrine put forth by spirit in these columns that doet not comport with his or her reason. All express as much of truth as they perceive-no more. EVT It is our earnest desire that those who recognize the messages of their spirit friends will verify them by inform-ing the publishers of the fact for publication. EVT Natural flowers are gratefully appreciated by our augel 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 the floral offerings.

The Letters of inquiry in regard to this Department must be addressed to COLBY & RIGH.

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

Report of Public Séance held Oct. 18th, 1892.

[Continued from last week.]

Mary Fenna

[To the Chairman:] My name, sir, is Mary Fenn, and I have friends and relatives in Du-buque, Ia. I come what seems a long way in order to try and say a few words through mor-tal lips that perhaps may be seen or heard by them; but I am willing to go far and wide if I can only make my dear friends realize that there is an abiding life beyond the tomb, that

there is consciousness and love for the luman soul after the body goes to dust. I have tried to impress George and Eliza with the knowledge of spirit-presence and power. Sometimes it seems as if they almost knew that the very atmosphere was lighted up by the presence of returning friends, and then sometimes the veil falls down so heavily that I think they get no idea of what is beyond; but I thought if we could in some way convey the idea to them that there is so much of affection for them in the hearts of friends who are un-seen, it might help them to bear their burdens in life and to meet those experiences which are trying to them.

are trying to them. I want to say that the dear little girl who passed out of their home-life so full of purity and innocence is not dead. True, the body went to decay and is laid beneath the flowers, but the spirit, that bright, active disposition, that sunny little life that was so full of busi-ness that it hardly knew a moment's rest, is still active and sweet in the spiritual world. Mother cares for her with loving tenderness, and I have often the privilege of taking her from place to place in the beautiful Summer-Land, where she may gather something new for her unfoldment. for her unfoldment.

If the dear ones who on earth grieve for the If the dear ones who on earth grieve for the little darlings who have gone out from their earthly homes could only realize that they are not cold and silent in death, but that they are alive and full of activity, that they are not de-prived of the opportunity of unfolding in stat-ure and in power, but are placed in schools of training, and tended by kind and competent guides and teachers, so that the very best that is in them will be brought out 1 ans sure it is in them will be brought out, I am sure it would make this world brighter, more hopeful and restful for human hearts. This is as I feel in coming back to my dear friends—to have them know that death does not mean individual stagnation to the souls who have passed on, but that it means an entrance into higher conditions, with greater and grander opportuni-

Dr. Edward Malone.

[To the Chairman:] Good afternoon, sir. [Good afternoon.] Like many others who have taken up the line of march to your office, I join the number, and take up my position here, waiting for an opportunity of reaching out to friends on earth. I had a large association in Brooklyn, N. Y., in social and professional life. Many times since I passed from the body it has seemed to me that that association can-port possibly have been severed but that it is It has seemed to me that that association can-not possibly have been severed, but that it is mine still, and I reach out in thought to the many friends who are yet here, asking if I shall be denied if I attempt to reach them through the avenue of intelligent speech. So much has crowded upon my attention con-carning the life of man since I departed the

cerning the life n since 1 departed body on earth that I have scarcely noted the passage of time, or realized that the months passage of time, or realized that the months are rolling into years; for the field of research, study and discovery is broad, and no one mind can explore it fully, and no one year or two years can give an adequate understanding of it. So I do not come back from the realm of spirits because I am weary of it or its sur-roundings, nor because I cannot find all that I need for the advancement of my spirit, or the information of my mind, but because there are interests on the earth-plane very dear to me, friends that are near to my soul, and because. friends that are near to my soul, and because, I am free to confess, that, although I naturally thought that I had here attained quite a wide thought that I had here attained quite a wide experience, gathered much information, espe-cially concerning the anatomical and physical part of man, yet I find my knowledge has been slight indeed concerning any part or portion of humanity. But I am taught that I shall expe-rience an eternity through which I may grow and learn, and so I am quite satisfied with the thought that there are yet impure failer to thought that there are yet immense fields to explore, and wonderful storehouses of knowl-edge from which I may obtain whatever is edge from which I may obtain whatever is suited to my needs. Sometimes it has occurred to me, as a spirit, that it would be very pleasant could I commu-nicate with Dr. Carey, as well as with others, and impart something of that which I have gained. I may never find a human instrument through whom to give these things, but I shall continue my search until I am satisfied that such a one cannot be had. It is not with the knife or scalpel that I am investigating, but with the implements of reason and spiritual perception, and with these I hope to uncover that which will be of profit to my friends and that which will be of profit to my friends and to myself. Be kind enough not only to give my regards and greetings to my friends in the profession, as well as to my dear friends in social and pri-vate life, but also to my good friends and broth-ers of the police force. Dr. Edward Malone, of Brooklyn, N. Y.

Genevieve Anderson.

Genevieve Anderson. I consider it a blessing and a privilege to my spirit to find the opportunity of coming into the earth atmosphere and consciously bringing a wave of love and friendliness to dear ones here. They may not know that the dead do live, can think, come into association, commune with each other and interchange thought, and also that they can return from the confines of the great beyond, bearing ministrations of help-fulness and even words and tidings of great cheer and joy to friends on earth. Changes may take place in the lives of those who are left, new events may come to them, broadening left, new events may come to them, broadening their experience, and they may think that there is no change with those who are gone; but we of the other life, while watching the events taking place with our friends and rejoicing in them just as far as they add to the comfort and real soul-happiness of our dear ones, are not situated so that we never experience any change situated so that we never experience any change or mental and spiritual growth and elevation. No; for we are in a progressive world, and as our minds expand to understand and to take in more and more of life, we unfold in power, grow in perception, and rise to greater heights of happiness and conscious peace. I bring my thoughts to these dear friends, for I would have them learn of the spiritual state. I know they are conscientious in their beliefs and in their religious thought and expression:

and in their religious thought and expression; I know that they are faithful souls, living ac-cording to the light that dawns upon them; but I desire that they may broaden and come into the clearer and grander light where they may take up more of truth than has come to them, and realize and live it out in their daily thought

Mine was a religious training. From youth up I had the influences and surroundings of a truly devotional home, and I feel that there was a serenity of spirit and of influence in those conditions that were real and beautiful. So I do not cast any shadow of reflection upon the teaching or the training of the past, but if I can bring a brighter light of truth and under-standing from the spirit-world is it not my duty so to do i

I passed away in affliction and pain, the shad-ows of earth closing in upon me while I had many ties and associations to bind me to earth. many ties and associations to bind me to earth. Less than thirty years had passed over my head. Much that comes to a life of usefulness, of duty and of opportunity was mine, if only health of body could have been vouchsafed me; but the summons came, and I had to depart to and en-ter another world. Yet I do not repine, but I come in joy and gladness to my friends here. assuring them that all is beautiful to me that I behold. Sweet associations, loving attendants and guides are ever to be found in that spirit-ual country of light and love; yet I am happy to wend my way from that sweet home to these associations of earth, bringing my love and greeting to friends, not only in the home-life, in the family circle and in social life, where I held near and dear communion with congenial souls, but also to friends and associates in the souls, but also to friends and associates in the various walks of life wherever my steps were led

To all 1 bring my greeting and my flowers of peace, hoping they will be received. I bear a cross of floral beauty to friends on earth, with its symbol of light and love, that they may how u de not forget the circuid forget the but with its symbol of light and love, that they may know I do not forget the significance of it, but realize that we are bound together now as in the days gone by. I would tell the Daughters of the King that their sister is with them, not in mortal guise, but as a spirit who seeks to help and comfort them, and to give them as-sistance in their beneficent works "In His Name."

Name." Allow me now to speak of one lady in Mt. Auburn, N. Y., and that is where I came from. This dear lady is a sensitive, a medium, a ge-nial soul, who has attracted and assisted me as a spirit. Since I have been in the other life I have been led into her atmosphere and her home, and been taught in her presence of these avenues of communication which reach out from the other life to this, and how to come near to my friends through the blessing of Spiritualism. For that dear lady I feel a strong attachment, and I wish to thank her, though she may be unconscious of all this strong attachment, and I wish to thank her, though she may be unconscious of all this which I say. I wish to give her my heartfelt thanks for the magnetic warmth and support which I have received from her influence, and for the advice and instruction given me by her spirit-band, for in this way I have learned so many things of this life as well as of the spirit-uel state. ual state To the Chairman:] That lady, sir, is called Mrs. Rathbun, and I speak of her because I feel indebted to her, her home associations, and her spirit band, for the power I have gained which has enabled me to come here. I hope to which has enabled me to come here. I hope to reach my husband by communicating here. His name is James M. Anderson. I have oth-ers to whom I would so delight to tell the won-drous story of this continued life and love, which reaches beyond all temporal things. I thank you and all who are here for this privilege. I am Genevieve Anderson.

Spirit Invocation. Then Spirit Almighty, then Presence Divine and Infi-nite, theu Supreme Intelligence from whom we gather all thought and animation, we dwell within thy great beat-ing life, drawing from these all that sustains our natures from hour to hour. We feel that theu art mighty, that thou art omnipresent and etorual, that without thy life permeating the universe with strength and power there would be no worlds, no existence of any kind; but with theo all space is illuminated, all worlds are vitalized, all existence becomes animated and conscious, putting forth expressions of power through all time. We draw near unto thee in aspiration this moment, seeking for a quickened conception and understanding of thy law and thy being; for, although as finite minds we may not fully grasp the idea of the Infinite, yet we may become conscious of an overbrooding force, a permeating, penetrating power of life which holds the universe in its embrace and which dwelleth in the heart of man. So do we feel drawn nearer to the spiritual when recognizing a brooding, sustaining power; so do we feel our minds expand to new explorations of this mighty universe when we realize that here s something more than chance, something more than ma terial law in operation.

From thy ministering spirits, the angels of love, and peace, and tenderness, we hope to learn of these and thy works: from the peneficent ministrants of mercy who come from the spiritual world freighted with good tidings of great joy, with hearts aglow with sympathy and affec tion for earth's children, we hope to gain knowledge of that great future which lies before us, to understand more of this life that we are now in and its duties and purposes, for from thee we know we may gather the experiences which they have met, and profit something by the teachings which they have to convey. We ask that such as these may be given opportunity to meet with us here in counsel and to express a thought, to stimulate our minds with their influence, and bless our hearts with their kindly cheer, so that we may go forth strengthened, purified and drawn a little nearer to the angel-life because of the experiences of the hour.

QUESTIONS AND ANSWERS.

CONTROLLING SPIRIT.—Your questions are now in order, Mr. Chairman. QUES.—[By C. C. Coombs, Roxbury, Mass.] Would our constant prayer and strong desire for a departed loved one's advancement in the spirit-world have any influence in helping him forward? Also, does constant grief and inabil-ity to submit calmly to the inevitable make him unhappy ?

ANS.-The atmosphere generated through the condition of mind of an individual may be

spiritual or material, according to the line of thought and aspiration of that individual. One who sends out from the soul an earnest desire for the welfare of another, a magnetic sympathy and affection toward that other, sympathy and affection toward that other, generates a magnetism that is spiritual and an atmosphere oharged with spiritual qualities; and if that other for whom the prayer is si-lently made, or the desire for whose happiness goes forth, is in the spirit world, he must be drawn to the loving one on earth, and, conse-quently, will receive something of the atmos-phere and magnetism of which we speak. The phere and magnetism of which we speak. The soul would be callous, indeed, that would not be benefited by the unselfish love and the de-sire for his happiness received from the heart of a friend, and we know of no spirit in the other life who would not be happier and be made stronger to aspire and to work for itself because of the prayer and desire of earthly friends for the welfare of that soul.

earthly friends for the weifare of that soul. Salvation from any condition of unhappiness, wrong-doing or selfishness must come through the effort of the spirit itself. One cannot really be uplifted, strengthened and made happy who does not put forth self efforts to rise to higher planes of thought and achieve-ment, however much unselfish friends may de-sire and pray for the happiness of that soul; but the desire and the prayer of the friends will

for them. Sometimes it's pretty hard getting along, but I'm doing my best, and I know that they're doing the best they can to better their concilitons. I don't know much about talking in this tile your meeks to drag you down in short order. That is a bit of practical talk to short order. That is a bit of practical talk to short order. That is a bit of practical talk to the your meeks to drag you down in short order. That is a bit of practical talk to short order. That is a bit of practical talk to short order. That is a bit of practical talk to the your meeks to drag you down in short order. That is a bit of practical talk to such cases are usually taken in hand by wise splitis who understand these haws, and they further that if they are in earnest and ready to quite up to this thing, as some of the ministers and the deal of affection and kind feeling for those I left on this side, and I want them to spected just as much as some other men are re-spected just as much as some other men are re-spected who occupy worthy positions that they that's a good deal broader and more polisied than he was when here. That's the best I can do. I bring my word to friends in Salem and the order to remember me to the boys in Samen, who'll perhaps give a kind thought to Henry Phelps. The sometrix Almighty, they Presence Divine and Inf. These are reasons why a split may be thrown There are reasons why a spirit may be thrown

There are reasons why a spirit may be thrown into a condition of unconsciousness other than that of being tethered to a physical form. It may be that the spirit has, during the greater part of his mortal life, been immersed in mate-rial affairs, and has not, in any sense, exercised his spiritual faculties. He may have been keen-witted, with a mind intelligent enough to grasp a knowledge of the sciences or the laws of life, and yet he may not have oultivated the spir-itual qualities which go to round out a sym-metrical spiritual body. Thus, in passing to the spiritworld, such an intelligence may be plunged into a condition of doubt and dark-ness, his spiritual sensibilities may be para-lyzed, so to speak, and he may be unable to take cognizance of the great pulsating life around bim.

cognizance of the great pulsating life around him. It is possible for such a spirit to remain in that condition for a long time, and, again, he may arouse from it within a few weeks or months, but the vitalizing power must spring into activity before there will be any real awakening to this spiritual state of existence. Beneficent spirits will do all they can to ald such a soul, but the great work must come from within, and when this spiritualized energy does burst into life, the regeneration and the awak-ening will come with consciousness to the in-telligent mind and spirit. We will say in addition to that, for the bene-fit of your correspondent, that some spirits arouse immediately, on passing from the body, to a true realization of their condition, and of the change which has taken place with them. It depends very much, however, upon the in-telligence himself as to this, and if he is one who desires to put aside physical conditions and states when he is dependent to the avait.

who desires to put aside physical conditions and states when he is done with them, he will not be hampered or clouded by these adverse conditions.

INDIVIDUAL MESSAGES.

Honry F. Gardner. Good-afternoon, Mr. Chairman and friends. I feel that I must occasionally come to your circle and express myself, at least once during the season; for if I did not, I should feel that I was losing my hold on external things, not in the sense that your Spirit-President has been talking about in clinging to the physical body, for that with me has gone long ago. I was done with it, Mr. Chairman, when I as a was done with it, Mr. Chairman, when I as a spirit slipped out of its folds, as surely as the butterfly is done with its cocoon when it slips out into the sunshine, and I had no more use for that mortal form than the insect has for the covering it has left. But you know that I took a great interest in spiritual things on earth, in the Cause of Spiritualism, its ad-vancement and its general movements, and I still keep my eye, so to speak, on those who have charge on this side of not only the spirit-ual press, but the Cause in general. I want to know how they are getting on, if they are growing weak or growing strong, and how fares the world with them. Very frequently I hear my name mentioned by some of the old timers. I hear them tell of what we used to do in the days that are gone, and how we made Spiritualism a power. So

and how we made Spiritualism. Its and how we made Spiritualism a power. So we did, and there is no reason in the world with them.
Amelia M. Slater.
Amelia M. Slater.
It seems so strange to come here to a public or search of the friends that I left on earth, but I am told that it is the same idea as going to a telephone office to send a dispatch to friends at a distance, and just as natural. I have been quite a good while, or it seems so to react the other welfare and how we made Spiritualism a power. So we did, and there is no reason in the world why you should n't take hold of it and make it much more of a power to day, for we did not have your advantages. The world looked down upon us, and frowned upon us then, and thought we were pietty mean men and women to be talking up Spiritualism. That was their idea of us, and they turned up their noses at us, and thought we were in for eternal damation just because we knew spirits could come back and communicate intelligently. Well, we had all that to fight; we had to bear the scorn of the world, and to overcome many obstates. It is very true that Spiritualism was a new thing, and the world is always rushing forward to look at new things mis kere with are scone back at first to have told them of all had seen, and thought they knew all there was to leart, and hope to meet hem in the spirit-world whon their time comes. The mall that 1 feel a warm affection for them, and hope to meet them. The tast cone wonderful things. It has confronted skeptical minds that thought they knew all there was to learn, and yet whon had to be forced into the serem.

DECEMBER 10, 1892.

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My friends know vory well I was up and doing a good part of the time. Nothing pleased mo so well as to befriend the mediums, the sup-

A good pirt of the time. Nothing pleased me so well as to befriend the mediums, the sup-portors and the workers in our ranks, but in the spirit-world it seems as if I did very little in that line, and I just scorn myself to think I did not do more. That is the way a great many will feel, I know, unless they take hold and do something now and here. Mr. Chairman, give my greeting to my friends. Tell all the old workers that I am happy to meet them. I want to send a word of sympathetic love and remembrance to Fanny Davis. Tell her that I often think of the good work she and her spirit band did in the old days whon we had to fight skepticism step by step and never yielded an inch, but won the battles. I know that she will feel the help and the influence of the spirit-world not only when she comes over to the other side, but while she charged with it through their entire being. Then I have many other friends I would like to say a good word to, but they must take the will for the deed, and consider that I have called their names out separately and spoken to them. I shall be with them in heart, and to say a good word to, but they must take the will for the deed, and consider that I have called their names out separately and spoken to them. I shall be with them in heart and thought, and ready to help them along in any hour of weakness or need. Well, Mr. Chairman, I will not stay any longer, but I have had my growl, and if I see cause to make something more heard, I shall be back again at another time to sound the alarm. Henry F. Gardner.

Samuel Heath.

Samuel Heath. [To the Chairman:] I have not many words to say, sir, but some friends of mins in Pitts-burgh, Pa., have been recently looking into Spiritualism, and one of them has said several times: "Now if my old friend Sam. would re-port himself, I might take some stock in this thing." Well, the old friend is here to report himself to Harry and to say, I hope you will take some stock in it and investigate its claims, for you will find it the best investment you have made in some years. My friend has made some large ventures in a material way. Some of them have proved

have made in some years. My friend has made some large ventures in a material way. Some of them have proved lucrative and others have proved disastrous; but I think if he goes to work and makes an investigation calmly and clearly into Spiritual-ism, and weighs well what it offers, he can take stock in it and find that he has invested well. Sometimes he would wish my advice when I was here on earth, and he did me the honor to say that it was beneficial to him, that my judgment was sound. I do not think I have changed a great deal in intelligence since I passed over, and I hope he will consider my judgment of some service to him now. My own immediate family in Pennsylvania, not in Pittsburgh, but not far from there, will have an idea that they would reject and deny even one who might rise from the dead in their midst, but I do not know as they can help it, for I suppose they are made that way. I might have been the same myself, but I wish I had learned of this coming back before I went out, for I might have regulated my affairs after a different line in some respects from what I did, and I would have been better prepared for the other life than I found myself. But I had to take things as they came to me, and I am very well satisfied to know that I have an immortal existence and an opportunity of pressing for-ward, learning new truths day after day, and expressing more fully my energies as a con-solous man. Please to record me as Samuel Heath. scious man. Please to record me as Samuel Heath.

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Amelia M. Slater.

I am Amelia M. Slater

Henry Phelps.

I feel almost out of place among the doctors and the ministers, and like the other man that and the ministers, and like the other man that came, I did n't know as I could get in, although I've been wanting to for a good bit of a while back. A very pleasant gentleman here said to me, "Come right along, my good man; we will find a place for you to-day." So I got here, and I feel very good over it. I went out in quite a hurry. I did n't want to go a bit, and I did n't send myself out. You see I got hurt with an engine, and it was that that finished me up so far as the outside goes, but myself. as a man who could move, and

Samuel Kent.

The Lord be praised for his mercies, and I am sincere in raising my voice in thanksgiv-ing, believing that there is somewhere in the universe a Lord of might and of power who is conscious of this wonderful system of worlds, and who gives life and activity to man and to nature. I say this reverently, for I am not of those who could be the mercipation of the source those who scoff at the mere thought or mention of divine things, or who turn up their noses at the idea of any power more supreme than their own. I believe that there is a superior spirit-ual force in the immensity of space. Whatever

own. I believe that there is a superior spirit-ual force in the immensity of space. Whatever name it may be known by, I do not care. I called it God when I was here, and God it is to me now, especially as I realize that that word means good, for to me all is good. [To the Chairman:] Well, sir, I did not come back to express my religious ideas at all, but somehow the old habit came upon me, and the old way of speaking out fervently when I felt satisfied with life, and so it made itself heard. I have friends yet living in Columbus, O., and the thought occurred to me, "Why not try to wake them up, try to bring a rattling among the dry bones of old theological ideas and thoughts?" because, you see, I have grown out of these things, and it would please me im-mensely to make some of the old dry husks rat-tle again, so that if there is any germ of wheat among them it can be shaken out into good soil, take root, and become fruitful, and I am here to give my word to those who have known me that there is a continuity of life after the i death of the material body.

I was a business man on this side. I used my I went out in quite a hurry. I did n't want to go a bit, and I did n't send myself out. You see I got hurt with an engine, and it was that that finished me up so far as the outside goes that minished me up so far as the outside goes that, and see, and all that, wasn't finished up a bit, only a little dazed like. I could n't since: I feel firstrate. I am in a good place, and I where I was, and what was going on, but that since: I feel firstrate. I am in a good place, and I would n't want to come back at all if it was n't for some who are here that I feel I ought to look after. That's what troubled me for a time, but I found it wasn't any use; I could n't do any better, and so I had to make up my ind to make the best of it. I for the Chairman I I come back, sir, to tell all the folks. I'm getting along right smart, and I'm getting along right smart, and I'm getting along right smart, or of his side, to bring a little light and a little smooth as I can. It is n't always smooth going to make the rokes. I'm getting loong right smart, or offer to their lives, and to make the rokes are and through hard pushing, self-and I'm trying my best to help my dear ones or, this side, to bring a little light and a little smooth as I can. It is n't always smooth going

ness. The friend wishes to know if a spirit is weighed down or trammeled by the inordinate grief of friends on earth concerning its depart ure. It may be so. The more sensitive a spirit is, the more affected will he be by psy-chological law and attractions. All spirits are not so, because some have advanced far enough to understand the laws of spiritual life, and to exercise a strong and positive will and to exercise a strong and positive will which enables them to draw away from the earthly conditions and psychological thralldom earthly conditions and psychological thralldom which their friends unconsciously throw about them. But there are many spirits who do not understand these laws and how to act in ac-cordance with them; and such may be held down to earthly conditions, unable to rise into the clear spiritual light of the other country, to enjoy its advantages, and to work out under its laws their own best powers and energies for the soul's unfoldment because of the grief of friends on earth, which binds them to this outward state. The inordinate exercise of grief is, we are

sorry to say, the exercise of a degree of selfish-ness which one who is truly spiritual and who understands the laws of the interior life will ness which one who is truly spiritual and who understands the laws of the interior life will desire not to express. True, you miss your loved ones when they are taken from the body; true, the sense of loss in the absence of the ex-ternal form, the glance of the eyes, the smile of the lips, the touch of the hand, is very kern within your hearts, and you reach out in long-ing for the presence of those friends. This is natural. The spirit understands it, and can-not but feel a sense of gratification that he is missed, that he is longed for, that his presence is desired; but when the grief is fostered to an inordinate extent, brooded over and selfishly olung to, then it becomes inksome even to the loving spirit, for it may bind him to the earth so that he cannot break away and rise into the spiritual life which should be his, and it is like a cloud enshrouding his entire being. There-fore, while you miss the outward life, and while you feel sad in consequence, seek, friends, to cultivate that higher love and sympathy for your friends which would not drag them down to mortal things, but which would bid them speed on in their spiritual existence, and then determine that you also will aspire, will seek to cultivate your spiritual qualities, to put aside selfishness, and to live in accordance with the principles of purity and peace, for by so doing you will fit yourselves not only to fol-low the good friends, to the higher life, but to keep pace with them in their journey onward.

things. It has confronted skeptical minds that thought they knew all there was to learn, and yet who had to be forced into the recep-tion of this great truth. It has kindled in the hearts of thousands upon thousands of human beings an immortal hope, a grand, comforting thought, and a courage that nothing on this side can dim, beside bringing knowledge of the eternal life beyond to each one of them. So it seems to me that we ought to be up and doing, you on this side and we spirits on the

So it seems to me that we ought to be up and doing, you on this side and we spirits on the other side. It seems to me that there is a de-mand for more labor and push. 1 declare that I am just as full of push as I ever was, Mr. Chairman, and am quite as ready to be at work. I would like to take hold of some of your peo-ple and push them right into the traces. 1 hope you Spiritualists (and I'm not talking to the few friends present, but to all the workers in the ranks) will feel called upon individually to do something for the Cause this coming win-ter, to give out a thought, to show somebody what a great truth there is in your Spiritual-ism, and you want to build up your meetings. I feel almost discouraged when I look into the meetings, and the places of local assembly of meetings, and the places of local assembly of Spiritualists, and find sometimes only a hand-ful there. I do not say anything against the earnest workers; they are doing the best they can: I do not have a word of fault to find with can; I do not have a word of fault to find with them; but it is the great mass who stand out-side that I am grumbling at. I think they need a call from the spirit-world, and a loud call, too, to reach the ears and the understanding of many of our Spiritualists who know they have got a good thing in their homes and hearts, and who are just keeping, outside, away from the meetings, away from the mediums, away from all thatidentifies itself publicly with the Cause, and thinking that they are not shirking their duty. Well, they are, and they will find it out very strongly when they get over to our side. There is quite a number of the old workers ready to give them a castigation. It won't be quite such an easy and "sweet by-and-by" as they have been singing about, and they will begin to wish they had done their duty here.

J. B. Howe.

J. B. Howe. [To the Chairman:] How do you do, sir? [How do you do?] I wish you would tell the folks that old Ben Howe has come back, and he feels very good, too, in firstrate condition. Why I feel as young as I did long before the war, and I feel as strong as I did so many years ago when I went out to seek my fortune at the "diggings," because I have been throw-ing off the old state, putting on the new, and getting renewed in life since I went over to the other country. I was one of the veterans that took part in the little unpleasantness of the country, and I am not ashamed to own it. When I have come up with some of the comrades on the spirit-side, and found reünions there, it has made me feel that I was back in the old place, only that I seemed to be different in a way. We do not dwell so much on the incidents of the war as the old veterans do on this side, be-cause we have so much to think of and to look after on the spirit-side. Every man has a bat-tle to fight for himself; every man has to use his forces for his own advancement in the ranks, and it keens him pretty havy I can tell his forces for his own advancement in the ranks, and it keeps him pretty busy I can tell you. We do not have much time to sleep at our posts; but we like it, it does us good, and it brings out the best in a man.

d it brings out the best in a man. I have come down from Petersham, Mass., speaking after the manner of earth, but I con-sider myself as belonging to the spirit-world. I come to give greetings to my friends on this side. I wish them to know that I am really feeling so good that I want every one of them to have the same opportunity and the same ad-r vantages, that they, too, may feel good through and through. I am happy to say that I have had the pleas-tion with certain minds in the spirit-life that are full of the fire of intelligence and intel-lectual thought, that I have been permitted to listen to the compositions and productions of



SHOULD HAVE IT IN THE HOUSE For INTERNAL as much as EXTERNALUse.

Dropped on Sugar, Children love to take it For Croup, Colds, Coughs, Sore-Throat, Cramps and Pains. It is marrelous how many different complaints it will cure. Its strong point lies in the fact that it acts quickly. Healing all opts, Burns and Bruises like Magic. Relieves all manner of Bowel Complaints. To be taken in water, Think of it! Although originated by an Old Family Physician in 1810 Johnson's Anodyne Liniment could not have survived over eighty years unless it possesses extraordinary merit. INHALE IT FOR NERVOUS HEADACHE.



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BANNEROOF LIGHT.



regard. Perhaps some of my friends will ask me: "What of the exercise of your art in the spirit-world? If you are an intelligent mind pos-sessed of the same abilities that belonged to world? If you are an intelligent mind pos-sessed of the same abilities that belonged to you here, have you the means and the oppor-tunity of giving expression to your artistic taste?" I reply: Yes, and yes; far greater means than we have on earth. I have come in contact with some of the great masters of art in the spirit life, those whose productions stand out before the world to challenge its ad-miration and love; I have sat in the shad-ow of their presence, felt the inspirations of their power falling upon me, and been moved to attempt something greater and more beauti-ful than I produced on earth. But I will not linger over these matters, because I could not give adequate expression to the experiences I find in the other life. More than three years, yet it seems as if but a few days, have passed since I went to that country, and every hour has been filled with something new, something to call out the inner impulses and energies of the soul, not only to make it feel its power, but to make it feel its weakness also.

make it feel its power, but to make it feel its weakness also. I was not a native of this country. I came across the sea from the mother country, but I feel this to have been my home, for here I un-folded my best thought and gave expression to the sweetest ideals of my nature—at least it seems so to me now. I am James Walker.

filled with that earnestness and desire for good that never falls of results. One of these individuals would be consid-ered older than the other were both in the form at the present time, and yet age does not indicate itself. The two might seem to be sis-ters as spiritual experience goes, for they are united by the sweetest bonds of tender affec-tion. They are not sisters, but belong to each other, and the names we get are Lucy Hill and Olive.

Olive. We desire to thank the kind friends who have contributed the flowers for our circle to-day. They have been very enjoyable to the spirit friends who have been here.

INDIVIDUAL SPIRIT MESSAGES

Oct. 28.-Ex-Gov. J. F. Hall of Delaware; Hiram Strong; Ella Graham; Mrs. Henrictta M. Bartlett; Almon Chapman; E. O. Balloy; Oharlotto Doaring. Nov. 1.-Dr. Henry Smith; Ellaboth Wilder; L. B. Rus-sell; John Skidmore; Frederic A. P. Barnard; Ida Hoadley; Zarita.

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Pneumonia Ointment.

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A Graud Event at Malden, Mass., Was the occasion of an organization of a Children's Progressive Lyceum in that city, under the direction of Mr. Will Potter-who will be the Conductor of the new school-and the officers and members of the Boston Lycoum, on Sunday, Dec. 4th., The Boston Lycoum closed at an early hour, and in a body started for Malden, arriving at the hall at 2 P. M., where a bountiful collation had been prepared for these visiting friends by the ladies of the Malden Spiritual Soclety. An hour was passed at the tables in social and gastronomical enjoyment, after which the entire party adjourned to the upper hall, and the exercises were opened by Mr. Steven Newhall, President of the Malden Society, who introduced Mrs. Longley of Boston, who delivered an appropriate invocation.

Mr. Newhall then stated the object of the meeting, and presented Mr. J. B. Hatch, Jr., Conductor of the Boston Lyceum, and Mr. Will Potter, Conductor of the new Malden Lyceum. The remarks of Mr. Potter were full of exmestness and zeal for the good work now entered upon for the spiritual training of the children. The gentleman stated that he had made a personal canvass of the district, and had secured forty-five children for his school, thirty of whom were present on this occasion.

J. B. Hatch, Jr., then assumed charge of the exercises, mapping out for the Malden friends an outline of the Lyceum work in Boston, and making earnest remarks in behalf of the new school. Mrs. Carrie Hatch, Guardian of the Boston school, read from the Lyceum Manual, with responses from the pupils. Mrs. Longley explained spiritually the points of the lesson. Dr. J. A. Shelhamer, President of the Lyceum Association of Boston, stated the object of that organization to be the practical support and aid of the school, and advised the Spiritualists of Malden to form a Lyceum Association at once.

J. B. Hatch, Senior, made an eloquent and effective speech in behalf of the children and the Lyceum work, concluding with such an earnest appeal to all present to place a liberal sum in the hat about to be passed around, that a contribution of twenty-seven dollars and twenty-seven cents was secured, which Mr. Hatch turned over to Mr. Potter with appropriate words, to which the latter gentleman responded

with grateful and characteristic energy. (Mrs. W. S. Butler, Assistant Guardian of the Boston school, made a pithy and eloquent speech which was highly enjoyed. Mr. W. C. Tallman of Boston and David W. Craig of Malden each made an earnest speech in relation to the duties of Spiritualists toward the children. Dr. Roscoe of Providence was highly inspired in his remarks, and made telling points. The following children from Boston contributed of their talent for the occasion-Carl Leo Root, Willie Sheldon, Eddie Hill, Winnie Ireland, Ralph Ransom, Mark Abrams, Eddle Ransom, Winzola Pratt, Eloise Morgan and Mabel Walte, each of whom received generous applause for their efforts. Mrs. M. A. Brown read a fine selection; Mr. Newhall of Malden felt inspired to make some stirring remarks. Mr. Pot ter introduced Mrs. King of Melrose as the Guardian of the Malden Lyceum, and that lady, under influ-ence, gave a pleasing address. The Boston school tendered a vote of thanks to the Malden friends for the bountiful dinner which had been served. Singing by the school, and a benediction from Mrs. Longley closed the lengthy program.

The Malden Lyceum will meet every Sunday at 2 P. M.

Sunday evening the Spiritualists of Malden were delighted with the fine evidences of mediumship presented through the organism of Mrs. Nettle Holt-Harding before their Society. Mrs. Harding is one of the best platform test mediums in the field.

Scance at Mr. Albro's.

To the Editors of the Banner of Light:

On Sunday, Dec. 4th, 1892 (time 2:30 P. M.), I visited a séance at Mr. Albro's-Mrs. S. S. Martin the medium for materialization. This was the finest seance I ever attended. There were five different musical instruments played upon during the two hours I was there, giving vibration and harmony for those loved ones who manifested their presence in material form.

I don't hesitate to say that Mr. Albro is the best manager I ever saw; he evidently has studied the conditions required to produce the best results both for the medium, the sitters in the circle, and the forms that manifest. Perfect order and system ablde there, consequently good and superior results are gained for all-spirits and mortals.

held at Bradbury Hall, which on the occasion of my last visit was comfortably full. At the afternoon meeting in Carnegie Hall, New

York, Maggie Fox-Kane continues to be a figure of interest. The rappings are good, her automatic writ-ing excellent, and the tests astonishing. Mrs. Roberts has developed independent state writing. On one or two occasions she has given a demonstration of her powers in this direction before the meeting for phenomenal evidence, held under the auspices of the

First Society. The Psychical Society meeting, held at Spencer Hall on Wednesday evening, is well attended. Mr. Fletcher is always on hand to give psychometric read-

One branch of work, however, is sadly neglected by our New York and Brooklyn friends-that is, the Children's Progressive Lyceum! If Spiritualism is good enough for the adult, it is equally good for the child! Why should our Spiritualist friends overlook the fact that they had to painfully unlearn much which they had been taught in early life, and that the only way to banish the disease of error is to keep our children from its contagion.

Mrs. M. E. Williams continues to interest a large number of investigators. I attended one of her seances on Saturday, Nov. 19th, and it was a most interesting afternoon. The voices from the cabinet were remarkable for their unlikeness. "Mr. Cushman's" voice was deep; " Papa Holland's " tone contrasted with the aforesaid wonderfully; while the voices of "Pinkle" and "Bright Eyes" were again utterly dissimilar. Visitors recognized their departed friends, and though it was said the forms were not as strong as usual, the manifestations, taken as a whole, were very impressive. Those who attend these seances most frequently are strongest in their testimony as to the spirit origin of these forms. It would require an entire article to relate the details of this one séance. Investigators will do well to visit Mrs. M. E. Williams when they are in the city.

Mrs. Effe Moss has been in New York for a few weeks, and those who have witnessed the phenomena in her presence pronounce them marvelous. De Witt Hough and Mrs. Stoddard Gray still hold their seances and have warm friends who testify to the wonderful character of the occurrences in their circles. A host of other mediums, equally worthy of mention, are do ing good work here.

There are, however, mediums in private life who are in their quiet way aiding in the progress of our glorious Cause. As an illustration: I know a lady in private life who receives answers to sealed letters: the replies are given clairaudiently; I have had several letters answered, and I know of several non-Spiritualists who have received most wonderful evidence of spirit return through this one medium. At times varied languages are spoken, and these have been interpreted in some instances by a linguist. In the company of friends this same instrument will give remarkable descriptions, convey messages, and for awhile lift the veil that haugs 'twixt us and the immortal people.

Spiritualism does not build churches, but it converts the home into a sanctuary; it rears no altar, but transforms the hearthstone into a shrine; it has no self-appointed clergy, but heaven anoints the inmates of our household, and lot our sons and daughters prophesy, and our young men and maidens dream dreams, and upon the lyre of the human spirit the lyric of the summer-land is played. Thus, where we least expect it, the voice of the spirit is heard, and the light of the angels chases away the shadows from the valley of death.

I must not close the present letter, I suppose, without telling you that I have been at work; during the autumn I have been speaking at Carnegie Hall, New York, and for a Sunday or two I shall speak in Bradbury Hall, Brooklyn. I may here mention that having vacant dates for 1893, I shall be glad to receive calls from societies near New York City.

Yours in the cause of human progress, WALTER HOWELL. 258 West 55th street, New York City.

MEETINGS IN MASSACHUSETTS.

Lynn.-The Children's Progressive Lyceum met in Exchange Hall, Sunday, at 12 M., Conductor T. J. Proye in the chair. Recitations by Winnie Atherton, Amy Adams, Jessie Hutchins, Mr. Chase, Mabel Cheever, Mr. Atherton, Dr. Fernald, Mr. Milliken, Mr. Troye. After the march and removal of badges, closed in form. S. S. COLLYER, Sec y.

Cadet Hall.-Appropriate music last Sunday evening was furnished at this Hall by George N. Churchill. Afternoon, invocation, poem; lecture, "The Possibility of Knowing Each Other Here-Not Over These," by F. A. Wiggin, which his spirit guides handled in-terestingly. The lecture was followed by a large number of tests, names of arisen friends and com-munications, all correct. Evening, hall packed; poem, "Why I am a Spiritualist and Not a Christian," was the theme which Mr. Wiggin's guides presented in a manife spirit and of a block outco of treatment

been surpassed here. Last Sunday Mrs. Carrie F. Lor-ing was the speaker, her altornoon address, on the sub-ject "Spiritualism Hiustrated," was a new departure, and gave the most unbounded satisfaction-so much so that by general request the evening lecture was a continuation of that of the alternoon. The tests given at the close of each address were of that sterling na-ture which carried conviction with them. Noxt Sun-day Mrs. Clara H. Banks (Haydenville) will fill her first engagement here.

Brockton .- Emma Boomer Cooper states that on Sunday, Nov. 27th, Mrs. Kate R. Stiles loctured and gave descriptions for 'the Ladles' Aid Society, taking as a subject "Mediumship." A large audience was present, and her tests nearly all recognized.

MEETINGS IN NEW YORK.

The First Society of Sciritualists holds its meet-ings in a new and spacious ball in the Carnegie Music Hall Building, between 66th and 57th streets, on Soventh Ave-nue; entrance on 57th street. Services Sundays, 10% A.M. and 7% F.M. Henry J. Newton, President.

and 1% F.M. Henry J. Newton, President. Knickorbocker Hall, 44 West 14th Street.--Meetings of the Ethical Spiritualitet' Society each Sunday. Mrs. Helon Temple Brigham, speaker. Adelphi Hall, 53d Street and Broadway.--Lectures and clairroyant tests overy Sunday at Sand SP. M. Lectures and clairroyant tests overy Sunday at Sand SP. M. Br. John William Fielzher, regular speaker. A. E. Willis, Secretary, 253 West 43d street.

Secretary, 268 West 43d strott. The Psychical Society moets in Spencer Mall, 114 West 14th stroet, every Wednesday evening, 80°clock. Good speakers and mediums always present. Persons interested in mental and spiritual philosophy and phenomena invited. J. F. Snipes, Fresident, 26 Broadway.

Carnegie Hall .- J. Clegg Wright is speaking for us this month, and Mr. Rushton, his control, is giving us valuable and learned disquisitions. Last Sabbath morning, from several questions presented, one was chosen involving the theory of reincarnation, asking information regarding the disposition of an individ-

little or no harm. Mrs. Ward, our coloist, favored us with two excel-lent renditions of ""The Beautiful Island of Some-time"

lent renditions of "The Beautiful Island of Some-time." Mr. Lum, for some years a faithful and helpful member of our Board of Trustees, passed to the higher life last Sunday evening, after a short liness. The last time he was with us was at a Trustees' meet-ing, two weeks ago, when a lady who is very pro-phetic said to md: "Mr. Lum will not be with us very long." Thus early is her prediction fulfilled. Mr. Wright speaks for us the remaining Sundays of Becember. R.

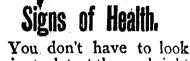
Adelphi Hall .- A large audience listened Sunday afternoon to Mr. Fletcher's guides, who referred to Annie Besant's recent denunciation of Spiritualism and Spiritualist mediums. They held that when

and Spiritualist mediums. They held that when Madam Blavatsky was sliting with the Eddy Brothers, years ago, she learned her first lesson in Theosophy, and by impression was able to modernize the Bud-dhistic teachings, together with the ideas of the Orient-alista, until you have the Theosophy of to day. So far as phenomena were concerned they were an essential which no one valued more than these people them-selves, and the producing of a cup and saucer by Madam Blavatsky, was possibly less important than a spirit demonstrating immortal life. It seems to us that Theosophy is nothing more nor less than an intellectual grasp of the higher spiritual laws, but that Spiritualism and Theosophy are the right and left hand whereby the essentials of life are to be worked out. The entire speech was one of great interest, and was followed by a large number of tests. In the evening Mr. Fietcher gave his "Illustrated Spiritualism," which proved of rare interest, and was closely followed throughout, the great views being re-ceived with much applause. Miss McCarthy, Prof. Gregg and Prof. Mariner from the Conservatory, ren-dered meantime some fine' fusical selections. Next Sunday Mr. Fletcher appears again at 3 and 8 p. M. A. E. WILLIS. t 3 and 8 p. m. A. E. Willis.

The New York Psychical Society .- This So clety continues its interesting meetings every Wednesday evening, at 114 West 14th street, its exercises, as usual, consisting of music, addresses and tests. Mr. usual, consisting of music, addresses and tests. Mr. J. W. Fletcher is always on hand for remarks and ex-periments, exciting admiration of his mediumship. Mr. Tetlow, from England, is also expected to locate, and assist. Judging by his first efforts at Carnegie Hall, his phases are quite similar to those of Mr. Fletcher. With the aid, therefore, of such as these, and others who kindly volunteer, the Cause is kept before the public, to mutual benefit and positive and steady good. J. F. BNIPES.

MICHIGAN.

Grand Rapids.- "Wolverine" writes: "W. J. Colville's work in Grand Rapids continues to prosper oven beyond the sunguine expectations of the Spirit ual Association which engaged his services, with the special object of bringing together the liberal minded of varying shades of thought. Kennedy Hall, corner Louis and Waterloo streets, is opposite the popular Eagle Hotel, and in a very contral and accessible part of the city. It affords seating accommodation for about four hundred persons, and is in all respects a about jour hundred persons, and is in all respects a desirable place of meeting. On Sunday mornings it is comfortably filled, but the Sunday evening audiences are beyond its normal capacity. In addition to Mr. Colville's stirring lectures and beautiful poens, the Society has been favored with charming music by Mrs. Jeannette Crawford, a brilliant organist and planist. A decide 'iy unjue and novel entratainment for the benefit of the Children's House (a worthy institution which provides for hundreds of destitute little ones) was given on Tuesday, Nov. 20th. Mrs. Crawford played selections from Chopin, and other composers, and Mr. Colville gave a touching address on work for children, illustrating the theme by reference to Mrs. Weldon's work in London, and that of other no-ble women elsewhere, who have taken walls from the street, and se educated them that despite objectiona-ble surroundings before and after birth, they have de-veloped into almost model men and women. After these exercises, which were heatily ap-plauded by a large audience composed chiefly of cul-tivated philanthropic ladles, a novelty was introduced by Mrs. Orawford playing the music of Mentfelssohn's St. Gecelia Bymphony, with seventeen variations, be-tween each of which Mr. Colville rendered an original verse of poetry descriptive of the motify of the music. The matinee was a brilliant success, and neticed a handsome amount for the House. The happy idea handsome amount for the House. The happy idea handsome amount for the House. Happy idea handsome amount for the House. The happy idea handsome amount for the House. The happy idea handsome amount for the scompelled to leave for New York and Boston, where he will spend Christmas and the month of January. On Christmas day he will lecture in Lynn, Mass., at 2:30 and 7:30 P. M. In ad-dition to work already indicated, Mr. Colville is grav-ing a course of lectures in Temple Emanuel on Tues-day and Thursday evenings, on "The World's Great Religions." The Synagogue is nearly full at every lecdesirable place of meeting. On Sunday mornings it is comfortably filled, but the Sunday evening audiences



twice to detect them-bright eyes, bright color, bright

SCOTTS

smiles, bright in every action. EMULSIUN

Disease is overcome only when weak tissue

is replaced by the healthy kind. Scott's Emulsion of cod liver oil effects cure by building up sound flesh. It is agreeable to taste and easy of assimilation. Prepared by Scott & Bowne, N. Y. All druggista.



Here Every Man Speaks for Himself

and tells what the Great East India Remedy has done for him.

Gentlemen :--- Please send another \$12 box of Cannabis Indica. It has entirely cured me of **Bronchitis** and **Catarrh.** I gained nine pounds in two weeks. The \$36 spent with you has done more good for

me than the \$200 paid to doctors. BENJ. F. JONES. No. 820 Garrison Ave., St. Louis, Mo.

"This is the remedy that cured me of **Consumption** 18 years ago, and one of the medicines I hold in high estimation. Enclosed is \$27 for another box of Indian Hemp.

"J. G. LITT, Pastor Evangelical Church. "South Cayuga, Ontario."

Gentlemen :- The enclosed \$12 is for another box of Dr. H. James' remedies. I think your Camnabis Indica saved my life five years ago, when I lived at Hickory Plains, Ark. I still use a bottle occasionally and recommend it to others. Gratefully, Rev. B. H. MALONE, A. M.

Decatursville, Decatur, Tenn.

Friend Craddock,

Will thee please send me four bottles of Cannabis Indica, Pills and Ointment for my cousin's husband, whom I fear is in a decline, and as thy medicines cured my only brother of a Hemorrhage of the Lungs about a year ago, I wish cousin to take them,

Thy true friend, HANNAH MICKLE. Near Woodbury, N. J.

"Mother has been suffering with Bronchitis nearly twenty years, and tried most all kinds of medicine, and says the Cannabis Indica is the only thing that gives her relief."

JANE A. ASHBROOK, Lovelaceville, Ballard Co., Ky.

"I know all about the Camabis Indica. Fifteen years ago it cured my daughter of the Asthma; she had it very bad for several years, but was perfectly cured. Please send me a \$9 hox of your medicine." JACOB TROUT, Deep River, Poweshick Co., Iowa.

"I have taken the Cannabis Indica as directed, and am happy to tellayou that I am perfectly cured of Nasal Catarrh. You were right, my trouble was not Consumption, but Catarrh.

JAMES A. CALDWELL, Wabash Ave., Chicago, Ill.

Gentlemen : Please find enclosed \$30 for another box of medicine; your remedies are doing a great good in this neighborhood. The Salve and Pills are gaining great rep-utation in curing **Rheumatism** and Constipation ; if you send me some circulars I will distribute them. You really ought to have an agen cy out here. Respectfully, C. M. MEEK, Postmaster. Jackson, Amador Co., Cal.

With the exact knowledge which the Physicians of to-day have, diagnosing is no longer guess work; the poison, the acid, the germ, or the cause itself may be clearly traced, and the physician at once deter-mine his course. Therefore the public has aguarantee that Dr. H. James' preparations of Hemp are based upon strictly scientific principles, with a thorough knowledge of the effects of each ingredient separately and combined, upon each organ of the human system, in either its healthy or its diseased condition. Hence the universal satisfaction of this remedy.

Since the introduction of Dr. H. James' preparations into this country the demand for them has become so great that we are obliged to establish agencies in various localities for the accommodation of our patients. In future this remedy can be obtained at the following agencies, or at the Home office:

Achsa W. Sprague came while an Indian control stood in the centre of the room, and formed in front of him with his assistance; she then walked behind the circle and dematerialized, then formed again, and returned to and conversed with me before going into the cabinet at all. Two lady spirits formed outside, seen by all, then took hands and walked to a gentleman sitting near me; he went back with them to the cabinet, and conversed some time with both; they then retired within the cabinet. He stated to me that they were his wife and sister, and was very much overcome at this manifestation; he was here from Nova Scotia. An Indian control came out, seen by all, went to the back of the circle, then dematerialized, and another lady spirit came forward-this was opposite the cabinet.

Friends, when the people get enlightened them selves, and go with love and earnest desire in their hearts for the truth unselfishly, also a desire to benefit and aid others to come and take on the form for their advancement, then we will have a new spiritworld and material world on the earth. This is the time for the New Dispensation mentioned in the good book, the New Testament, prophesied to come by the seers of the past and present. But except ye enter into the kingdom of truth as a little child ye cannot enter the temple of wisdom and love, and ye must suffer to learn of those truths that belong to the soul and spirit. Remember, you are a trinity of beingspirit, soul and body-and can draw life from the universal laboratory of nature. HARRIET E. BEACH.

New York and Brooklyn Letter. To the Editors of the Banner of Light:

Perhaps your readers may be interested in a general statement of the condition of our Cause in the two great citles, New York and Brooklyn: It is often said by old Spiritualists that our meetings are not so well attended and there is not so much genuine phenomena as in the early days of the movement: There is not so much excitement as there was when the phenomena were a novelty, but there is more earn est inquiry than ever.

There are three public Sunday meetings in New York, and two in Brooklyn. The First Society of Spiritualists of New York meets at Carnegie Hall, where during December Mr. J. C. Wright speaks Those who have heard this gifted speaker pronounce him a marvelous phenomenon. At Adelphi Hall, Mr. J. W. Fletcher speaks and gives tests afternoon and evening, every Sunday. Large audiences listen to his inspired words, and scores of people recognize the description of friends, and receive evidence of spiritcommunion. At Knickerbocker Hall, Nellie J. T. Brigham ministers to the ethical and spiritual needs of those who attend. All who have listened to this inspired woman are charmed by her poesy, delighted with her discourses, and admire her personally for her many womanly graces.

In Brooklyn, Conservetory Hall platform is occu-pled by the best of speakers and test mediums. Dur-ing November and part of December Mrs. Ada Foye has been speaking and giving tests to hundreds of astonished investigators. Mrs. F. O. Hyzer will follow Mrs. Foye. At Bradbury Hall the friends are doing a good work. The Ladles' Aid is an active little so-clety, the week evening circles accomplish much good, and the Sunday evening service is made instructive. For November, Mrs. Burnham lectured to this Soclety, and gave clairvoyant descriptions. She has attracted attention, and the truths she has uttered

the theme which Mr. Wiggin's guides presented in a manly spirit and of a high order of treatment. Test séance followed. Mr. Wiggin will occupy the platform next Sunday. The Children's Progressive Lyceum of Boston will give an entertainment and concert at Laster's Hall, Friday evening, Dec. 0th, for the benefit of the Soci-ety. T. H. B. JAMES.

Fitchburg .-- Mrs. Hattie C. Mason gave splendid satisfaction, both as a speaker and medium, Sunday, Nov. 27th; and at a benefit held the following evening a large number received undoubted proof of spirit

Last Sunday Mrs. Cella M. Nickerson occupied our platform, and gave a highly-interesting lecture in the afternoon upon "Life as It Is." The evening lec-ture was upon "Spiritualism as a Reform Work." Mrs. Nickerson speaks again for us next Sunday, to be followed by Mrs. A. B. Cunuingham. MISS R. P. LYON, Pres.

Worcester .- Sunday, Dec. 4th, Mrs. Abbie N Burnham occupied our platform, giving highly instructive lectures and convincing tests.

Dec. 11th, Mrs. J. W. Crawford of Colorado Springs.

Dec. 11th, Mrs. J. W. Grawford of Colorado Springs, a lady well-known in New England as a musician of eminent standing, will be our speaker. The Woman's Auxiliary will serve a turkey supper on the first day of the fair, Dec. 8th. Sale of articles will commence on the afternoon of the 8th, and close on the evening of the 3th, at Union Veteran Legion Hall, 566 Main street. GEORGIA D. FULLER, Cor. Sec'y.

Haverhill and Bradford.-Mrs. Kate R. Stiles spoke in Brittan Hall Dec. 4th, afternoon and evenling, before fine audiences, giving instructive inspira-tional lectures and interesting phenomenal tests. Next Sunday Mrs. Carrie Loring will occupy the platform, and this week Mr. F. A. Wiggin will pass a portion of the time here. E. F. H.

Lawrence .- At Pythian Hall, Dec. 4th, a good audience listened to two lectures by Mrs. Ida P. A. Whitlock, who handled her subjects in an interesting manner, and gave psychometric readings which were excellent. Next Sunday Mrs. E. O. Kimball of this city will be with us. D. E. Goss, Secy.

Salem .- Miss S. Lizzie Ewer (Portsmouth, N. H.,) gave us two interesting lectures Dec. 4th, followed with readings .- Mr. Joseph D. Stiles (Weymouth, Mass.,) is to occupy our platform Dec. 11th.

MRS. N. H. GARDINER, Sec'y.

Hubbardston.-Miss S. Lizzie Ewer (Portsmouth, N. H.) held a circle at my house on Thanksgiving Day, at which the tests were most wonderful and ac curate. She also spoke here to a large crowd of peo-ple Sunday evening, Nov. 27th, giving the greatest satisfaction. MBS. DR. A. B. BISHOP,

Lewell .- The veteran, Mr. A. B. Plympton, proslided Dec, 4th, and introduced Mrs B. O. Kimboli, pro-our Pastor," who lectured and gave tests to good audiences.—Mr. S. H. Nelke, test medium (Bostoin), will occupy our rostrum Sunday, Dec. 11th. E. PIOKUP, Seo'y.

Ohelses .-- D. Anderson states that the developing circle at 2:30 was interesting, and largely attended, music by Mr. and Mrs. Anderson. Evening, at 7:80, song by Miss B. Lamb; Mr. S. H. Neike followed with speaking and tests; song by Mr. W. Anderson; "Bright Eyes," the control of Mrs. Anderson, gave re-cognized tests and readings, as also did Mr. Ander-

New Bedford .- The platform of the First Spirit ual Society was very ably occupied during the month of November, the first two Sundays by Mr. Edgar W. will bring forth fruit. The Brooklyn Saturday even. Emerson, and the last two by Mrs. R S. Lille, each ng conference is well supported. Its sessions are doing their respective work in a way which has never

MEETINGS IN BROOKLYN.

The Progressive Spiritualists hold their weekly Conference at Bradbury Hall, 290-292 Fulton street, every Saturday evening, at 5 o'clock. Good speakers and me-diums always present. Seats free. All cordially invited. Conservatory Hall, Bedford Avenue, corner of Fulton Street.-Sundays II A. M. and 7% P. M. W. J. Rand. Socretary.

Spiritual Meetings are held in Mrs. Dr. Blake's par-lors, 451 Franklin Avenue, near Lafayette Avenue, every Sunday evening at 8 o'clook.

Sunday evening at 6 o'clock. Fraternity Recome, corner Bedferd Avenue and Bouth Second Street.—Services held under the auspices of "Beacon Light Ladies' Ald." Meetings Sunday evenings, 7% o'clock. Good speakers and mediums. Mrs. Kate Schröe-der, President, 142 Union Avenue.

Bradbury Hall .- A. G. Macdonald, President, and C. H. Nourse, Sec'y, inform us in a letter to which we shall revert hereafter, that the Brooklyn Spiritual Association gave a reception to Mrs. Abble N. Burn-ham on the evening of Nov. 22th. They add: "Our platform will be occupied this month by Walter How. ell and Mrs. Ida P. A. Whitlock; and we intend to continue the season with the best talent obtainable."

CONNECTICUT.

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Norwich .- Sunday afternoon, Dec. 4th, our Chairman, W. W. Clapp, after speaking a few words in behalf of the BANKEB OF LIGHT-which is the usual naif of the BANNER OF Light-which is the usual custom-introduced Mrs. Jennie B. Hagan Jackson to a fine audience, who greeted her with enthusiasm. Beveral subjects were presented for the address and improvisations, "What is the Mission of Spiritual-ism?" being the Dasis for a spiendid presentation of the work which lies all around for Spiritualists to do. Four subjects were used for improvisation, and many beautiful lessons were woven into the lines of the noems.

poems. The evening sersion was well attended, and the im-provisations were especially fine. Next Sunday Mrs. Jackson will occupy our plat-form again. MRS. J. A. CHAPMAN, See y.

NEW YORK.

Albany.-On Sunday, Dec. 4th, Mrs. H. S. Lake gave two unusually interesting lectures, that of the afternoon being upon "The Evolution, of Medium-ship;" the evening, "Roman Catholicism from a Spiritual Standpoint." The attendance at the last session was the largest of the season, and the lecture was pronounced ofte of the inost eloquent and effec-tive of the many fine efforts of this speaker. Mrs. Lake is doing excellent work for our Society, and it is hoped she will continue with us. JAMES D. WHITE. Albany .- On Sunday, Dec. 4th, Mrs. H. S. Lake

well appreciated, and great interest was manifest at both meetings. Mrs. Smithifs a pleasing speaker, and her soul is in the good work for humanity. Societies would do well to employ her.". Dr. E. H. MATHEWS.

Lack of vitality and color-matter in the bulbs causes the hair to fall out and turn gray. We recommend Hall's Hair Renewer to prevent baldness and grayness.

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The contents of this volume consist of a series of com-munications received by the compiler from several spirits through the mediumship of Mrs. Christiana Cawein, the chief dictator being Hen Haman, formerly a general in the portian army, of whom a portrait is given from a picture by spirit artist wella Anderson; a portrait of Mrs. Cawein also boing given. The book is highly instructive on the themes above indicated, dealing chiefly with the importance of a harmoulous and well-regulated maternity; and in that par-ticular is eminently descrying of the studious realing and theorghitplic consideration of all who desire the well-being of not chiy the present but all future generations. Cloth, 12mo, pp. 200. Price \$1.00. For sale by COLBY & RICH.

Lowiston .- Mrs. Myra W. Smith (Portland) spoke for us Sunday, Dec. 4th, to good audiences. She was

MAINE.