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Written for the Banner of Light. MOTHER:

BY MRS. J. M. OBEAR.

Throughout the days of your absence, Through life's sunshine and tears, Your spirit arms engircle me, As solace for my fears; A guide, your fingers at the pane, A light, your smile for me; The hours your spirit presence fills Stored in my heart will be. I catch the sound of your footsteps, As they reach my humble sill; I fain would hear your pleasant voice. Its influence lingers still; In the sombre midnight silence, Or in scenes of household mirth. A breath as faint as falling leaf, Reveals your call on earth. Come back yet closer, mother, From spirit rest above.
Come-while my hopes lie shattered,

I need your help and love! Gloucester, Mass.

### Original Essay.

A TEXT, SERMON AND REVIEW.

BY DELTA.

"But the spirit saith expressly, that in later times some shall fall away com the faith giving head to reducing spirits and doctrines of devils, brough the hypocrisy of men that speak lies, branded in their own conclude as with a not Iron.—Paul to Timbiby, 4th chapter, 1-2. Revised

[EXEGESIS.-1. Spirits consciously exist and act. 2. They communicate to mortals. 3. They speak intelligently and with express purpose. 4. Some of them possess the prophetic gift. 5. They exist in classes, good or bad, as in human society, and deal with mortals. 6. Their influence and statements are heeded by the mortal living, 7. Falsehood, ar i hypocrisy among mortals attract low, seducing spirits. 8. These teach false doctrines, which, when accepted, destroy the sensitiveness of the human conscience, etc., etc.]

The above text formed the basis of a recent pulpit tirade against the Spiritual Philosophy and religion, uttered by a reverend D.D. of the Methodist Church, in one of our Western cities. It is needless to say that he did not make the exegesis which appears in brackets. In his introduction, he said:

' Had Paul lived in our day, he could not have described more accurately some people that may be found in almost every community than be has done in my text."

And we reply: If Paul had lived in our day, he would have characterized modern bigots and ignorant defamers of the truth, and its disciples and followers, in much stronger language than we care to use. Being an honest and free man, and not a slave to a church or an old creed, he would reassert, for the benefit of his seduced clerical brethren, the truths of his spiritual mediumship, including gifts of healing by spirit-power, immunity from poisonous serpents, clairvoyance and clairaudience, etc. He would take the pulpit or platform, and repeat his experiencetestimony before the bar of this modern age, just as he gave it in writing to the citizens of Corinth, to whom he ministered while in the body, by saying: "I know a man in Christ, fourteen years before this testimony was first publicly given (whether in the body, I know not; or whether out of the body, I know not; God knoweth). Such a man was caught up even to the third heaven, and heard things impossible of repetition, description or explanation in the language of mortals. And that man was myself."

And he would further affirm that while conducting an evening service on the third floor of a hall in Troas, and his sermon lasting until midnight, the room being excessively heated by the addition of a large number of lights, a young man sitting on the sill of the open window fell asleep, was precipitated from the third floor to the ground and was taken up for dead; that he, Paul, did not send for a physician and examine his parchment to see whether he had legal authority to take charge of the case, but exercised his own mediumship of healing and restored the unfortunate young man to consciousness and normal health. He would testify that in the presence of witnesses, on the island of Melita, where he was shipwrecked in the night, the barbarous inhabitants showing them extraordinary kindness by building a fire of twigs and small wood, which was encircled by himself and his fellow-voyagers, a venomous viper, driven by the heat, leaped and fastened its deadly fangs upon his hand, but that he shook the reptile from his hand into the fire, and while the superstitious crowd looked upon him as an escaped murderer, receiving his punishment from God through the viper, and expected his sudden death, he suffered no harm whatever, which led these superstitious ignoramuses to immediately declare

And further, were he present in earth as the man Paul to-day, he would reëndorse the facts certified to by himself and his medium associates, that the blind were made to see, the deaf to hear, the lame healed, the sick restored to health and cleansed of their maladies by spirit power, through mediumship. And unlike this Western Methodist divine, and too many of his Eastern brethren, he would have honored the medium servants of a spirit ministry of help and comfort to mortals, instead of abusing and traducing them, He would say, I repeat, what he wrote to the Christian brethren at Corinth—you can read it in your Bibles-"And God hath set some in the church, first apostles, secondly prophets, thirdly teachers, then powers, then gifts of healings, helps, governments, divers kinds of tongues." And he would further certify that the promise and prophecy given by the great medium master of Nazareth and Galilee, in the hour of his departure from earth, at Bethany, has been and is now being literally fulfilled by his medium followers: "And these signs shall follow them that believe: In my name shall they cast out malicious, obsessing spirits, they shall speak with tongues or in languages they have not learned, they shall take up serpents without injury, and if they shall drink any deadly thing it

ly, or even carefully, that he speaks so confidently, when wiser minds and better men have been moving with slower step and a more unprejudiced mind and heart? Is he simply ignorant and prejudiced, as his loose assertions go to show? No addition to the stock of human knowledge!

What knowledge had the race of an immortal conscious life after death, save as the theory was accepted by faith? Is faith knowledge? Then why does his own special witness, Paul, advise him and all others to "add to their faith virtue, and to virtue knowledge"? Both virtue and knowledge being supplemental to faith in the moral field, or the building of a spiritual character in harmony with the laws of the highest realms of life.

We are tempted to ask this Western Methodist brother and teacher why the old Methodist plainness and simplicity of life, the old spirituality and force which took hold on the intellects, consciences and hearts of gathered thousands; from the days of the two Wesleys to the middle of this century, have departed, and left the organism a spiritual ruin like the other churches, but with elaborately adorned and garnished spiritual sepulchres, in which a spiritual deity can take little delight? Is it because they are resisting the manifestations of a spirit-God in their own universe, as the Jewish theocracy resisted the medium Jesus, and drove him from the earth? Is the church to say just how a living and loving spirit father shall visit and minister to his children?

Such prejudiced, creedal bigots as this Western Methodist brother, who, as a preacher, wears the honors of a D.D. and his clerical associates, are not strewing thornless roses in the paths of honest, conscientious mediums who have received," the gifts of the spirit," and are using them for the benefit of their fellow-beings and the enlighten ment of the world. But God is not dead, nor has the pow er of spirit to perform the material acts illustrated anciently and to-day, and certified to continue by the great Nazarene medium, been withdrawn from the world, as modern creedists and dogmatists assert.

It is with a heart filled with charity and love for the willfully-blinded, and to our Western-preacher brother, especially, that we recall to them and him the personal exhortation which they have so often used from which to preach pungently to others: "Repent ye, therefore, and be converted, that your sins may be blotted out, for the times of refreshing have come from the presence of the Lord.

### AN OPEN LETTER.

To Prof. C. A. L. Totten, (and all who share his views,) Greeting:

I have carefully read and re-read your somewhat mystical letter as published in the Boston Globe for Oct. 1st, 1893, and I feel moved by the same spirit of "anxiety" for the knowledge of truth which evidently animates you and the race. But while earnestly seeking truth, and opening my mind to every revelation of its authority, it is natural that we differ in our methods and conclusions, even with the same data from which to reason.

This has ever been, and ever must be so. For this reason many hundreds of varying and more or less conflicting creeds have grown out of the textual authority of the Bible, accepted by each as the only standard of authority in all matters of faith and practice, and the only revelation from God. Upon this book, it is assumed, we must rest our hopes of the future, and our judgment of duty to God and man. If it is a safe and certain guide, by which you can predict with such mathematical certainty the date of the great changes anticipated, why have so many other scholars been misled in attempting to determine its meanings? Fifty years ago the elaborate calculations of Miller were regarded as conclusive, and upon them the date fixed for the coming of the Lord was 1843. Then 1845-6, and several other dates were fixed as the time indicated by prophecy for the coming of the great day. Mr. Miller and his devoted disciples were as confident that they had the key to prophetic meanings of the Bible as you can be. What can you offer in evidence that is any clearer or more reliable than they had? If all the biblical scholars before and since those times have been at fault, misled by textual renderings and prophetic symbols, why should we expect your predictions to come any nearer the truth?

Most of the teachings and prophecies in the Bible are figurative, symbolic, and quite indefinite. They may have been understood at the time they were given, and they may have meant, to the people of those times, little or nothing that applies to our day. A careful reading of the New Testament, it seems to me, ought to convince any intelligent person that the "second coming of Christ" was looked for within that century—before a generation should have passed; and if we can believe Peter, the prophecies which modern Adventists apply to this century were fulfilled during the lifetime of the apostles. It was after the ascen sion that the outpouring of the spirit on the day of pentecost affirmed the active presence of the heavenly host; and Peter said: "This is that which was spoken by the prophet Joel: And it shall come to pass in the last days (saith God) I will pour out my spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams.... And I will show wonders in the heavens above, and signs in the earth beneath, blood and fire, and vapor of smoke: the sun shall be turned into darkness, and the moon into blood before that great and notable day of the Lord come." Acts ii. 16-21.

Here is a distinct declaration that "this is that which was spoken by the prophet Joel," and according to Peter the prophet Joel was declaring what should "come to pass in the last days." If "the last days" were eighteen hundred years ago, what days are these in which the same pro phetic shadowings are used to indicate the final crisis?

You seem to think the doom that awaits all who are not prepared for it is an essential feature of the Second Advent of Christ. But why should his second coming bring with it disaster and ruin, any more than his first advent? He was the friend of sinners and companion of outcasts; his

shall so come in like manner as ye have seen him go into and infinite revenge! The oil of right quaness and saving heaven." What is there in such a peaceful event, so full of promise to our immortal hope, that savors of "tribulation" or "awfulness"? It seems to me that the nearer we are to God and his Christ the safer we are; and the more tangible the divine presence the better and happier must this world become.

You tell us you are "not a prophet, but an interpreter." What, then, entitles your interpretations to more confidence than any of the others which have preceded yours, and whose calculations have disappointed those who trustod them? If God delivered these prophecies to men for their instruction and guidance, why should they be so obsoure that even the best scholars cannot agree upon their meanings? If they were intended for a beacon-light to the nations in darkness, why were they not put in such clear, definite language, that those who most needed them could inderstand them without an interpreter, and with no undertainty as to time or the issues involved? If these prophecies, like all modern forecasts, were the expression of a human faculty more or less inspired and illumined, but limited by organism and development, it would not be difficult to understand the need of interpreters and the imperfection of data; but if they are the expression of Infinite Wisdom and Omnipotence, what is the consistency of having a human interpreter, upon whose limited knowledge and fallible judgments the world must depend for the meaning which God intended for its guidance?

You tell us that that which you declare you are "also able to prove." If you can prove the certainty of all you declare so that the people can understand it and recognize the proof—so that no doubt can remain to weaken the force of your appeal—I think there will be no lack of interest and immediate effort to realize all the protective influences of wisdom and grace possible to attain. Who would willingly "go down without appeal into the abyss of all dead things,"? Who would hesitate to trim their lamps and obtain an abundance of the oil of salvation, if they knew the danger and were able to avert it? Certainly no one possessed of reason and moral responsibility. It must be, then, a question of data and evidence, and among so many conflicting authorities what are the poor people to do while the impending crisis is hastening to the great climax, and a hundred divergent ways are indicated as the only correct road to safety and divine acceptance?

You tell us that the "first seven sections" of the parable of the ten virgins are now in process of evolution, and are "natural consequences of measures already at work." Have they not always been operative in human development?

Of course this is all figurative, and we have a liberal latitude for interpretation. Suppose the "oil" to stand for righteousness; that includes many virtues, such as love, justice, kindness, purity, self-abnegation, reverence for truth, fidelity, etc. If the foolish ask of the wise when inspires you to proclaim your convictions for the good of they awake to a sense of their deficiency, and realize a need of these virtues, is it in keeping with holy character and superior wisdom to deny them the help they ask? Does it diminish our store of virtue to help needy souls who ask for righteousness? If we are good, do we lose the quality of goodness by helping others to be good? Does the more they have to give.

It appears to me that you have read scripture too literally, and lost the thread of prophecy that runs through history and human life, in attempting to adhere to the "letter which killeth"; thus your lamp of prophecy, having the wick well trimmed, is without the oil of the spirit; and you grope in outer darkness, and see in the promises of divine beneficence "an awfulness" that belongs to the dark ages of the gloomy past. For the past fifty years the civilized world has been rapidly filling its lamps with the oil of righteousness, and it needs no awful stroke of doom to emphasize its beneficent tendencies.

You tell us that "This parable is to be literally fulfilled." I may not get your meaning of literal, but I understand it to be in exact accordance with the letter as expressedno figures and spiritual renderings to accommodate the language to our reason, but a rigid, matter of-fact fulfillthe saving "oil," and it is to be of a quality that can be bought and sold, and by giving it to those in need the supply is diminished, and their lamps would flicker and go out! The wise ones, then, are so morally defective that they can render no service to others; and they are so selfish that they care only for their own glory, and turn the spiritual beggars away with the counsel to purchase wisdom of those who have it and can interpret the book! In other matters such a spirit of selfishness and cold indifference to the welfare of sinners would be counted unworthy, and even wicked.

Finally, when the foolish have learned wisdom by tribulation (and who learns it any other way?), and shall come and knock for admission, "they will be treated as strangers and denied entrance." Are we to understand this "lit eral" language to mean a final and permanent rejection and going "down into the abyss of all dead things"? Is this idea in keeping with the genius of the Gospel, and the all-embracing philanthropy of the Great Master? Oh! my good brother, pause before this question of the soul. When he came, his own received him not. Those who should have been prepared to receive him, and to know him by the prophecies which heralded his coming, knew him not. They had misunderstood their own prophets, and were looking for a literal prince, arrayed in the habiliments of royalty, and coming with the authority of a political dictator to rule his people and establish a kingdom of this

How wide of the reality was this ideal! In like manner I suspect you will miss the second coming if you dwell upon the literal meanings of the prophets to the neglect of the spiritual significance, which is now opening, as never before, the treasuries of wisdom and the revelations of heaven for the healing of the nations. You admonish to "be-siege" our "teachers for information." Alas how shall without stand the shall in owlse but them; they shall in owlse but they shall in owlse in but they shall in owlse in the shall any hards on the safety of the seven with love and companion of outoast; his works were sweet with love and companion of outoast; his swe the friend of sinners and companion of outoast; his swe the friend of sinners and companion of outoast; his swe the friend of sinners and companion of outoast; his swe the friend of sinners and companion of outoast; his swe the friend of sinners and companion of outoast; his swe the friend of sinners and companion of outoast; his swe that their instructions are reliable? They do not agree among themselves. We cannot be sure, if we know that their instructions are reliable? They do not agree among themselves. We cannot be sure, if we know that their instructions are reliable? They do not agree on themselves. We cannot be sure, if we know that their instructions are reliable? They do not agree on the sure, if we know that their instructions are reliable? They do not agree on owline the mist the friend owline because which is the first own the claim of the sure in the sample of the instruc

love does not generate or keep well in such a climate. Whoever carries a cup of water to a dying soldier, soothes the pain of a desolate outcast, cares for a homeless waif, ministers to the sick and sorrowing, feeds a starving tramp, lifts the cloud of despair from a creed-bewildered slave, and helps the spiritually blind to see, beyond the mists of superstition, the beautiful agreement between Infinite love and justice and bask in the soulshine of eternal goodness, does more to replenish his lamp with the oil of righteousness and light the way to the kingdom of heaven than all the dogmatic assumptions of spiritual authority can accomplish in a lifetime.

It is the proud umpires of the rights of man, who measure Divine Justice by their own deficiency, and enforce their religious blindness upon the conscience of the people, that steal the poor man's oil from the lamp of life. The dogma of endless misery darkens all ideas of the Divine character, and hardens the hearts of those who unquestioningly accept it, until the sweetness of love turns to bitterness, and selfishness and cruelty rule out the tender emotions which the great Teacher inculcated. Shall we ask bread of those who can only give us a stone?.

Did it ever occur to you that the picture you present of the coming doom reflects against the character of God? If 'God is love" and "his tender mercies are over all his works," and he "will not cast off forever," and "doth not afflict willingly, nor grieve the children of men," why should we permit any interpretation of prophecy to represent Him as treating those who learn wisdom slowly with cool contempt, and shutting them out as strangers because they were not wise before they had time to mature? Such renderings are dishonoring to the Divine character.

It does not improve our moral perceptions to worship a God whose attributes are inferior to our own; and any interpretation of prophecy that is not consistent with infinite goodness and tender mercy cannot be correct.

But crises come in the order of nature. Evolution has climaxes. The strata of theological errors that have been hardening over the loveful teachings of the son of man for eighteen centuries are now crumbling at the touch of a new dispensation. The old dogmas that have so long prostituted religious sentiment and put out the fires of faith and love are melting away before the quickened conscience and inspired reason of a new civilization which is beginning to sense the "new commandment . . . that ye love one another" as an essential part of the "saving ordinance." Christian countries with their standing armies and disgraceful gallows are all following the light of the old barbarism, "an eye for an eye and a tooth for a tooth"-"life for life and blood for blood"-in defiance of the law of love laid down in the gospels.

But the last fifty years-since the commencement of this second advent," as foreseen by Miller-have inaugurated evolutionary reforms on every page of human history. The murder of heretics, the burning of witches, the justification of human slavery as a divine institution, cruelty to children, savage treatment of helpless women by authorized masters of their bodies and souls whose marital ownership had the sanction of religion and law, cruelty to animals, barbarity toward imbeciles and lunatics, and all the virtue grow less by use? Can it be bought and sold? It | train of diabolical abuses justified by the dogmas of theolegical constants  $\mathbf{x}$ seems to me that all who have righteousness have it to ogy, are passing away under the beneficent influence of spare; and the more they give of their spiritual wealth larger mental liberty and a closer communion with the spirit of truth-indicating the nearness of the pure life of heaven as it shone in the transfiguration when Moses and Elias communed with the son of man.

There is to-day a livelier sympathy for all who suffer, a broader charity, a deeper reverence, and a higher regard for human life than at any previous time. As the old bondage of creedal authority loosens its hold, and the new light tinges the gloom with rainbow hues, the spirit of fraternity thrills the world. The "second advent" is already come. The Bridegroom is in our midst opening up the light of life-the living Christ, the oil of salvation in our spiritual nature; the marriage feast of love, justice and truth is for all mankind. None will be looked out, or treated as strangers by the Prince of Peace. There are no calamitous prophecies to be fulfilled, except such as inevitably come in the order of evolution, and the awakening of the higher nature to declare the law of righteousness and banish idolment. Then the wise ones are to have a meagre supply of atry, now so abundant in all the conflicting sects of Chris-

Let us not repeat the old mistake of the Jews, and deny the Lord at his coming. We may know him by the love that leads us out of the bondage of fear; not by the "awfulness connected with this climax " as seen through the shadows of mythology, and weird imaginings of an angry and savage God! We have no right to attribute to the Infinite any characteristics or conduct that would disgrace the name of a man; and any prophecy or interpretation that ascribes cruelty, ambition, vengeance or injustice to God, is a slander against the Most High. Let a perfect God as the maker of destiny be the key to all our interpretations. Fredonia, N. Y.

LYMAN C. HOWE. Awake, glad morning dawneth; Its light comes on apace; Be up! reflect its glory-Inspire the human race. There is no time to idle, To loiter by the way, For God. good men and angels Bespeak the coming day!

Higher Views of the Bible.

An English Congregationalist, Rev. R. F. Horton, who is called a man "of great learning and high standing," lent his aid, at the Grindelwald Conference in Switzerland, to a discussion of the inspiration of the Bible. resulted and Sugarit

Mr. Horton represents the views known as the conclusions of the "Higher Criticism." After explaining the new view and discussing the authorship of the Old and New Testaments, he showed how, to his mind, the real value of the Bible as a book of religious guidance is nowise impaired by the processes of criticism, and he showed how the newer views would aid Christian unity. The whole

THE SPIRIT-SPHERES ATTACHING TO THE BARTH And the Mission of Modern Spiritualism to Humanity, as Affecting all Institutions and Classes of Society.

An Inspirational Lecture by W. J. COLVILLE.

We are glad the questioner has limited his desires for knowledge, concerning the spiritworld, to the planet earth and its environment, as the immediate influx of spiritual influence now felt by mankind certainly does proceed from those states of spiritual being which are intimately connected with the earth itself, and indeed nearly all the communications of average interest received from the spirit-world reach you through such intermediary minds as, by reason of their proximity to your own mental states, can easily play upon your sensibilities, and conduct their thoughts through the channels of your brains. The law of sympathy, or, as it is sometimes called, affinity, is the one great and sovereign law which renders spiritual communion possible; and neither on earth nor in the spirit-world can there be any communion or intercourse between spirits, unless they are in some sense kindred minds.

You all know that sympathy, or spiritual affection or union, is not dependent upon external associations, and is not governed by laws relating to earthly consanguinity. The very fact of marriage with one who is not a member of your own family circle, and the possibility of loving your wife or husband more than your brother or sister, even more than your parents, is a proof that there are ties of spirit deeper than any unions of sense. In alluding to a true and happy marriage, we are saying nothing whatever concerning those unions which are for time only, and exclusively of the senses. We mention the true marriage union as the highest, closest, holiest and most enduring of all; and all other unions, true friendships and intimate acquaintanceships, which are consummated in oneness of mind and thought-these are all practical exemplifications of the sublime fact of spiritual relationship and lasting accord.

Upon the earth the spirit is perpetually hampered and fettered by purely physical limitations, and thus scarcely any one appears as he really is. Death is the great revelator and emancipator in all instances; it strips you completely of your assumed robes, which you are often compelled to wear in the transaction of earthly business; for is there not a disguising of the true character, which cannot properly be called deception or hypocrisy? Are there not veils which you are obliged to throw over your inmost feelings, lest you should wound and annoy those around you; and does it not happen frequently that perforce you must labor at uncongenial tasks, for you are dependent upon the labor of your own hands for the bread which sustains your bodily life?

Now, the great difference between material and spiritual life is this: on earth, while in the body, you have to be actuated constantly by purely material considerations. You must have shelter, food, clothing, and money with which to purchase these things. The labor market may be in such a condition that your talents are not recognized, and the work you can best perform is not in demand. Thus very often a poet works in a coal mine, a philosopher drives a coach, a born politician is a waiter at a hotel, while persons of scarcely any qualification for the offices they hold are drawing large salaries and filling responsible positions, because of personal or party influence unduly exerted in their favor. One of the most painful and distressing anomalies of earthly existence is this crowding to the front cunning to recommend them; while the noblest, the purest and the most talented are, in numberless instances, kept in the background.

Were it not for disclosures from the spiritual side of life, life would not be worth living to at least half the population of the globe; and so strongly is this conclusion emphasized by the experiences of the race, that we find millions upon millions of Orientals protesting that they want no immortality. Consciousness after death is not what they desire; they prefer to contemplate annihilation of individuality, for in the cessation of conscious being can they alone find rest from the troubles and woes of

existence. This condition of mind is morbid and unhealthy, and is not in accordance with Oriental philosophy at its highest and best. It is the pessimistic hope of those who have had no experiences calculated to make them optimists. Life to them has been one long, uninterrupted round of prosaic drudgery, toiling for material necessaries only, finding no enjoyment except in sleep or indolent repose. Possessed of constitutions not naturally robust, subject to the enervating influences of a trying and unhealthy climate, they very naturally desire no prolongation of life, as they understand it. The view they take of life is, perhaps, the only one they can take, as they have no spiritual insight into the life beyond, and their religion is so mystical in its allusions to the hereafter, that, though it may satisfy a metaphysician, it offers no consolation to the ordinary toiler in life's vineyard, who from day to day is doomed to the same humdrum round of labor, in which he evinces no interest, and which, in the very nature of things, is not calculated to inspire him with a sense of the value or beauty of life.

Some persons are, phrenologically speaking, incapable of looking upon the bright side of nature, or taking a hopeful view of affairs in general, unless radical changes, most difficult o accomplish, are effected in their mental development; while, so long as the spirit dwells within the body, the condition of the physical frame has a great deal to do with the feelings of the individual, on the mission and purpose of his existence. A sound mind needs a sound body, just as a good performer needs a good instrument on which to display his powers; and in order to so revolutionize society that the world shall be as close a pattern of the higher spiritual spheres as possible, it is high time that workers in the spiritual vineyard endeavored to afford better conditions for a brighter display of spiritual light, by improving, as far as they are able, the tools and instruments which the spirits have to use in their commu-

nications with mankind. Up to a certain point. Spiritualists and secularists can and ought to work together. Secularism maintains the necessity of physical oulture and mental improvement. Many secularists are striving earnestly to better the moral tion of those around them, and it is anything natural.

famy, the taking of sanitary precautions against disease, the study of physiology, and the equalization of mankind, that there be no longer unjust and fictitious distinctions claimed between race and race, class and class, or man and man

-all these are works in which persons of widely different religious views may unite; and setting aside all difference of opinion on other points, it should be the steadfast aim of all noble souls, intent upon benefiting mankind, to set about the work of the reconstruction of society, in accordance with the best methods they can devise, and aided by the highest inspirations they can receive.

Spiritualism is a revelation. The facts it reveals are great and most important discoveries; but Spiritualism does not create or invent the spirit-world, or bring its denizens to earth from far off realms in space, where they would forever remain disconnected with the earth were it not for the evocatory power of Spiritualists.

Mediumship does not call up spirits from the vasty deep, or summon them from distant heavens; though it is true there is a kind of mediumship which does possess a summoning and attractive power, but that mediumship is not confined to those who go into trances, hear mysterious sounds, or see spiritual visions. You may have no mediumistic power whatever, in the ordinary acceptance of the term. and yet be a greater medium, in every practical sense, than those whose clairvoyance, or any other acknowledged spiritual gift, is a household word wherever they are known; and it is to this intuitive, impressional mediumship that we wish to turn your especial attention, when dwelling for a few moments upon the invocatory power and nature of desire, and the ability of thought and will to hold communion with the unseen spheres.

Thought-reading is now the latest craze in fashionable circles. Almost every popular newspaper devotes a considerable amount of its space to discussing the pros and cons. of the theory. Mental telegraphy is admitted by many of the greatest scientists of the age, who, while they will not compromise themselves with Agnostics by admitting Spiritualism, are quite prepared to avow their belief in some subtle means of thought-transfer, which traveling thought-readers and conjurers bring into prominence before the public. Of course such men are acting very foolishly when they attempt to destroy the people's faith in spiritual communion, by their clumsy feats of legerdemain. Even when some of their tricks are cleverly performed, they do not touch the borders of genuine spiritual manifestations, as there can be no proof or test of spirit-power unless there be a display of intelligence.

When these conjurers and pretended exposers of Spiritualism undertake to counterfeit genuine spiritual phenomena, they render themselves ridiculous in the eyes of all who know anything of genuine Spiritualism. Let all who endeavor to unmask their own ignorance on spiritual matters remember that numberless spiritual manifestations have stood the closest scrutiny of eminently-scientific and highly-qualified observers, who could not possibly have been taken in by so silly and clumsy a subterfuge; and when it is remembered that persons are satisfied only with something which appeals to their inner nature, when they have solid grounds for their confidence in spiritual communion, the evidence against the conjurer as an exposer of Spiritualism becomes stronger and stronger with every fresh investigation, until at length he is forced to retire from the field, ignominiously defeated. or become himself a convert to Spiritualism, formances have compelled him to relinquish his former untenable premises.

Thought-reading is the entering wedge, the partly-opened door which leads to a knowledge of spiritual science. If it is not a trick, then what is it? If it is an evidence of the power of minds to communicate with each other without the aid of the ordinary senses, then it goes a long way to prove the communion of minds with one another, independent of the physical organism.

Thought-readers are of two classes. One class may be said to be composed of adepts, the other of mediums. Adepts are really mediums, but they are persons of unusual strength of will, and, though under the influence of spirits, they are not controlled to the same extent that persons of weaker will are; thus there is meric operator and subject, or psychologist and sensitive. No operator is so positive that he can be operated upon by no one; still he may be beyond the reach of the mental power of his audience and their surroundings; thus, though under spirit-control himself, he is controlled by beings of greater will-power than those in attendance upon persons whom he

can subject to his will. Spiritual science must be added to material science. The supra-material sciences are as natural as the material. Theology is as natural a science as geology; and until the public at large is willing to consider the claims of spiritual science, as it deals with Astronomy or Botany, Spiritualism will never be fairly treated, and the invisible world will never be intelligently understood, as a natural, objective, substantial, real world, in which force there does duty for matter here; and force is only a higher and more potential condition of being than matter. Both force and matter are emanations from spirit, and both force and matter are at length resolvable into spirit; as spirit, self-conscious, self-intelligent and eternal, is the only primal, absolute and ultimate exist-

ence or substance in the universe. It is customary to speak of things as real or substantial, to the extent that they are discernible by the external faculties of man. In the spirit-world what is visible on earth is invisible, and what is invisible on earth is there visible. Thus the lens is completely reversed, and to a spiritual body matter offers no resistance, just as to a material body neither force

nor spirit offer resistance. In a recent number of Morning Light, a Swedenborgian weekly, the editor, while admitting that we have said many things, both useful and suggestive, concerning correspondence and the work and illumination of Swedenborg, charges us with having unduly confounded the natural with the supernatural. We spoke of the Science of Correspondences as a natural science. The editor of Morning Light says it is not a natural science, but a divine or spiritual scias well as the intellectual and physical condi- ence; and to him all things spiritual are super- borg has said, a denizen of hell, only, if you which so often goes, before the despest and Complete as the constitution of the

but phritual of liberal-minded to refuse the right find of cllowship to any fibrest toller in such quibblid is only within we think all the vineyard of reform. If there is to be a great Swedenborgland are willing to allow that there spiritual awakening in all parts of the world, is but one God, and that everything has been and that shortly, the abolition of slums and created, and is being upheld by his divine rookeries, the cleansing of filthy alleys, the power. Then, if there be but one God, and the sweeping away of dens of infection and in- earth and the physical body are parts of his work, why make a distinction without a difference, and assign part of the universe to one class of laws, and another part to totally different laws? The law of God is the law of nature; there is but one law, as there is but one God, and the sooner the oneness of the universe is admitted, and the oneness of the laws that govern it, the better both for science and religion, which will always be opposing instead of friendly and allied powers, so long as things spiritual and physical are spoken of as though one were divine, and the other something quite the reverse. No more favorite mode of dealing with death

is extant in orthodox circles than that which represents the "last great change" as one which completely and forever dissevers the spirit from all connection with the earth. And yet Jesus, whose resurrection, according to Christianity, brought immortal life to light, promised to be ever with his people, so that whenever two or three were gathered in his name, they might enjoy communion with his spirit. "Prepare to meet thy God!" is reiterated so constantly in connection with man's passage from earth to spirit-life, that people are all unconsciously accustoming themselves to the belief that the future life is so entirely different from the present, that many deem it positively sacrilegious to speak of the spiritworld except as some golden Rome or Heliopolis transferred to the unseen spheres, where hallelulahs are to be shouted eternally by the redeemed in glory, ransomed through the blood of the lamb, from all pain and penalty forever.

This investment of the spirit-world with such a degree of unnaturalness as to make it appear unreal and even uninviting to the majority of aspirants for immortality, is one of the most prolific sources of doubt and denial in the present day. The step from orthodoxy to infidelity is a very simple one. To give up the idea of a heaven, never more than vaguely realized, to lose faith in records and traditions, and to treat the testimony of the ancients as a myth, is easy to many minds. Thus, from extreme orthodoxy to hopeless infidelity many pass without having realized that they have really given up much that was worth preserving. The heaven of orthodoxy is so deeply shadowed by its hell, that unbelief is a positive comfort to many deeply sympathetic natures. A God who cannot save all cannot be Almighty; a God who will not if he can, is unworthy of our love; and the thought of spending an eternity with such a being, even though under his smile, is awful rather than satisfying to the deepest longings of the human heart.

Spiritualism has done what neither Theism, Unitarianism, nor Free Religion could accomplish: it has effectually naturalized the spiritworld, and has made countless human hearts rejoice in living realization of an immortality which is theirs here and now. Its phenomena appeal to the senses, while its philosophy satisfies the astutest intellect; and we need a combination of phenomena and philosophy to reach different sections of mankind, and solve the great problem of man's nature and destiny adequately to the comprehension of all.

We regret a tendency among Spiritualists to exalt one phase of spirit-communion above another. This tendency is no doubt natural, and is easily accounted for and explained, but promote harmony or unity among common believers in the cardinal verities of the modern spiritual revelation. One person will visit London and write to a newspaper underrating physical phenomena, and, perhaps, over-estimating the importance of philosophical addresses: another person speaks coldly, almost exaggerates the importance of sensuous demonstrations. All such comparisons are mismoreover, hasty and short-sighted, and do not evidence a well-balanced mind.

The needs of human nature are so varied that all the different modes of spiritual operation now extant are essential to the reaching of all classes of intellect, and the satisfaction of every type of inquirer. Rivalry, jealousy, these cursed tempters, are utterly out of place in a movement where all true workers help each other. Every honest medium helps every other honest medium, and those poor sensitives who are too weak to resist temptation, and so pliant that they echo the thoughts of all around them for the time being, instead of being held up to ridicule, execration and rea difference between them, as between mes. | proach, should be so kindly and tenderly dealt with that they be induced not to err or fall in future as they have done in the past

We have often heard and read the remark. that when a medium has once been caught in deception, he should be abandoned to the mercy of the cold world. Spiritualists should refuse him countenance, turn their backs upon him, show him the cold shoulder, write against him in the papers, and straightway commence vilifying him among all their acquaintances and warning the public against him. How suicidal must such a policy be to the best interests of truth and rectitude! If you throw an easily-tempted sensitive upon the mercies of an unsympathetic world, and do nothing whatever to shelter, reform and uplift him, you are not destroying an evil, ridding society of a nuisance, or removing a stumbling-block or rock of offense out of your neighbor's way. Unkindness never reforms, unmerciful punishment never uproots iniquity. Those you trample under foot remain the sinners they were; they are not strengthened or reformed by your cruelty and cowardice, but become an easier and easier prey to the wiles of those unprincipled hoaxers, who are ever ready to make use of tools for the accomplishment of their own unworthy ends. And is it to be wondered at, when earth is constantly pouring into the spirit-world troops of liars, thieves and blacklegs, that these unreformed characters should still hang round their fathreshold, or earth-bound spirits, continue to infest those neighborhoods and places of assembly where they perpetrated their crimes and follies while in the material form? Every infirmity, which is but an infirmity of the flesh, is overcome when the body dies; the weaknesses incident to an imperfect body, and the manifold temptations to which you are unwillingly exposed, are shaken off at the entrance to the immortal world. But desire is fulfilled, and wherever there is aspiration It is for no man to judge his brother, and if

The Along of Swedenborg, and those of Dante, need not be called in question, because the Lutheran and Roman Catholic dogma of eternal punishment is set aside. Swedenborg was brought up a Lutheran, and Dante a Catholic. Their ideas of the everlasting perpetuity of evil were modified by spiritual revelution, but not overcome, as there are states of existence beyond the grave which temporarily answer to every mortal conception of the hereafter. The sensualist finds his harem in the invisible world, and as the Koran states, the filled by paradisiacal angels. Mohammed was a seer, but he saw those heavens which only answer to human avarice and lust. He dreamed a voluptuous dream which chorded well with the voluptuousness of the Orientals among whom he dwelt, and to whom his religion most forcibly appealed. The heaven of filled, will gratify the senses, find that at length all libertinism cloys upon the spirit, and satiety, not satisfaction, is the ultimate of sordid dreams of animal enjoyment.

The sensualist may hover round the earth, and still engage in midnight revelry and song. Troops of spirits, who on earth led dissipated lives, may be witnessed by clairvoyants in every haunt of gaiety and dissipation. There are their worlds; their spheres are within the atmosphere, on earth. If they have not intentionally wronged their fellows, then they are numbered among the frivolous and vain, and while their lives are most woefully empty and unsatisfactory to the higher nature, they are not in torment, neither do they experience that loneliness and depression which those must undergo whose selfishness has been such that they have never bestowed a thought except upon themselves and their own advancement.

Would that the misers and egotists of the earth could see what we have seen of the darker side of spirit-life! Such revelations would surely lead them to repent of their follies ere it is too late, and sow, while here on earth, something better than wretched tares for their reaping at the harvest hour of mortal dissolution. But those who live entirely on the plane of the senses are so steeled against warnings of every kind, that should visions ever so startling be shown to them, they would dismiss them from their minds as quickly as possible, refusing to accept the teaching they conveyed. We have known many who have had countless spiritual experiences, and have attributed them all to ill health or over-excitement, and have taken ardent spirits and sleeping-draughts, and all kinds of physic, to prevent a recurrence of those unwelcome disturbers of their peace. Among those who determinately refuse to give heed to messengers from the unseen world, no matter how vividly they make their presence known, are to be found the nineteenth-century brethren of a modern Dives, to whom it would be useless to offer a revelation, as they would not repent though one rose from the dead.

There seems reluctance to send a messenger, on the part of Abraham, in the story of Dives and Lazarus, but a close analysis of the allegory will let us see that all that its author intended to convey was the existence of states of mind to which spiritual truths could only make a useless appeal, and because of the fruitlessness of the task it was not undertaken. The mistake is only in supposing that the task would be eternally fruitless, whereas the condition of it is not healthy, neither is it calculated to a spirit or mortal at any given time when he may be interviewed is no just criterion of the state he will be in say a century, or even a year, from now.

The Hindus, who said there were fourteen spiritual spheres, of which the earth was one, correctly located the earth bound sphere within of persons who have nothing but cheek and and explain to his audiences how his own per-slightingly, of what appeals to the intellect, and they inferred that there were seven degrees of When the spirit really awakes to a true sense astray in their calculations, so far as human its own labors, and for every tear that it has chievous, invidious and unfair. They are, spirits are concerned; for there is no retrogression in nature, and no spirit really deteriorates when passed from the body, though apparent deterioration may result from the inability of a spirit to withstand new temptations,

by which he has been hitherto untried. Spiritualism may apparently prove the deterioration of some minds in the hereafter, but in all cases where deterioration seems evident. one of two explanations will serve to show how baseless may be the assumption. There are many on earth who live outwardly respectable but hypocritical lives. They pass current in society as virtuous, but their virtue consists in nothing more than conformity to certain external requirements of a superficial state of society: polished manners, a smooth tongue, a little easy, affected charity, some degree of attention paid to religious observances, and the world caresses you with its sweetest smile. You may be a calumniator or detractor if you will, you may blacken reputations without mercy, you may amass wealth in ways that will bear no honest investigation, but so long as you keep within the bounds of the letter of human law. you are free from censure, and are indeed accounted a most exemplary member of society.

Now, in spirit-life, everything goes by motive, intention, desire, thought, will; these are the realities which go to make up character; and by interior standards are you judged in the hereafter. Some one may have been badly born, scarcely educated at all, allowed to grow up like a weed without any culture. When a child he may have been surrounded with a whole host of adverse circumstances, and the power of evil pitted against his feeble strength, may have been so overpoweringly great that it was impossible for him to withstand the force of so great temptations. He may have striven a million times to resist; he may have succeeded over and over again, but the world only knows when he has fallen. It chronicles his failures, it makes capital out of his mistakes, it holds up its hands in holy horror when the name of so great a culprit is mentioned, and yet if those who pride themselves on the easy, negative, automatic, fashionable "virtue" they think so praiseworthy had been subjected to a vorite haunts on earth, and as dwellers on the hundreth part of the temptation their "fallen" brother has endured, they would have sunk unmentionably lower than he in the pit of degradation.

Your young men and women who have never been away from home, and have known nothing of the world's seductions, are in no position to offer contrasts to those who have fallen into, sin, , when exposed to temptations the more names of which the carefully nurtured and vigilantly protected may have never heard. toward any state of existence, links of affinity there be one vice more hateful in the eyes of bigd you to that state, and you are, as Sweden-langels than another, it is that epiritual pride choose hell instead of heaven. most disgraceful falls.

In the spirit world every ofroummance of arthly illo is taken into account When the old Egyptians graphically painted the scene in the Judgment Hall, before Osiris, they were not at all astray in their conception of the true spiritual judgment, when they weighed the actions of the departed from earth in scales adjusted with accurate nicety. But, after all, the acts are not so important as the motives; and yet from pure motives, pure acts must ever spring, so the outward and inner life must to some extent correspond: but as all have not places filled on earth by women are there equal light, and many sin in ignorance, the command is lawful-Judge not, that ye be not judged.

We have never yet come across any one who was healthy who enjoyed idleness, and we are certain no healthy child likes to be doing nothing. No picture of heaven can be more disheartening than that which paints it as a world Mohammed, however, becomes a hell eventu- of monotonous ease and listless indolence. The ally, for those who go out from earth with no incessant music of heaven must be a figure of higher aspirations than those which, if ful- the incessant motion and activity of those who are in heaven. True music is harmony, and the perfect harmony of life within and without must ever constitute the bliss of the celestial world.

Many persons seem to think that Spirit Spheres are abitrarily located around the earth, within a certain radius of its circumference, and though there are earth-bound spirits who are thus confined, spirit spheres, properly speaking are strictly individual. Spirits travel in their spheres. If their spheres are bright and comfortable, then, wherever they may be, they are in happiness and peace. If their inward condition is dark and doleful, then can they rest nowhere; and should they dwell where others are in bliss, the contrast to their own condition would but add misery to their already pitiable state.

Take, for a moment, the condition of a man on earth who owns a thousand acres of ground. possesses a stately mansion, superbly furnished and decorated; has horses and carriages at his command, and, in a word, everything the eye or ear or any of the outward senses can desire. He may be afflicted with some distressing malady, which baffles the skill of the ablest physician. He may have some secret sorrow pressing upon him, he may possess a churlish and unhappy nature, which forbids him to enjoy. Of what use are all his fair fields to him? Can his money make him happy? He who wears a diadem, surrounded by every sign of prosperity, may be far more wretched than the beggar on the roadside, who sleeps on a door-step or in a hay-loft, and dreams of angels, to wake refreshed for another day's wearisome search for bread, with an eye open to the beauties of all around him.

No place or rank can make happiness. Could mortals enter heaven through the intercession of Christ; could Peter be induced to open the gate of heaven and let the suppliants in, they would not know heaven from hell when they got there, unless they developed heavenlymindedness while passing through the gate.

Christ went to paradise, to hell, to prison all at once. He went among the dark and wretched sufferers in the earth-bound sphere, who needed his preaching and his sympathy. Could he be unhappy on a holy mission of self-denying love? Could he be thinking of the darkness and the gloom while divine light was welling up within him and shedding its celestial refulgence on all around? The glow-worm is never in the dark; it carries its own light with it. If your heaven be within, if your happiness depends upon what you yourself are, and not upon where you are, then you travel in heaven. and heaven travels in you, and your constant enjoyment springs from the fact of your shedding brightness wherever you go; so that if your mission be among prisoners and the distressed, you are not partakers of their misery, while you are lighteners of their woe. You are perfectly happy just so soon as you are the atmosphere of the earth itself; though, if perfectly absorbed in works of benefaction. spiritual existence below the earth they were of its condition, it sees around it the results of caused, it must needs shed one; while for every joy it has conferred, it must needs feel within itself an answering echo of pure content.

> We have now just a minute in which to express our views upon the true relations of Spiritualism to all existing institutions. That there will be a coming religion and a coming church we do not doubt; but Spiritualism, as a sectarian movement, we are convinced will never prosper if the advocates of sectarian Spiritualism desire simply to add another to the numberless divisions into which the religious world is already unhappily divided.

There are Protestant, Jewish, Mahometan, Parsee, Confucian, Zoroastrian and numberless other heavens near the earth, and the influx from these upon receptive minds tends to build up those earthly institutions which are counterparts of those invisible spheres. With the advancement and liberalization of the spirits forming those societies in the spirit world, they blend into common fellowship and become organized into communities of kindred souls, where, seeing truth from a higher standpoint than that of any of these sectaries, they commingle till they become universal in their sympathies and regard.

When Spiritualism shall have swept away the dark accumulations of error and bigotry from the churches and colleges of earth, then will come a day when all schools will blend in amicable union. Some may prefer the plainness of the Quaker meeting-house, others the sumptuousness of St. Peter's at Rome: but eventually every temple of religion, of art, of philosophy, of science, will become a SPIRITUAL TEMPLE, and Spiritualism will be the agent employed by the angel-world in bringing about that much-needed and longed-for reconciliation which will at length make all religions, languages and peoples one.

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## Children's Department.

Written for the Banner of Light. SPIRIT LIBBIE'S STORY.

BY WM. PHILLIPS. (Of Clackamas, Ore.) author of "Nieva, the Orphan

Seated in my quiet room one summer's day. the soft breezes blowing from the south, wafting the odors of many sweet flowers through my window, I noticed through the inner sight several spirit-children playing around me. In fact, I had noticed such on many occasions before-so much so that their presence was rather expected than otherwise. The children called each other by name, and their plays were such as we usually see among the little ones of earth today-only more harmonious, no jarring of interests, no harshness in words, and their movements were so light and nimble! They would play with the sun-rays that shone through the windows, and weave the material of which the beams were composed into various mechanical forms-hoops to drive about the room, dainty chairs on which to sit, and tops to spin on the hard fir-wood floor. The material for dolls' dresses was gathered in the same way and woven into nicely-fitting garments. They would pass through the raised window into the garden beneath, and gather the emanations of the many flowers growing there and weave them into other flowers of most charming beauty and fragrance, then bring them into my room and place some of them as bouquets on my desk, and adorn the curtains and wall with others. I noticed one of the girls, seemingly aged about ten years, and whom her companions called "Libbie," with a most beautiful red rose in her hand, a flower she had constructed of material found in the garden. Occasionally she would glance a wistful look at me, and I replied, "What is it?" By way of answer she brought me the rose and asked: "May I not call you grand-

"Yes," I replied, "you may call me grandpa, if you wish."

The time soon coming (as on similar occasions before) that the present visit must end, each child left the room promising to return some day soon, Libbie being the last to leave; her countenance beaming with joy seemed to say: "Now I may tell my story."

Days passed and lengthened into weeks, in each of which I sat in my chair in what I then called "the children's room," but no beautiful forms and faces made their appearance; nor was the silence disturbed save by the purring of "pussy," who lay on the rug beneath my feet, and the buzz of the humming-bird's wings as he drew the sweets from the flowers beneath the window. I wondered if the children would ever return. While thus absorbed in thought a group of girls and boys, the same who had visited me before, with others added, came rushing and romping into the room, Libbie taking the lead. Soon she ceased her play, and came and stood by my side, offering me another red rose.

"Do you know, grandpa, the language of the red rose, and of what material it is made?" "No, dear, I do not know that I do."

"The red rose speaks the language of love, and is composed—at least ours are-of love's purest and sweetest emotions. They grow most abundantly where love has a resting-place, and are watered by affection's sweet tears."

"Grandpa," she continued, "I want to tell my story for earth's little children to read. Will you write it for me?"

'Yes, dear, I will try to write all you may wish to tell."

where we had room for a flower-garden. When I was three years old my mamma would let me play in the garden among the flowers. This continued at times until I was six years old. It was a great pleasure to me to note the various hues and odors there, and watch the little bees make their way from flower to flower. I would spend hours there each shiny day of spring. Having no brothers or sisters, I played all alone so far as earth-forms were concerned; but one day, while sitting in the shade of a fig tree-the air being so warm and pleasant, the flowers more beautiful and their odors richer than ever before-several little children, boys and girls, some larger than myself, came into the garden seemingly to play with me. I thought they were our neighbors' children, but they were all strangers. I questioned them as to where they lived, and their reply was:

"We live here most of the time." I thought they meant the city, and introduced them to my flowers, and to a beautiful playhouse I had arranged in an archway of vines. They seemed delighted, and came to play with me again; sometimes they would bring flowers in their hands, more beautiful than mine, and said they would teach me how to grow them by-and-by. Sometimes they would lie on my beds of flowers without disturbing their arrangement, and walk on the tops of my rosebushes, and step upon the roses without breaking their stems. I wondered what strange children they were, yet so gentle and kind.

But one day, as the heat of summer came, I heard papa say to mamma, "We must go north to escape the fever." So, in a few days after, we were on a steamboat going up the river to Cincinnati. We took rooms in the city where there were no flower gardens, and the children were naughty to play with, compared with my playmates at home.

Although papa would often take mamma and me in a buggy, and drive clear out of the city among the green fields, it did not protect me against malarial fever. A doctor was called in, and gave me bitter medicine; and a nice little lady would call each day, and bring me flowers, as she said, from the country; but the medicine could not restore me, nor the flowers help me; I grew more faint and feeble each day, until one day I seemed to sleep and dream of my southern city home; I was in my own native garden again, and the strange boys and girls, my former playmates, were there too. It was a happy hour for me. I invited my friends to the house to see my mamma, but they said:

"She is not there. Do you not know you moved to Cincinnati?"

I was not satisfied. I searched the building. but my mamma was not there. I returned to the garden, crying, seeing which my companions said:

"Don't ory, Libbie; you can now go home with us and see our beautiful flowers." a limit.

"But where is my mamma?" I said. a rest all

papa and mamma crying as though their to Mrs. Gray to be distributed among the sit-hearts were broken, and on a table in an adhearts were broken, and on a table in an adjoining room lay a pale little form so much like myself-all helpless and cold-that I started with surprise, and inquired of my friends what it all meant?

They looked at each other, then at me, and "Libbie, you are now one of us. You have

left your form to decay; you cannot return to t, nor through it to your mother." The thought came instantly, "Am I dead?"

"Yes!" I resolved I would not have it so. I rushed

to my mother, threw my arms around her neck, and called her by name, but she seemed not to hear me. At this I cried bitterly, and refused to be comforted.

In about three days, my youthful friends remaining with me all the time, other folksmen, women and children-came and joined them, dressed in such beautiful garments and singing such systems of love and goodness that I was enticed away from earth and all its scenes to a beautiful country more enchanting than my sunny South, with flowers in greatest profusion and birds of sweetest song. All was peace, joy and life.

Here I remained for a long time, until one day some youthful friends—the same that visited me in my earthly garden-came to me, and said:

"Libbie, would you not like to visit earth again?"

Being assured that such thing was possible, I gladly accepted the offer. We traveled a long way; at length we came in sight of what my friends called earth; drawing nearer and nearer we entered the city of New Orleans, and went directly to my former home there. My parents had returned, but were sad and disconsolate; I tried to make them feel my presence, and to hear my voice calling them by name, but could make no impression on them. This gave me grief, but we remained there many days-trying to make my presence felt by my parents, with no avail. My companions, seeing I had ceased my efforts in that direction, proposed that we go far away beside the other sea, where they said they knew of one who could both see them play and hear them talk. We traveled a long way, until we came to your beautiful flower garden, and to this room. And, grandpa, you saw us, and we talked with you, and I did want so much to tell earth's little children not to be afraid of us. Most of them seem to think we are far away, or lost forever; but we are not away only a part of the time; often we are among the children and people of earth. Choice and necessity bring us here, for we could not progress so fast in our beautiful home without the experience gained on earth; and not ourselves possessing a mortal form through which to gain perience through the sufferings, pains, privations and joys of others.

It is true we have beautiful homes there, and birds of sweetest song, singing in groves that are ever green. We have crystal fountains flowing from underneath the hills, the refreshing streams from which make glad the habitations below. We have hills and valleys, mountains, lakes, rivers and seas, each giving forth the beauties of spirit-life; but our joys in these are always enlarged by our visits to earth, and learning of its conditions.

## Spiritual Phenomena.

Angel Visitors.

To the Editors of the Banner of Light:

I have read many articles descriptive of materializations, but never had a true conception She then said: I have another name than of their impressiveness and power to hold one express.

Libbie. My name is Libbie B—. My papalived spellbound in wonderment and admiration I must in New Orleans, just on one side of the city, until I attended the seances of Mrs. Stoddard Gray and son, DeWitt C. Hough, of New York | frequently amused us by her droll remarks. City, held recently in our city. That I might Dr. Fellger and a Mr. McClure of Philadelphia have full time and opportunity to scan as critically as possible all that transpired, I attended also came forward at several circles, presenting each of fifteen circles, held during their sofourn among us.

The cabinet was a corner one, formed by sliding curtains, in which her son as one medium-she being the other-took his seat, she always standing outside to welcome the spirit and give its name for recognition.

DARK SEANCE.—This circle is held to enable the spirits to exert a harmonizing influence. and gain sufficient power to manifest more easily in the light. During this sitting, which continued twenty or thirty minutes, we were of this world return and commune with us face agreeably entertained by a musical performance, given by the spirit band, on the harmon- question forever in the affirmative to my mind, ica, bells and triangle, they evincing a talent applause. It is at this circle that illuminated forms sometimes appear.

LIGHT SEANCE.—The light at this circle is subdued by passing through blue tissue paper, but sufficiently luminous to enable one to recognize distinctly the features of Mrs. Gray as she stands beside the cabinet, fifteen feet distant from the front sitters. Many of the spirits who manifested each evening seemed to be regular attendants, to belong to the band, as they gave to each entertainment quaint and satisfactory manifestations, in addition to those resulting from the occasional appearance of spirits seeking recognition.

To avoid repetition, I premise by saying that the male spirits assumed the dress in which they ordinarily appeared before they passed away; and the features of all whom I saw at the cabinet were natural and indicative of their age. All the females were tastefully attired in white, symmetrical in form, and graceful in all their movements-inspiring one with lant the thought, "A thing of beauty is a joy forever.

To be brief as possible, I omit to mention several affecting incidents, the appearance of many spirits, much in detail that transpired at each circle, and confine my remarks to the following most noteworthy manifestations:

A female appeared on several evenings, holding a babe in her arms.

Lucille Western generally appeared, gracefully greeting the circle, and while returning to the cabinet, displayed her long, dark, flowing hair.

Katie Robinson, a well-known and highly appreciated medium of our city, appeared, and, by request, sat down and wrote in pencil a congratulatory communication of twelve full letter-sheet lines, signed her name in full, folded the paper, stepped to the front of the circle and handed it to me, to be read to those interested at the close of the segnce. Similar communications were written by several other spirits at:different circles

An old gentleman, known as Dr. Baker, came "She is in Cincinnati. Shall we go see from the cabinet—but frequently materialized many make and med I outside went to a table and magnetized pieces We soon arrived at the place, and saw my of paper for healing purposes and handed them

ed. As he manipulated the paper, flashes of

phosphorescent light were discognible.

A female, claiming to be an ancient spirit, came within four feet of the front sitters, and kneeling, commenced moving her hands to and fro just above the floor, producing a lace-like fabric, and arising, placed it as a veil over her head and shoulders.

Sometimes when Dr. Baker appeared Mrs. Gray held one end of a large shawl, the other end resting on the floor, and he, to oblige her, got beneath the same and disappeared, while at the same moment a female form emerged from beneath it, giving us a pleasing surprise. We were frequently amazed by the unexpected appearance of the forms, they arising behind side sitters, and beside near relatives in the front seats, indifferent to close contact with other sitters.

One evening, by request, we parted the circle, and Mrs. Gray persuaded a female spirit to follow her to the other part of the room, back of the sitters, and there, seated in a chair, and covered by the shawl, she dematerialized: at the same time Dr. Baker was discovered at the extreme end of the room, looking around as if on a tour of inspection.

At one circle Mrs. Gray placed a table in front of the cabinet, and while standing by its. side a female spirit materialized on the top of the same, and when fully developed she threw her arms up as if to ascend, but gently alighted on the floor. The "trap-door" through which this spirit ascended was a peculiar one to those who, "having eyes, see not."

At a select circle, held by Mrs. Gray and son at the residence of Col. Kase, the wife and daughter of the Colonel materialized at the same time, one coming from the cabinet, the other arising beside the Colonel. Both seemed delighted to be again welcomed in their former attractive home, and moving to and fro across the room fondly greeted several friends with whom they had spent many a blithesome hour ere they passed beyond the vail, manifesting a familiarity and ease as though they had come to stay. As the Colonel's wife sat down, and was writing a communication for him, their daughter skipped gleefully around, as artless as in by-gone days "when all was bright as summer flowers, without a sorrow nigh." Had a stranger, unacquainted with spiritual manifestations, appeared on the scene at this moment, he would have taken them for real entities, only wondering what occasion called for such a bewildering contrast in their dress to that of all the other females present. We had many other fine manifestations at this circle.

At the eighth séance my sister made her first appearance, and came at two subsequent ones. Her arms were bare, concealed by drapery; as this experience, we are necessitated to get ex- she extended her hands to welcome me, I, in my eagerness to greet her, gently clasped both of her arms, they seeming to the touch perfectly natural. That she was indifferent to so unexpected a contact, is proof that spirits are constantly gaining power to overcome many former imposed conditions. At the final circle, while conversing with my sister, two other spirits, claiming to be my other sister and my mother, were distinctly seen in the rear of the cabinet, one wearing a turban, a test that it was my mother. My sister, after a strong effort to articulate, distinctly said: "You do n't know how glad we all are to see you." After a few remarks in reference to our meeting, I, as a manifestation of my affection, leaned my head on her shoulder and bade her a reluctant adieu. At most of the circles some one or more persons were thus privileged to commune with their loved ones, received some test of identification and returned to their seats overjoyed with emotions which words are impotent to

I must bear in remembrance "Aunt Polly," "Billy the Bootblack" and "Star-Light," who appeared. Col. Baker, who controls the band, a commanding appearance. The greater part of what I have related transpired at each

circle. I accepted the names of all the spirits as given. The name which my sister gave was correct; and I received a sufficient test to confirm me in the belief that it was really she. Whether it was my sister whom I saw, or the sister of some other person, is of no consequence to any one but myself. The question to decide is, do those who were once denizens to face? These manifestations settled this and must, it seems to me, thus impress the beyond mere amateurs, and eliciting our hearty | mind of every sane and honest investigator who is following in the wake of the demonstra-ble for the sake of truth. What I witnessed who is following in the wake of the demonstra-ble for the sake of truth. What I witnessed was a glorious revelation, the "gate of heaven to my soul," filled a void the world with all its faith could never fill, and presages the advent of a more astounding spiritual era.

As the phenomenal enables us to "add to our faith knowledge," to realize that "there is no sleep that knows no waking," It is the keystone to the arch which places us on high vantage

sleep that knows no waking, it is the account to the arch which places us on high vantage ground while confronting the preconceived opinions and educational prejudices of that brotherly and sisterly fraternity whose "devo-

opinions and educational prejudices of that brotherly and sisterly fraternity whose "devotion is worthy of a better faith," and who are still loath to learn that "there is no mystery but their own ignorance."

As we are constantly having new investigators as readers of our papers, we should not be indifferent to keeping good materializing mediums prominently before the public. As long as we are able to keen these advanced phenomenations. as we are able to keep these advanced phenomena before the world we need never hesitate to place our "banner on the outer wall" and unfur! it to the breeze, disclosing the inscription: Jacob's ladder again set upon the earth, tion: Jacob's ladder again see apon on the world outwitted and Spiritualism triumph. W. D. Y.

Philadelphia, Pa.



### THE BRIDGE OF SIGHS.

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They Who Crossed It Never Returned to the Sunlight.

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The celebrated Bridge of Sighs has always been looked upon as the acme of suffering and misery. With what a feeling of horror we think of the thousands of victims who have crossed it never to return. But there is another bridge, almost as old as the world itself, and which is as prolific of suffering to-day as in the early ages. There is a bridge connecting health and disease which has caused more sighs in the history of the world than any structure built by the hand of man. It is a subject for universal sadness when we think how many are daily crossing this bridge. Can we return, or must we leave the sunlight of health forever behind us? This is indeed a fearfully important question. This query interests us as it interested a young lady of our acquaintance named Miss Jessie McVey, who resides in Tryington, Ind.

"I had always been rather robust and well," she said, "until the last two or three years, when it so happened that I overtaxed my strength in trying to do too much work. I had a spell of nervous prostration, and was so weak all the time I could scarcely get around.

"I have also been troubled with rheumatism more or less for a long time, which grew worse after my nerves became weak. Of a morning I would feel more tired than when I went to bed, and on going upstairs I would give clear out by the time I reached the top, and my heart would flutter and feel as though it was up in my throat.

"My head also troubled me a great deal. My face would flush up in a moment, and my eyes would burn and hurt and my head would feel as though it would burst; at the same time my feet and hands would be cold. I was also troubled with catarrh for several



"I got medicine from several doctors, but it seemed as though it helped me some at the first, but in a little while I would feel as bad, if not worse than ever. I began to be discouraged, when I saw an advertisement of how Dr. Greene's Nervura blood and nerve remedy helped others who were worse off than I was, and I concluded to give it a trial. Before taking half a bottle I began to feel better. I did not feel so tired and nervous. My head felt better and my appetite Improved. I have taken three bottles, and keep on improving. I think this wonderful medicine cannot be praised highly enough, for it makes the weak strong and the old feel young again."

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### A Word to Our Readers:

We express in type, rather than by letter, our thanks to an esteemed correspondent, a long-tried and true friend of THE BANNER, for a recent letter advising us of a certain covert attempt on the part of some more recent converts to Spiritualism to misrepresent the position and aims of this paper, and who, in their zeal to compass certain ends, lose sight of the facts of history and the true basis of all spiritualistic progress.

THE BANNER is no makeshift, playing fast selfish ends of whatever character.. It has for more than the lifetime of a generation been sincerely and unselfishly devoted to the propagation of the truth as revealed by excarnate intelligences and to the defense of well-established phenomena, honest mediums and what thousands now believe, or know to be, a sound philosophy of continuous life. It numbers among its friends and supporters on the earthside to-day, as in the past, an army of veteran Spiritualists-men and women of ripe experience in the things of the spirit, true and tried under the hottest fires of persecution, standing firm under a long and bitter social ostracism, engendered and fomented by fashionable creedalism and such of its adherents as claim exclusive seats in the high counsels of a creedal God, the custodians of His secret purposes and the exclusive teachers of His will. To this day these deny that Deity employs any of the forces in His universe, except those which have been disclosed to man during the earlier periods of

The advent of excarnate spirits into this mortal realm with their mission of light and knowledge, and their conscious presence to mortals. set the whole creedal world in a ferment of opposition; pulpits thundered anathemas in whatever latitude or longitude a spirit found a medium through whom to manifest either as a force or an intelligence. The religious and secular press, like a pack of excited hunters, gave voice, and mediums, investigators and disciples, all were falsified, abused and traduced without stint. Honest men and women with the courage of their convictions, who became pronounced Spiritualists then, have been the veterans since see good accorde

The BANNER OF LIGHT was then born to its mission, and has remained in it unmoved by The powerful realistic novels of Tolston, Suttdoubt or fear, and unseduced by favor. It has per and Zola constitute the most effective af-seen its advisers and stanch supporters melt in attached to entirely grateful to into the spirit-life only to return in the spirit humanity at large, as do also the harrowing with a constant hail and greeting, hearty blessings and promises of undying support. It occuples the same position to day. It is a messenger of the spirit-world, the defender of its revelations, the advocate of its wise plans, the disseminator of its teachings, and the follower of its wise counsels.

Its initial, but now veteran editor-of acknowledged clear brain, remembering everything and forgetting nothing touching a sacred cause which is still enshrined in his heart. himself attuned by mediumship to his onerous position—still obeys the orders of the advancing spirit-hosts who continue to plan the bat-

tle and lead its aggressive forces. The work of the spirit-world in the mundane has been unique. It has differed from the ordinary routine methods of all other discipleships and ethical, religious or social aggregations of peoples. It has been and still is a philosophy without a school tyrannized over by of our own favored country in the face of the professors and masters; a religion without a heavily-burdened nations of the world.

matic creed. It develops all the latent powers of a true man and womanhood by individualizing men and women, placing them independently upon their own feet, to live their own lives and develop their own characters for an eternal existence, under the personal influences of spirit-presence. It enlarges the phenomenal field as fast as the evoluted brain and heart of the world is prepared to comprehend and accept. In every advance, every new manifestation or revelation, there has been a general concurrence of spirit-teachings throughout the civilized world.

It is spirit-forces which have led and directed; the BANNER OF LIGHT, true to its mission, has followed, learning by experience that it is always safe to follow where our immortal friends lead. THE BANNER occupies the clamors of aspiring would-be leaders and manwhen the true directing forces of this greatest revolution of all the historic ages have their lost by private individuals. work in readiness, they will sound the call for a fresh advance in their own way, along original lines, and not become the copyists of old exalted the few and oppressed and burdened

with taxation the many.

THE BANNER is for "organization," if the spirit-world desires it, is ready for it and directs it; if not-not! It was gratified when the resolution of Mrs. Dr. Sheehan was introduced into the Chicago assemblage and so unanimously substituted for the previously prepared program then in the wrangling whirl of debate more marked by its impassioned utterances than for cool and judicial temper and consideration. In providing for a temporary organization, limiting the experiment to one year, time was given for the practical solution of the real questions: Is the Cause in this country ripe for a permanent organization? Do the spirit-guides of the work wish it? Are school of adversity and failure, as have the veterans in the Cause, seem to lose both their charity of temper and speech. With the great | effect of war. conservative mass of veterans who have repeatedly suffered, and seen the Cause suffer and receive staggering blows through the zeal, inexperience, or even ambition of others, THE BANNER waits for orders from our spiritleaders, and will give those orders both welcome and cheerful obedience.

In the development of Spiritualism thus far there has been small opportunity for the dis- of the present enormous public debts. Eight play of personal ambition in leadership, or the assumption of superiof wisdom and skill in sand millions of dollars, or over seventy dollars management on the part of its mortal disci- per capita of their population. Of course, each ples. The directing headquarters still remain of them maintains a large standing army and on the immortal side of life, from whence the navy. Our own public debt in 1890 was fourpower to win all victories proceeds. There it | teen dollars and a quarter per capita of our must remain, or human vanity, pride and am- population, and we have scarcely any standing bition will give the Cause an adverse blow which will send it reeling backwards, only to gather fresh forces under better material conditions.

Concreted wealth has not yet adorned or cursed this great movement, as it has cursed other organizations, notably the Christian Church, greatly to the spiritual detriment of its membership and its unit movements. The large majority of our people are in the middle walks of life-bread-winners, both intelligent and generous, but who are forced to count their little surpluses of production over consumption, and when the balance is upon the other side, receive aid from the spirit-friends, benevolent brothers and sisters. A very few and loose with the work of the spirit world for | are rich, in the parlance of the world. The majority are poor. The lot of THE BANNER has been, of choice, cast with the poor and their interests. It does not look favorably upon systems of taxation for success in morals or ethics-those old methods through which tyranny and oppression have found voice purposes and plans of the spirit-world can be accomplished without resorting to its exercise, and of that the spirit-world is the best

But this and all other matters pertinent to organization can be left for the present to the practical outcome of this temporary expericolumns of THE BANNER are open for the temperate but limited presentation of all sides of the question, while its editorial staff will see to it that its readers will, as in the past, be kept fully advised of all items of interest relating to the subject.

In the meantime, let not the zeal of the convert seek to destroy the wisdom of the experienced; the ambition to become leaders lead to still another spiritualistic "Bull Run" of useless defeat; nor self-esteem be inflamed into an of charity and personal respect for others and their equal rights which makes all human associations possible or even tolerable.

The Abelishment of War. That the direct and increasing tendency of civilized nations is toward peace and a consequent system of disarmament is, we think, sufficiently assured by the facts in the case which can be judged of all persons. Art and literature, no less than commerce and trade; bear out the assertion with a peculiar emphasis. canvas pictures of such well-known artists as Détaille, De Neuville and Verestschagin. All the sea to day which has a throat large enough alike represent war, not as it was pictured to to swallow Jonah. I looked the matter up the imagination and the eye at the beginning once, and I think the fish capable of swallowof the present century, but in all its real repulsiveness and horror, with little or no national regard to victors or vanquished. It is this terrible fidelity to nature on the illuminated canvas that sets the dreadful character Briggs to have the support of profane history of the actual fact before us in its true light, and creates and leaves the only right impression.

The considerations of a practical nature that strongly favor the decay and ultimate dissolution of the war spirit are the extending democratic spirit visible among men, the increasing sense of brotherhood among nations as the result of modern civilization, the marvelous development of the means of destruction for armies and navies, and the standing example

visible church, and a discipleship without a dog. It ought indeed to be a serious question Makedo leta alikusia sura daga o animo di seri pila a mendana desala di disenya

whether we have not reached a stage of civilization sufficiently advanced to warrant the abolishment of war! Whether it is not time to address ourselves to the solution of the problem in earnest. Whatever may still be said about the necessity of war, and about a werse condition confronting us if it were abolished, the redital and grouping of the dread statistics of war should be more than enough to stamp it as a relic of barbarism, to be got rid of at the earliest day possible. It is stated that the cost of the support of the armies and navies of Europe for 1892 was nearly two and a half thousand millions of dollars; and the cost to the same nations from 1790 to 1880, a period of ninety years, was over fifteen and a quarter thousand millions of dollars. It cost more than six thousand millions same position to-day. It is not moved by the of dollars to carry on our late civil war, beside the thousand and a half millions of dollars for agers on the earth side, because satisfied that pensions from 1865 to 1893. Add to this enormous aggregate the untold millions of dollars Then look at the loss of human lives by war,

a truly appalling estimate. In the ninety years already named, Europe lost 4 470,000 hu religious despotisms, which have heretofore man lives from war, an average of over fifty thousand lives a year. In our civil war, the total loss of life was over nine hundred thousand persons, to say nothing of the three million who were wounded. Wellington lost over twenty-three thousand men at Waterloo; and the total loss at Sedan was more than twentyone thousand. The reports of the Eastern Penitentiary of Pennsylvania for 1886 show that during the last three months of the year the influx of prisoners was unusually large, nine-tenths of them having been more or less incapacitated and demoralized by an appren ticeship to the trade of war. The report of the Western Penitentiary of the same State records that after the close of the late war the number of prisoners increased so rapidly as practically to annul the methods of labor. During the the old forms of organization to be copied, or year 1879, eighty-five per cent. of all the convicts will the wiser spirits indicate what shall be its received there had served in either the army form or character? The veteran Spiritualists or the navy. The commissioners of the Massa desire instructions upon these vital questions, chusetts State Prison report that the commit and calmly wait; not upon limited, earthly ments increased so rapidly after the close of judgment, so easily shaded by self in some the war that it became necessary in 1867 to form, but upon the wisdom guides who have provide additional room. The report of the been and still are in the lead of the whole | New York City prison at Blackwell's Island for movement. Some of our enthusiastic friends | 1866 states that the number of prisoners rapwho have not been personally taught in the | idly increased after the close of the war; in 1864 the number confined was 921, and in 1865 1,670. Here is to be plainly seen the moral

As a forcible writer pungently puts the case War pauperizes the people, fills the jails, makes countless widows, orphans and cripples and returns to them nothing that could not be satisfactorily obtained by the establishment, under a general judiciary department, of a world's supreme court." As to its pauperizing a nation there is no longer any doubt, in view European nations owe nearly nineteen thouarmy to speak of, and only a small navy.

These enormous standing armies of the na tions of Europe are kept up at the expense of the laboring people who are not yet in them. and these oppressed wage-earners, who have no voice whatever in the matter, feel the weight of the burdens imposed on them with a daily and hourly pang of pain and suffering.

To terminate this state of civilized barbarism, it has been suggested that the President of the United States invite the nations of the world to appoint commissioners to meet at a stated place with a view to the formulation of plans for universal peace. We should then have, if this were done, a general judiciary degenerally through their more fortunate but partment of the world-the world's supreme court, composed of one associate justice from each nation, who should be chosen by the chief executive to serve for life. It would constitute the grandest body of legal talent ever assembled on the face of the earth. All international questions that could not be amicably settled by the various diplomatic corps would here be heard and adjusted on the merits of through all past history; providing the high the case, instead of by the physical power of the nation affected.

#### Whale, White Shark, Jonáh, and the Presbyters.

Dr. Briggs, the martyred Presbyterian here tic, has recently been addressing the Young Men's Hebrew Association of New York. In ment which was inaugurated at Chicago. The the course of his address he remarked that biblical criticism was "sifting the rubbish" in the Bible, and proceeded to illustrate his point thus: "In the case of Jonah, after a desperate contest, the anti-critics will eventually come over to the position of the critics, that Jonah is an inspired work of the imagination, a beautiful religious story, and so escape the storm of historical criticism in the safe harbor of the higher criticisms." The Book of Jonah has long been accepted by the existing church as a historical narrative of actual events, obstinacy which will consume that kindly spirit Hence Dr. Briggs's interpretation pulls up another ancient landmark of faith, and convicts him of still another abominable "heresy."

One of the prosecuting committee of Dr. Briggs, Dr. Robert F. Sample, is reported as having said in an interview on the subject that, in accordance with the church's teachings, he believed the Book of Jonah historically accurate in all its details. "Most assuredly I believe," said he, "that Jonah was swallowed by some great fish, and lived in it three days and three nights. Tradition says that he was cast up on the coast of Assyria, between Tyre and Acre. I had the exact traditional spot pointed out to me when I was in Assyria some years ago. The Bible does not say that Jonah was swallowed up by a whale, but by a great fish. There is a fish in ing up a human being is a white shark." 'The inquiry was put: "What will you do if the history of Nineveh has no place for Jonah?" Dr. Sample thought it indicated a desire of Dr. as to Jonah, and that he was unwilling to accept what the history of the times would not sustain.

Another of Dr. Briggs's prosecutors, Rev Dr. John J. Stevenson, said concerning Dr. Briggs's interpretation of the Jonah story: 'There is nothing new in this. He is at liberty to say unything he pleases about Jouah." He said he had no feeling against Dr. Briggs; "he is a good fellow." When he finished work on the prosecuting committee, he "inished with Dr. Briggs." Possibly he thinks he finished him likewise!

Dr. Stevenson agreed that the Book of Jonah | a positive injury to the animal." And so we are | Lyceum, sixth page.

was received by the church as a historical narrative, and classed it with "the received truths" of the Bible." Rev. Dr. Parkhurst declined to commit himself to an opinion on the Book of Jonah, but allowed that the Presbyterian church accepted it as a historical narrative, but that many in the church believe as Dr. Briggs does. But he did not himself think it necessary for any practical person to bother his head about the question of the whale story. The conservative element of the church, however, lie said, would of course accuse Dr. Briggs of another heresy.

Now here is a "pretty kettle of fish" indeed! A whole church, boasting of its learning, its wealth, its catechism creed, its distinguished divines and elders, stirred to its very depths by the "heresy" contained in the belief that the Bible story of a whale's swallowing Jonah, and disgorging him after having given him three days' and three nights' hospitality, is an "inspired imagination," instead of a historical narrative of an actual event! And even at that, a church doctor fishily substitutes a 'white shark" for a "whale," because he knew how it was himself"-was it by actual measurement? Why is not his opinion as to the kind of fish involved just as much a "heresy" as Dr. Brigge's opinion of the whale narrative?

#### A New Step for Human Rights.

Mr. Gladstone's most welcome announcement to the House of Commons that the government had determined to interpose its offices gladness for our escape from the visitation of for the immediate adjustment, or at least the great calamities and the continuance of the temporary accommodation of the great "coal strike" of the English miners, was naturally received with hearty applause. The happy result of that interference is already well known. According to the arrangement concluded between the miners and the mine owners, the former immediately resume work at the old rates, and continue to obtain those rates until the first of February next, after which time a Board of Conciliation, made up of fourteen mine owners and fourteen delegates of the miners, is to decide what reduction, if any, shall be made.

Lord Roseberry, representing the government, was selected as the arbiter or umpire in the matter, though only nominally so, since his whole duty consisted in an official offer of assistance to both parties in arriving between themselves at an early settlement. Both sides were invited by the government to send representatives to a conference of which Lord Roseberry was to be the Chairman. Mr. Gladstone stated to the Commons that it appeared to the government that advantages might accrue from a free discussion of the points at issue between the parties, under the chairmanship of a mem ber of the government who might not be unacceptable to either side.

The result more than vindicated the hopes expressed for the proposed movement. This coal strike has proved to be one of the greatest and most serious strikes ever witnessed in England. It has brought scores of thousands of miners, with their dependent wives and families, to the verge of famine, greatly increased the price of coal, spread untold suffering among the poor all over England, and seriously obstructed and retarded the whole machinery of industry. Lord Roseberry, while not attempting to disguise his sympathy for the striking miners, nevertheless was able by his position and influence to persuade the owners of the collieries to make the concessions necessary to reach a mutual agreement. The mine-owners were stubborn at first in their refusal to yield the ten-per-cent. reduction in wages for which they contended, but they were finally persuaded to yield, undoubtedly hoping to carry their point in February. They rest their position on the statistics of the mining industry for the past eight years, which certainly furnish them with strong ground.

But no matter now about the exact right or seeded in taking an advance step in the adjust ment of the disputes arising between labor and capital, between employed and employers, in so signal an instance, for the first one, as is furnished by the memorable coal strike in England. The result may have been the more readily reached in view of the threatened suffering of such a vast body of the population during the winter now close at hand, but that cannot be held too great a price to pay for the conversion of two large bodies of men, representing the most powerful social forces, to a proposal that begins and ends in reason and signally conserves the rights of each and all. These boards of conciliation have already been approved and advocated by THE BANNER on numerous recent occasions, as preliminary aids to the discussions that were to follow and preparations for a more or less certain adjustment of labor disputes. We cannot refrain from the expression of our sincere satisfaction at this manifest triumph of reason and fraternal feeling in so notable a struggle before the world. Wy it contain the full promise of still better things!

### The Cruel Check-Rein.

President Angell of the Cruelty to Animals Society writes to the Boston Globe that the agents of his Society had just secured the conviction of a man in Brighton for abuse of his horse by the use of a needlessly tight check-rein. The case was brought before one of the judges of the municipal court of Boston, who imposed a fine of five dollars upon the accused for the alleged offense. President Angell adds a statement of his belief that this is the first conviction in the world for this offense. And we may add that if the cruel and torturing practice is continued, we sincerely hope it is not to be the

There is positively no reason or excuse for a practice that has grown out of man's thoughtless, unintelligent vanity. Merely to show off his horse as a high-headed animal, as if that were evidence of his spirit, the owner will rein him up so that he cannot turn his head to the right or the left, and is handicapped with the cruelest of heavy obstructions in his attempt to climb a hill or draw a load. The man who now uses a check-rein on a horse gives open evidence to everybody of one of two things: either that he remains inexcusably ignorant of the animal's anatomy, and therefore of the use of his powerful neck and chest muscles, or else of the possession of cruelty whose display

deserves an exemplary punishment. The horse is the noblest and truest friend to man in the entire animal family, and the dog is next; any comparison between them is now inappropriate. But both are such companions as add vastly to the sum of his happiness and greatly increase the range of his practical sympathies. To choke the horse with the torturing check or curb rein is not only a cruelty, but

prompt in expressing our satisfaction that an intelligent and truly humane judge has given a corresponding interpretation to the modern statute by properly fining the first offender brought before him.

Now let the good work thus begun go on until the abomination known as the check-rein is torn from the head stall worn by the horse and thrown into the rubbish heap of unused mistakes and vain relics. What can be finer than to view a horse using his head as if he were really conscious that his arching neck is clothed with thunder"? He wants all the freedom of action he can safely have, if he is to perform the service we require of him in the easiest, because the natural, way.

#### Thanksgiving.

One day in the three hundred and sixty-five days that make our rolling year is customarily dedicated by official recommendation and established habit to the fullest expression of domestic and individual happiness and enjoyment. It comes this week, and THE BANNER accompanies it with its heartiest wishes to all people, whether Spiritualists or not, for the gratification of their deepest and warmest home and social happiness. The first thought of every one on this annually recurring occasion ought to be one of gladness, let our measure be running over or only partially filled: gladness for our matchless gift of existence on this earth, which has once more yielded its bounties for the common sustenance and good; general health; gladness over the reflection that the grand family of the nations has assembled around our board and remained our fraternal guests for half the year; gladness for home, for friends, for health, for hope, for the present heaven which it is in the power of us all to make and enjoy.

The usual custom that crowns our nationalonce local and provincial—Thanksgiving is the making of family feasts. It is a good one, because appropriate to the ending of the year of production and the gathering in of the harvest. Such a feast promotes the real family feeling more than almost any other observance could do, and becomes the more interesting and important because the family in our country of freedom constitutes the unit of the State. A well spread board, laden with the substantials that cheer and sustain, is a happy sign and token of grateful contentment; and its framework and setting of happy faces, with attending good spirits and kindly mingling sentiments and sympathies, furnishes a picture of home happiness such as none other can supply which the imagination of man is able to create. Home sentiment is as deeply and truly religious as any sentiment can be in this world. All happiness on earth begins and ends at the home hearth and the home table. And our happy inspiration of an annual Thanksgiving celebration springs naturally from it, and therefore deserves the widest, most serious and sincerest observance.

### Our "God's Poor" Fund.

As the inclement season of the year is at hand, it behooves all good, sincere Spiritualists to aid THE BANNER in dispensing financial assistance to those who are the most in need.

Calls are coming to this office from various quarters which we are unable to meet as inpast years, as our Poor Fund is greatly reduced-even to the verge of exhaustion. Therefore, we ask for contributions from those in our ranks who are able to do so. We make this call at the earnest request of our humanitarian spirit friends. We have recently aided an old invalid lady Spiritualist in Maine, who has just acknowledged the amount sent with the deepest gratitude. We also desire to render further aid to Mrs. Annie Lord Chamberlain, and we have a call to assist pecuniarily Miss Lottie Fowler, now in Chicago, who is in wrong of the matter; it is enough to have suc- distressed circumstances. Shall we call in

### The Spirit Spheres.

Attention is called to the lecture on our second page by the guides of W. J. Colville. Although originally published some years since by James Burns, 15 Southampton Row, London, W. C., it is eminently in touch with present-day life, and is certainly one of the finest efforts of Mr. Colville's guides, giving the reader an insight into what is called spiritspheres. It is replete with information, and contains advice to maligners of mediums that they can profitably peruse and ponder over.

An interesting letter on current topics has been received from Professor Alexander Wilder, and will appear in THE BANNER next week.

### A Pleasant Reminiscence.

"J. O. C.," writing for the weekly Notes and Queries in the Boston Transcript, briefly narrates a very pleasant characteristic of the well-known Rev. Dr. Daniel Sharp, a Baptist divine of Boston in its old days, showing how truly human and liberal a man of that time could be in matters of religion. Speaking of the old church edifice located in School street (just north of the BANNER OF LIGHT building), in which the Rev. Hosea Ballou preached for several years as the ather of Universalism, and which occupied the site of one that was erected by the Huguenots in the early part of the last century, he takes occasion to observe that Dr. Sharp, who was one of the true saints of his day and generation, seems to him to have acted consistently in serving as a pall-bearer at the obsequies of Father Ballou. It is to be borne in mind, he says, that Dr. Sharp was an English, not an American, Baptist, and was not, therefore, in the full sense of the term a Calvinist. He was, in fact, very moderately, if at all, such. He was evidently possessed of the idea, carried out in after years with such brilliant success by the lamented Phillips Brooks, that heaven must be in man before man can be in heaven.

Therefore turning aside from the doctrines of Calvinism, he directed his pulpit teachings to the promotion of a good life in all who listened to his instruc-tions. The parish, observes this correspondent, that sustained a man like Dr. Sharp in his long pastorate must have been, for a Baptist parish, one of exceptional intelligence as to religious things. He, therefore, in paying his last tribute of respect to the memory of Rev. Hosea Ballou-a man who probably did more than any other man of his era to eradicate the doctrines of Calvinism from the popular mind-did not act at all inconsistently.

Miss Roxalana L. Grosvenor, the veteran Spiritualist and author, after lying for seven weeks in an entirely helpless condition (she can move only her hands), is still unable to be moved, and her case appeals to the sympathy of all. This method is taken of answering the many inquiries of friends in Boston, and elsewhere.

An article in memory of the late Mrs. Nellie Richardson Kittredge has been received from Willard J. Hull, which will appear in the next issue of THE

BANNER. Read Mrs. Merrill's appeal for the Children's

#### The Mystery of Cyclones and Torns. does.

STORY OF

We have read with rare pleasure the explication of these wonderful disturbances of the air made in the editorial columns of the New Orleans Picayune, in which is intelligently set forth the difference between a tornado and a cyclone, and scientific facts are presented which have hitherto been but little known. This explanation is suggested by the recent havor done to the helpless population of the settlements near the waters of Baratarja Bay, of which the country was duly informed through the desolating reports of the disaster published by the press. The Pleayune asserts that it is not likely that another such storm will strike those localities within a century, since there is no reason to believe that Barataria Bay is in the track of storms. There are places on the Gulf coast, it says, that have repeatedly been subjected to such visitations, but there is no part of the Louisiana coast of which such a fact can be affirmed.

Ovclones, it explains, are revolving storms of large diameter, the circle in which they gyrate varying from one hundred to two hundred miles wide. They are born upon the sea, and seldom travel far inward upon the land; but when they strike the coast they do not entirely leave the sea, but revolve with at least some portion of their outer are upon the sea. To appearance, this retained direct connection with the ocean diminishes the electric tension of such a storm. The sea is so good an electric medium that it remains charged constantly with the same sort of electricity. The land far away from the sea, and out of the reach of its tides, is, on the contrary, extremely variable in its electric conditions, and a particular volume of the electric force will not readily diffuse itself along the surface of the land as it would over the surface of the water. The land in the interior at one point may be heavily charged with a positive force, so to say, while at another point it may be saturated, as it were, with the negative force. These charges are not dispersed if they are held by metallic veins in the earth, or by boundaries of dry earth and dry air. In a sense they remain storage batteries, carrying electrical deposits of definite quality and force. Such conditions often obtain in the interior of great continents, but not on Hence it follows that a tornado-which is a revolv-

ing storm that forms on the land, and is of small diameter, commonly not greater than a few yards or a few hundred yards—is greatly affected by the electrical conditions of the country over which it passes. Possessing its own electric tone, when it reaches in its march a locality or an object which is charged with the same sort of electricity, the storm avoids it by sheering off, or even by ascending into the sky, until the obstacle is passed. When a country or a locality is charged with an electricity of a tone the opposite of that of the storm, the tornado descends upon it with fury, and in the junction of the two forces works tremendous destruction. This alone will account for the freaks of tornadoes in destroying here and sparing there. They exert not only the dynamic force of the wind, but the explosive and flery power of electricity.

With the cyclone it is different. That seldom encounters electric conditions where there is any large disturbance of equilibrium, and consequently possesses comparatively little electric tension, but operates only with the moving force of the wind and wave It is possible to build so stoutly as to resist the evclone, but it is impossible to construct anything that will defy the tornado. That will grind to powder the most massive structures of stone and brick. The buildings destroyed by the recent cyclone in Louisiana were not strongly constructed, and so yielded to force. But it is positively asserted that houses can be built that will resist a wind storm. Galveston has been many times visited by violent cyclones, yet has never lost a house that was solidly built; but tornadoes have leveled the strongest houses in interior towns and cities.

It will thus be seen that there is a great difference between the cyclone and the tornado, the latter being the more violent and sudden. It is even asserted that if it were only possible to get warnings from the sea, the progress of a cyclone could be watched for days before it comes, while there is no warning available against the tornado. That is, in fact, an electric more than a wind storm. It comes as it goes, giving no notice, and working its dreaded will upon all who happen to be in its selected path.

#### Railway Accidents. In "Statistics of Railways in the United States'

for the year ending June 30th, 1893, issued by the Interstate Commerce Commission, an abstract of which has been sent us, we note the following figures under the head of "Railway Accidents": Number of railway employés killed during the year, 2,554, or one to 322; number of employés injured, 28,267, or one to 29; number of passengers killed, 376, or one to 1,491,910 carried 35,542,282 miles; number of passengers in jured, 3,227, or one to 173,833 carried 4,140,966 miles. The largest number of casualties to employes resulted from coupling and uncoupling cars, 378 having been killed and 10,319 injured while rendering this service. Collisions and derailments caused the death of 431 employés, and 177 passengers were killed and 1,539 were injured by this class of accidents; 286 employés and 136 passengers were killed by collisions alone.
These statistics show that THE BANNER, as well as the general press, did right in making frequent allusions to "death" and wounds "on the rail" last summer, and the necessity for steps toward their diminu-

### Thanksgiving Day in Chicago.

On Thursday, Nov. 30th, W. J. Colville will bid farewell to his many friends in Chicago during Thanksgiving exercises, which will be held in the Auditorium, 31st street, close to Cottage Grove Avenue (South Side), at 10:30 A.M., and in Health College, 8 South Ada street (West Side), at 3 P.M. Good-by "tea-drinking"

On Sundays, Dec. 3d, 10th, 17th, 24th and 31st, he will lecture in Conservatory Hall, Brooklyn, N. Y., at 11 A. M. and 3 P. M.

#### Testimony from W. F. Nyc. To the Editors of the Banner of Light:

Who shall say that we are not coming into a better knowledge of life and death and the beyond, with evidence like the following breaking upon us?

At a spance held a few evenings since by Mrs. Nelson Collins of this city, our very remarkable audiblevoice medium, a sister of Mr. Collins, living in Gardiner, Me., came, and announced that she had passed away some days previous, and further stated that Mr. and Mrs. Collins were fully expected at the funeral, as a telegram had been sent them. No telegram, however, had been received, but two days later a letter came confirming the death of his sister, and while it was expected that a telegram had been sent then, fall-ure had occurred by neglect of the person it was as-

signed to.

gain, last Sunday evening, as Mrs. Pepper, at the olose of her lecture in this city, was announcing glad messages of spirits to their friends, a female spirit came, who peered intently about the hall, and said to Mrs. P., " I am looking for my uncle, Wm. F. Nye, but I don't see him, and am disappointed. My name is Athalia Calder. I lived in his family during the war." This was true to the letter; and I will say I do not

know Mrs. Pepper, nor do I think she knows of me, my friends or family, and I was not present.

After the marriage of this flece, and her removal to her home in the South, she often spent her summers with us, and as often as I would then ventilate my ideas of spirit revealment, she would most earnestly oppose me. She passed away some years later, but she has often come back to me in materialized form, given writings and audible voice messages with all the exuberance of love and tender regard, thanking me for attention and care bestowed upon two dear children she left, and telling me of her blissful home beyond, "in which I shall greet you all by-and by." WM. F. NYE.

### For Over Fifty Yours

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

#### NEWSY NOTES AND PITHY POINTS.

- THE CITY CHOIR.

  I went to hear the city choir.
  The summer night was still.
  I heard the music mount the spire,
  They sang: "He 'll' take the pil—"
  "I'm on! I'm on!" the tenor cried,
  And looked into my face;
  "My journey home! my journey home!"
  Was bellowed by the bass.
  "It is for the—"!

- "It is for the——it is for the——"
  Shrieked the soprano shrill,
  I know not why they looked at me
  And yblied: "He'll take the pil——"
- Then clutching wildly at my breast,
  Oh! heaven, my heart stood still;
  "Yes, yes," I cried, "if that is best,
  Ye powers! I'll take the pil—"
- As I half fainting reached the door
  I saw the starry dome,
  I heard them sing: When life is o'er
  He'll take the pligrim home.
  —Cy Warman, in New York Sun.

The World's Fair of 1900 will be held in Paris. The site will include the Champs de Mars, the grounds of the Palais du Trocadéro, the Quai d'Orsay, the Esplanade des Invalides, the Quai de la Conférence, the Cours La Reine, and the Palais de l'Industrie.

New York State has passed a school library law authorizing the trustees of any free public library to establish a "traveling library." For this purpose the State gives \$200, the trustees raising an equal sum by taxation. From this books are to be bought for a library to be lent for six months to communities having no established library. The charge of \$5 is made to cover transportation and other necessary expenses.

Robert Louis Stevenson, the gifted builder of the modern sea-novel, is reported to be very sick in Apla, Samon, where he went in search of health, with little chance, now, of his recovery.

> Who misses or who wins the prize-Go, lose or conquer as you can: But if you fail, or if you rise, Be each, pray God, a gentleman.

The late Emin Pasha being no more available as one to be reported "dead" by the newspaper scribes. his family have begun to assume the role.

[THE "REGULAR" THING.]—Doctor's Wife (anx tously)—"Shall I send for Dr. Wellknown?" Physician—"No; I have given myself up, and he may posibly, find me at fault."—Harper's Weekly.

Who says Boston is not a cosmopolitan city, when a store sign on Salem street displays this legend: "Euglish, French, German, Italian, Greek, Turkish, Spanish, Russian, Hebrew, Hungarian, Roumanian and Portuguese spoken here."

You can't tell what a man will do in a horse trade by the amount of noise he makes in church.—Ram's Horn.

Less than a century ago the Pennsylvania Legislative Assembly passed this law: "That in the future no member of the House shall come barefoot or eat his bread and cheese on the steps!"

> Some find work where some find rest, And so the weary world goes on. I sometimes wonder which is best, The answer comes when life is gone. --Father Ryan

The odor of onions, left on the hands after peeling, may be removed by rubbing the hands with celery or mustard.

It makes a great difference to the weight of any sentence whether there be a man behind it or no.— Emerson.

A good old lady said to her nephew, a poor preacher: "James, why did you enter the ministry?" "Because I was called," he answered. "James," said the old lady anxiously, as she looked up from wiping her spectacles, "are you sure it was n't some other noise you heard?"

London, Eng., dispatches for Nov. 27th announce that twelve thousand persons were killed in Kushan, Persia, by the earthquake last week. Fifty thousand cattle were killed.

The Woman Suffrage Amendment to the Colorado constitution, which was adopted by popular vote on the 7th, places men and women absolutely upon a level politically lif that State. Colorado, also, it should be noted, was carried by the populists. Colorado having adopted the principle of political equality, it remains for her to advance in the direction of economic equality. It is high time to battle for all the people.—The New Nation.

Nov. 22d, Springfield, Mass., was visited by a severe conflagration, which consumed eight large buildings in its business centre, and caused a property loss of nearly \$600,000.

I have been told that in an ideal community no milionaires could exist. Neither could preachers .- An-

Detroit, Mich., had, Nov. 23d, a fire in a five story builting on Jefferson Ave., whereby seven employés lost their lives and a fireman was badly injured. The monetary loss was nearly \$800,000.

George—"You would marry the biggest fool in the world, if he asked you, wouldn't you?" Ethel—"Oh, George, this is so sudden!"—Vogue.

The two great colleges of New England-Yale and Harvard-have had their little game of "foot ball," and the blue (Yale) flies high as a victor, while the 'crimson" (Harvard) is shed indiscriminately by the players in this savage sport. Right truly remarks the Medical News:

"To one who is not bereft of reason and moderation by the rush-line of a popular craze or fad, it is simply astonishing to witness the excesses permitted—nay, encouraged—in the name of athletics and education by the foot-ball enthusiasts."

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

Harlow Davis, the phenomenal platform test medium of England, is going South for the benefit of his health. Societies desiring his services for December and January should address him after Dec. 28th at the General Delivery, Washington, D. C. Would like to hear from New Orleans, La., and Galveston, Tex.

Mr. F. A. Wiggin, lecturer and platform test medium, is engaged for the month of December as follows: Dec. 3d, Providence; 10th, Fitchburg; 14th, Malden; 17th, Fitchburg; 24th and 31st, Salem. Open dates for week-evening lectures and séances. Address 66 Essex street, Salem, Mass.

Mrs. Maggie Walte can be addressed at her home in San Francisco, Cal., at 31 Fell street, between Van Ness Avenue and Polk street.

Carlyle Petersilea is now located at 200 South Broadway, Los Angeles, Cal. Miss S. Lizzle Ewer of Portsmouth, N. H., occupied the platform at Lewiston, Me., Sundays, Oct. 8th, 16th and 29th—Sundays, Nov. 5th and 12th; and at Exeter, N. H., Nov. 16th; Newmarket, N. H., Nov. 26th.

Edgar W. Emerson has the Sundays of December 94 disengaged. Will be pleased to hear from socie-

Edgar W. Emerson has the Sundays of December '94 disengaged. Will be pleased to hear from societies wishing his services. Address him 240 Lowell street, Manchester, N. H.

Mr. Baxter concluded his successes in Washington, D. C., on Sunday, Nov. 20th. He will speak Sunday, Dec. 3d, in Brockton; Sunday, 10th, in Lynn; Sundays and Monday, 17th, 24th and 25th, in Springfield; Monday, 18th, in Deerfield; Tuesday, 19th, in Greenfield; and Sunday, the 31st, in Bath, Me. His address is 181 Walnut street, Chelsea, Mass.

George Lieb Knecht writes that Mrs. A. M. Glading.

George Lieb Knecht wittes that Mrs. A. M. Glading, who ministered most acceptably as speaker and test medium for the St. Louis Spiritual Association during the month of November, goes thence to Washington, D. C. His letter will appear in a later issue of The Navyer.

Bishop A. Beals speaks at San José Cal., the Sundays of December, where he can be addressed.

Mrs. A. Wilkins can be found at 13 Woroester street,
Boston. Will answer calls for platform work, etc. J. W. Kenyon will speak in Malden Dec. 10th. Societies and friends can address him at his home, 23 Middlesex street, Malden, Mass.

### Gone Home.

To the Editors of the Banner of Light: After a few brief hours of illness, our friend and brother CHARLES N. MELLEN, passed to the higher life on Monday, Nov. 20th, 1893.

Nov. 20th, 1893.

Funeral services were fittingly observed on Thursday at his home, 112 West Chester Park, Boston, by his relatives and their sympathetic friends.

The eloquent romarks of Roy, Minot J. Savage and Mrs. Helen T. Brigham of New York, and the soothing strains of the Buggles-street quartet, were attentively, listened to by a large number of his former business associates, who bore teatimony to their appreciation of his successful career and honorable dealings by reverently paying this tribute to his memory.

H.

#### MEETINGS IN MASSACHUSETTS.

Worcester.-Mrs. Clara H. Banks was warmly welcomed to our platform Nov. 20th, and deservedly won the marked applause that greeted the toiling points of each discourse.

Mrs. Ida P. A. Whitlock will speak here the 3d, 10th and 17th of December, Dr. Geo. A. Fuller filling the 24th and 31st.

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

The Children's Progressive Lyceum holds meetings eyery Sanday at 12 M., in the hall at 500 Main street. It is prosperous and growing in numbers under the

It is prosperous and growing in numbers under the most excelent and faithful management of the Conductor, Mr. Fred W. Hildreth.

Nov. 19th, at the suggestion of Mrs. Georgia D. Fuller, we voted to hold an evening social at the homes of the members once a month. Our Guardian, Mrs. Helen E. Smith, gave a reading and described two or more spirits; Miss Flossy Issaes gave a reading; Mrs. Lowe recited a poem; Master Lowe gave a reading; Mrs. Georgia D. Fuller read and made remarks; our Conductor and planist, Miss Hattle Smith, rendered an excellent musical selection on the guitar and plano, and your correspondent recited a poem taken from the dear BANNER, which has been found on my table for the last twenty-five years.

Dr. George A. Fuller and his faithful co-workers from the other side are doing a grand work in relieving the sufferings of those who are afflicted by illness.

9 Fulton street.

R. H. Hammond, Sec'y.

Taunton. -Joseph Smith, Jr., writes us, in renew ing subscription: "The regular Sunday meetings are about to commence for the season in this place: all Spiritualists here should come forward unitedly to upport them."

Other Meetings .- [On account of going to press one day in advance because of "Thanksgiving," we are obliged to condense the following reports (received late on Monday) to the merest skeleton of facts.

–ED8.1 SALEM.—Mr. F. A. Wiggin lectured at Cate's Hall, Nov. 19th and 20th. Mr. A. E. Tisdale of Norwich, Conn., speaks there Dec. 3d, Dr. F. H. Roscoe of Providence, R. I., Dec. 10th.

FITCHBURG.—Nettle Holt Harding of East Somerville officiated Nov. 20th. Hattle C. Mason speaks there Sunday, Dec. 3d. STOUGHTON.—Nov. 26th, Mrs. May S. Pepper of Providence, R. I. Sunday evening, Dec. 17th, Mrs. Clara H. Banks will be speaker.

MELROSE HIGHLANDS. -- Mr. D. Evans Caswell opened meetings in Rogers's Building Sunday afternoon. The subject of next Sunday's discourse is:
"A Modern Daniel in the Den of Modern Lions." LYNN.—Dr. George A. Fuller lectured at Cadet Hall Nov. 26th; Mrs. Wm. S. Butler of Boston, and Dr. Arthur Hodges, tests, etc. Next Sunday Rev. E. A. Titus will speak 2:30 and 7:30.

MALDEN.—Mrs. C. Fannie Allyn lectured for the First Spiritualist Society at Odd Fellows Hall Sunday evening, Nov. 26th. Next Sunday evening Dr. Drisko of Lynn will speak. Dec. 14th Mr. A. F. Wiggin officiates under the auspices of the Ladies' Aid at this bell 7.20 p. Mrs.

hall 7:30 P. M.

The Children's Progressive Lyceum met as usual with interesting exercises. Its first anniversary will be celebrated at Odd Fellows Hall next Sunday afternoon, Dec. 3d, at 2 o'clock. First class talent expect-

#### A Tremendous Cleveland Success.

To the Editors of the Banner of Light:
Miss Maggie Gaule, the well-known platform test medium of Baltimore, and Mrs. F. O. Hyzer, the eloquent inspirational speaker, appeared jointly under the auspices of the Cleveland Spiritual Alliance in Army and Navy Hall, Sundays, Nov. 19th and 26th. Every seat of the very capacious hall was taken; the Chairman, Thos. A. Black, presided. In deference to the large audience, Mrs. Hyzer made her philosophical address brief, that Miss Gaule might have more time for the phenomena that always prove so particularly attractive to the general public.

Miss G. during her short stay here did a great work, both in private and on the platform, and could she have been prevailed upon to stay a month or two a genuine spiritualistic revival would have been the result. As it is we look for the usual "chestnutty" anti-spiritualistic sermons from the aggrieved ministers now she has gone. quent inspirational speaker, appeared jointly under the

Mrs. H. S. Lake, the regular pastor of The Alliance, returns to Cleveland, and resumes her labors the first Sunday in December.

THOMAS LEES.

In Exeter, N. H., Sept. 8th, by Rev. Geo. E. Street. Mr. Charles W. Treadwell to Mrs. Augusta Dwinells. Mrs. Charles w. Freadwell to Mrs. Augusta Dwinells.

Mrs. Dwinells was one of Boston's 'sest known public mediums for twenty-two years. She has not retired from her medial work, but continues giving séances at her home in Exeter.

Mrs. A. B. Roberts.

#### A Wonderful New Book by W. J. Colville.

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

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

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### "Cured Bleeding Lungs,"

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Yours respectfully, OGDEN ADAMS. HARTFORD, Ct., March 14.

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after to be given in private, and reported as per duces—sour Public Olrejs-Room has been permanently closed.

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

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

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

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

#### Report of Public Séance held June 23d, 1893.

Spirit Invocation.

Oh! thou Omnipotent Spirit; thou who art the tender Parent of all life—the soul of all wisdom and intelligence, we would offer thee praises at this hour. We thy children, offspring of thy great power, seek thine aid in our progress through the sharp conditions of materiality; we ask thee to aid us in the extremity of trial and suffering, and to grant ous at this time something of that grand spiritual life and light which is the after-heritage of every soul! Feeling within ourselves glimmerings of the possibility of measurable comprehension of the divine, do we reach out toward thee, seeking knowledge and understanding of life as we grope onward through its experiences—asking that we may relieved from our burdens, and given strength for each time of trial as we shall be called upon to meet them by the

We would ask that thy spirit of truth go with us, so that we may see the way more clearly. We ask that we may come into communication and loving relationship with the bright denizens of the other world—wise spirits of beauty and peace-and be comforted, and strengthened to reach higher levels of thought. We would feel the influence of the level ones who have passed out of this earthly life and into the glories of the spiritual kingdom; and may we be thereby uplifted to endure with greater fortitude the discipline of daily existence.

These things we ask of thee, oh! Spirit of Love and Truth, for the elevation and illumination of each life.

### QUESTIONS AND ANSWERS.

QUES.-[By Charles H. Houges.] Is a human soul conscious immediately after it leaves the

Ans.—Many spirits, upon passing from earth conditions, are at once awake to a sense of their surroundings, and understand something of the change through which they have passed; they immediately become cognizant of what is going on around them, and recognize the spirit-forms who approach to give them welcome. Others are not at once conscious of the change that heat transpired and think they are still in the has transpired, and think they are still in the physical state; these are in a slumberous condition, and do not recognize what has been passing around them on either side of existence. It may be that the magnetic forces of the papassing around them on either side of existence. It may be that the magnetic forces of the patient become exhausted through the weary struggle incident to the transition—so that but a dim consciousness remains of his experiences when dissolution is taking place; and if so, that spirit will not at once fully awaken to the change, but on the contrary be cast into a slumberous condition, during which it receives from spirit-friends and attendants the strength and recuperation which it specially requires.

Q.—[By J. B. M.] If we do wrong while on earth, and are wronged by others in return, will not the wrong we suffer constitute in the spiritworld an offset, so to speak, for the wrongs we did commit while here?

A.—It may be that one who has done wrong unconsciously may "over there" find an offset for his mistakes in the injuries that have been perpetrated upon him by his fellows in mortal life. We are so instructed. If we—as intellilife. We are so instructed. If we—as intelligent human beings—recognize in spirit-life that we have wronged a fellow-creature on earth, the memory of that wrong remains with us for a time, and serves as an incentive of good acts toward the person whom we have wronged. Only in this manner can the soul of the wrong-doer (whether the wrong be intentional or otherwise) be able to forgive itself. It is not an external tribunal that we have to meet—it is our own souls that we must face; we must give excuse and explanation to ourselves; if we can do that to the extent to satisfy our individual consciences, new power will come unto our souls—but not in the form of forgiveness from an external source.

Q.—[By a person in the audience.] Have we in the English version of the New Testament a correct translation of the Lord's Prayer? or what is meant by that part of it where Christ prays the Father not to lead us into temptation? This was asked, if asked at all, in either the Greek or Hebrew language.

A.-We do not consider that we have a literal translation of the Lord's Prayer, or of other records of the life and doings of the Nazarene —and the particular passage which is ques-tioned we understand to have been specially mistranslated. To our mind the petition should ad, "leave us not in temptation," instead of lead us not into temptation." We do not believe the Divine Power would at any time exert itself toward the leading astray of its own

### George M. Clearman.

[To the Chairman:] Good afternoon. I feel grateful at finding this avenue open to me today, for, sir, I thought my hour to manifest had come at your last meeting—but I found it was not so; and having just now been motioned to approach the first of all, by your kind Spirit President or guide, I feel that I may proceed.

I will not take up much of your time, but ask: Will you allow me to give expression to my regards and tender thought concerning friends and long-time associates in the earthtfee in passed out at Mt. Clair, N. J.; I have friends in that vicinity, also in New York, with which I was very familiar; I had business and I expeciations there. I was for a long time in the associations there; I was for a long time in the shipping business; my long connection with the firm of Doane & Sturgis gave me an experience which I have not forgotten.

I would like my friends to know that I am re-

I would like my friends to know that I am renewing all the powers I formerly possessed,
and finding that I can be a man of active parts
in the spirit-world, just the same as on earth.
I wish that I could acquaint them with this
truth; it might aid in giving them an assurance
and a new light that would assist them along
the pathways of earth.
My name is George M. Clearman.

### Margaret E. Fay.

I did not live a long life on earth; I did not remain thirty years on this side. Though I had many things to hold me here—that were very dear to me—I had to pass on. It is three very dear to me—I had to pass on. It is three years since I went away from the body—three years and a little more than a week—and I feel that I would like to send my love to my friends, and tell them how I have been situated since I passed to the other side. I did not find it just as I expected in the spirit-world, but I find it to be a pleasant life, a good home. I would like all to know that I am not dead—that I am alive—and I want them to know I can come back and communicate with those on earth. those on earth.

I lived in Mt. Vernon, N. Y. My husband's name is Hugh Fay. My name is Margaret E.

times thought that if I could come here to your medium, and speak so that the folks that I used to know would be interested, and would be made to think of these things and try to understand them, I should be glad.

I went out from Pownell, Vt. George Jones, my father, lived in Greenfield, Mass. My brother passed out very soon after I went away; he is here to-day. It was hard for our friends, but it was best for us,

Things in spirit life did not seem very strange to me, after all. My brother was two years older than I; we have been associated in pursuits and are interested in many things in common, and have had many happy times together. suits and are interested in many things in common, and have had many happy times together.
We are often joined with each other in an effort to do some good to those we can benefit
thereby. I would like our friends and people
to know that in death we are not divided, but
that we are in close sympathy with each other;
we have many things to draw us together. We
are truly to assist our friends on earth, and we have many things to draw us together. we are trying to assist our friends on earth, and endeavoring to bring them the best light and influence and peace we can, for their development and strength.

I thank you for permitting me to come in this way. My name is Mary J. Jones.

#### J. D. Small.

J. D. Small.

If you will kindly report me as J. D. Small, of Medfor I, Mass., I would take it as a favor. I passed out of earth-life very suddenly. There were matters I would have given my serious attention to, if I had known I was about to go—but I suppose that no one who does go out of the body has all things prepared as he would have if he had had a warning of the coming change.

I was a man of business life, and I feel that I

I was a man of business life, and I feel that I have the old spirit of action surging within me; I know that I am not despoiled of the powers that once were mine, though they are now to be utilized in other channels of experi-

I know what passes with those I knew on earth; I realize that the time is not far distant when they will pass to the other life, and I shall meet them face to face. I have met with persons who have gone on before me, and I am assured that the reinions of friends among spirits are the rule—of frequent occurrence—and not the exception.

and not the exception.

If you will give my thought and my love to those in Medford and Boston and other places in this State, and say that I will be happy to communicate with them in private, I shall be very much obliged. I was not a native of Massachusetts, but I felt thoroughly identified with its interests.

#### John O. S. Lynch.

I have felt it pressing upon me for some time that I ought to come back here and speak a few words, not so much in regard to what has passed already in my life on earth, as to my condition in the spirit-world. I want to tell my friends that it is not a bad one by any means; I am not surrounded by clouds and darkness, though I have sometimes a rough place to meet that it requires labor to climb over—needs my personal efforts to overcome; but it does us all good to work, and makes us happier and stronger; I thought my friends on earth would like to know, and I can say that in a way I have still a power to work out the energies within me.

At one time in my life I possessed means of a material kind, and again I have known what it is to work hard, and to struggle; but every experience of struggle or success was good for I have felt it pressing upon me for some time

experience of struggle or success was good for me, and I realize that there was something in the development of experience on earth which compares directly with what I am passing through now in the spirit state.

I went out by way of the canal. I send my greetings to those who knew me in Syracuse, N. Y. I hope it will set them to thinking.

I am not connected with the salt trade, or anything of such a material nature, in my present condition; but I tell my friends that my work is just as material, just as substantial to me, as any in this world. John O. S. Lynch.

ness, and would like to send them my love, and my desire to do them good. I am anxious to give them a strong power to aid them in bear-

ing their burdens.

I lived in Manchester, N. H.; and I know that some changes—many indeed—have taken place in my old home; but my heart turns back to that home with fondness, and I like to think I was once a dweller among them. Sarah Paige.

### Maggie Burnham.

Your Spirit-Chairman permits me to say a few words for my friend in Washington, and I want to say to him: My dear Thomas, your loving friends who have passed out of the body, but who continue to live on in spirit, do not desert you in any exigency of life, or leave you when the shadow seems darkest. They are around you, and desire and work to—if they can—bring a brighter condition, a brighter life and light to your pathway.

I believe, my dear friend, that strength and good-cheer will be brought to you from friends in the body, as well as on the spirit-side. I see that there is a band working for you spiritually and physically, and I know it will do something for you.

something for you.

You know that I am always interested in your life—that I am one of the band attending you, and seeking to benefit you; and that, when possible, I give out a line of thought to reach you with an expression of spiritual obser.

oheer.

I do not forget the dear one of my own life, and I ever try persistently to minister in every way possible to his needs, so that greater unfoldment may be brought about for him.

Will you kindly say that this is from Maggie Burnham to Dr. T. A. Bland of Washington, D. C. Tell him, please, that his Indian friends on the spirit-side are with him, too.

### Elizabeth Crowe.

I breathe a fragrance, and something more, from these beautiful flowers. [Referring to the bouquet on the table.] The roses that were so sweet to me, and are so lovely now: I feel that I gather from them a message from a heart encased in the mortal, which can breathe its thought and its influence through such messengers of beauty better, perhaps, than it could express them, in external speech.

gers of beauty better, perhaps, than it could express them, in external speech.

I feel the need of strength being given to me as I try to come in this way, because I am not accustomed to this; nor should I have been encouraged to proceed at all, but your kind Spirit-President helped me to approach, and asked me to do my best. I come, sir, to speak to my dear son, who is present, and to say: I know better, perhaps, than any other spirit can—better than any mortal can know, the conditions of your life and of your spirit; I know them perhaps better than you can do, and can read more clearly than mortals the suffering and the orosses of the life that has been yours. And our good President, who is guardian of this place, asked me to speak from the deeps of my own heart this hour.

will do, even though the shadows and darkness shall temporarily come again; the inner spirit will continue in its own way and aspiration, and will hold the power of overcoming at last the adverse conditions and disturbances that are around you.

There is much that I would like to say; sometime, perhaps, I will, if I gain the strength and the opportunity is given; but this is enough for the present, till something more is given from the good guide.

I speak these words to my son. I am Elizabeth Crowe.\*

beth Crowe.\*

#### Controlling Spirit.

We wish to return thanks, in the name of "Lotela" and ourself, for the beautiful flowers that are on the table to day.

\*At the close of the circle a gentleman in the audience anneunced that he recognized the spirit as his mother.

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

27.—Henry Kiddle; George Clapp; Henry M. Barn-Florence V. Johnson; Mary A. Underwood; Jarvis ; Louis D. Allen; Abigali Swasey; Mrs. Catherine F.

#### AMONG THE APPLES.

Red, and russet, and yellow,
Lying here in a heap—
Pippins, rounded and mellow;
Greenings for winter keep;
Seek-no-furthers, whose blushing
The soul of the saint would try,
Till his face showed the crimson flushing
The cheek of a northern spy. Hid from the winter weather,
Safe from the wind and sleet;
Here in a pile together
Russet and pippin meet.
And in this dim and dusty
Old cellar they fouldy hold
A breath, like the grapes made musty
By the summer's radiant gold.

Each seems to hold a vagrant
Sunbeam, lost from the sky,
When lily blooms were fragrant
Walls for the butterfly;
And when the snow is flying,
What feast in the hoarded store
Of crimson and yellow lying
Heaped high on the sandy floor.

Bruitage of beight and

Fruitage of bright spring splendor,
Of leaf and blossom time,
That no tropic land can mend or
Take from this frosty clime—
Fruit for the hearthstone meeting,
Whose flavor naught can destroy,
How you make my heart's swift beating
Throb with the pulse of a boy!

Apples, scarlet and golden,
Apples, julcy and tart,
Apples, julcy and tart,
Bringing again the olden
Joy to the weary heart.
You send the swift thoughts sweeping
Through wreckage of time and tears,
To that hidden chamber, keeping
The gladness of youth's bright years.
THOMAS S. COLLIER.

## Banner Correspondence.

#### Wisconsin.

MILWAUKEE. — A correspondent writes: On Sunday, Nov. 19th, W. J. Colville gave two remarkable discourses in Fraternity Hall, Milwaukee, to highly appreciative audiences. The afternoon discourse was (by request of the directors of the Progressive Society) on "Theosophy: Its Relation to Spiritualism, and Its

Practical Benefits to Mankind."

The previous Sunday evening Theosophy had been discussed by the Milwaukee Liberal Club, and on the day following the local papers had given the subject an unusual amount of atten-I am not connected with the salt trade, or anything of such a material nature, in my present condition; but I tell my friends that my work is just as material, just as substantial to me, as any in this world. John O. S. Lynch.

Sarah Paige.

I lived about twenty-four years on earth, and I have been away-nearly twenty-five years; set it seems quite a time to ldok back from the present to the past, for I have known more of experience, and concerning the life-forces of my nature in the other world, than could have been possible had I remained here. Yet I am pleased to be remembered by old time associates and dear friends. Some of them have passed on, and joined me in spirit-life; some of those even who have gone from the body are not with me now, but are gone out into new lines of society and work, and so I am not always near them, but I know they are safe, and doing their work. The dear ones on earth estill knowing life's thralldom and pain, as well as its sunshine in the mortal world—I remember; I think of them with love and tender-ness, and would like to send them my love, and my desire to do them good. I am anxious to of the most exalted type become easy and genters, and therefore cannot become such at any future time, then would theosophical activities of the most exalted type become easy and general among us. The endeavor to do something ourselves is by no means so successful as to act upon the firm foundation of assurance that God through Nature has already done it in the spirit, while our work is to express this perfected divine achievement in our external phases of existence.

phases of existence.

The second Theosophical object is the study of Aryan literature. This is good, because Aryan literature is almost a dead letter to Se mitic peoples; but with equal veracity it may be said that Semitic literature is a sealed book to Aryan races. The highest altitude on this question is to pursue a faithful course of im-partial study of all avowedly sacred literature, partial study of all avowedly sacred literature, and for the purpose of the more fully demonstrating the reality of human brotherhood, prove from the contents of the world's many Bibles in impartial review that the root verities of any system are also fundamental truths of every system. The effect produced in Chicago last September by Dharmapals, the Buddhist from Ceylon, was marred by this serious defect—he contrasted systems far more than he compared them; he, for instance, lauded the Buddhist at the expense of the Brahman, and then loudly extolled the New Testament, while he strove to accentuate the misconceptions of he strove to accentuate the misconceptions of the Old Testament; he succeeded, therefore, in needlessly offending educated Jews, and widen ing the breach between two great systems of Oriental religion which are fundamentally identical. Why is it that propagandists are usually so extremely one sided, even in cases where their sincerity of aim is evident, and their gen-

eral knowledge of the world considerable?

The third avowedly Theosophical aim is the cultivation of the latent psychic force or spiritual power in man. This object is most reasonable, but, alas! the publications of the Theorem sophical Society warn people almost constantly of the many and great dangers attending pay of the many and great dangers attending psychical development—therefore mental healing and spiritual communion have been denounced in many instances by the very people who should have been the first to extend them a cordial, welcome! Fear is, and long has been, the bugbear of humanity; it stands as a hideous, menacing scarecrow at the entrance to the field of experimental science, and threatens with dire distress all who venture within that sacred precinct. Theosophy is a great blessing to mankind—but we see very little advocacy of the genuine article in papers devoted to presumably authoritative revelations from mysterious adepts through their specially chosen messengers.

messengers.

We fully acknowledge the existence and work of masters, though it is folly to suppose that India any more than England enjoys a monopoly of their presence. 'Himalayan Brother' is a figurative title signifying 'Mahatma,' i. e., one in whom atma, the interior spiritual life, is largely unfolded. The use of the word 'Brother,' to the neglect of 'Sister,' conveys a false impression, for women equally with men can attain the glorious height of adepthood, there being not a single spiritual initiation open to

afford to pay it once, could never have oc-

afford to pay it once, could never have occurred.

The true Spiritualist must grow broad enough to accept and advocate truth wherever it may be found, and this broadening of view and conduct may or may not be stimulated by an organizing policy; that depends entirely upon the breadth or narrowness of the organizers and the organized. All intellectual fetters must be discarded, no literature and no persons must be worshiped, for spiritual growth and genuine theosophy (interior wisdom) can only be ours when we honor the inner light and refuse to be blindly led by any order which dons the pretentious livery of authority. authority.

authority.
In the evening at 7:30 Mr. Colville addressed a large and generous audience (there was a fine collection) in answer to the old, old question: 'Why doesn't God kill the Devil?' The oration was pronounced a masterly effort. On Saturday, Nov. 18th, he had a splendid audience in Waukegan, Ill., and on Monday and Tuesday, Nov. 20th and 21st, he lectured again in Milwaukee."

#### New Hampshire.

WASHINGTON .- Mark F. Hill writes: "To those of us who believe that our earth-life is only a school in which we are to prepare ourselves for another and higher life, there are continually vouchsafed a multitude of cheer-ing thoughts in regard to our future state of existence. And as it is conceded by most of the great minds of the age that there is for us another sphere, in which our enjoyment de-pends very much on the use we make of our opportunities in our present state of being, it

opportunities in our present state of being, it certainly behooves us to try by all means at our command to be well prepared for this change which sooner or later will come to us all. I have often in my mind compared the change which removes us from our friends on earth to the friends who have passed to spiritlife, to what is passing before our eyes almost every day, and will use this picture as an illustration:

Go with me, if you please, to one of the many happy homes hidden away among the rugged hills of New England, and note the conditions in which we find the occupants of this Eden of their own making. The family, as at first, consisted of but two persons, and they in their love and devotion to each other lived on, happy in the confidence of each other and oblivious to all that was passing in the great world beyond their own happy home, all the while believing that theirs was perfect happyings. great world beyond their own happy nome, and the while believing that theirs was perfect happiness. But as time rolled on, bringing its changes of weal and woe, another, a boy, was added to this happy family, in whom each parent thought that all the virtues of the other were blended, so great was their love for each other. In the few years that followed, other children came to share with this happy trip the children came to share with this happy trio the love of each other, and it seemed to them that

their oup of joy was full.

As the years passed, bringing changes to the great world outside, nothing had occurred to mar the almost perfect bliss of their home, until their boy, having a desire to know somemar the almost perfect bliss of their home, until their boy, having a desire to know something of what was passing outside in the busy world of which he had heard his parents tell, left the home which had been all he had known, and went out into the, to him, great unknown. Other years passed, and although nothing but cheering words came to the parents from their boy, yet the glowing descriptions which he sent them of what he saw awakened an interest in the hearts of the father and mother, and they almost unconsciously cherished a secret desire to know by experience something outside of their-limited surroundings—all blind to the fact that the love for their absent one was the cord that was drawing them away from what was to them a heaven upon earth, ere their circle was broken. But each succeeding message from their boy had its effect on the minds of every member of the family, and one by one the children left the home-roof to join their brother, and thus added other cords to those already drawing the now silver haired father and mother away to scenes of which they knew so little. Gradually the interest they felt in the old home weakened, until, when their last child left them, they loosened their hold on the place that was once the abode of all they cared to know of this loosened their hold on the place that was once the abode of all they cared to know of this world, and, without one pang of remorse, sev-ered the last tie that bound them to this home (made sacred by the love of parents and the devotion of children), and removed to join those who had gone before.

those who had gone before.

And thus it is in all our lives. When we are surrounded by our friends, and know nothing of the pain of parting with them, we allow ourselves to drift along, absorbed in the enjoyment of their love, until they are taken from us and go to join their loved ones of other days. It is now that we begin to realize the bappy thought that, although separated from them for a few days or years, at most, we

are sure to join them again, under conditions far more conducive to the enjoyment of the varied degrees of happiness in store for us.

When I think of the teachings which were in vogue fifty years ago, and compare them with those of the present, I am again reminded that a brighter day is about to dawn upon us, when we shall see the veil of superstition and bigotry which enveloped our fathers brushed aside. ry which enveloped our fathers brushed aside, and be brought into closer relationship with the great source of spiritual knowledge."

### Massachusetts.

LYNN.-Mrs. E. B. Merrill makes a strong appeal for Spiritualists to bring their children (who should be the Spiritualists of the future) into the Progressive Lyceum movement: "In your issue of Oct. 28th I read an interesting your issue of Cot. 22th I read an interesting article in regard to the awakening of Spiritualism in Lynn. I know every word of it is true. Still there is, it seems to me, an awakening rather more for self aldne—inasmuch as it is a seeking for tests on all sides. Many of those who help swell the large audiences that fill both halls where meetings are held, and yish the different week eventual stream. fill both halls where meetings are held, and visit the different week evening circles, send their children to sectarian Sunday schools to learn that which they (the parents) do not believe to be true. Some say, 'My children want to go where their school and playmates are.' But what can a child think of a parent, when that parent expresses ideas in direct opposition to those taught in Sunday school? No wonder so many are growing up to have no regard for any moral or religious principle. In Sunday school they learn, in many instances, to be ashamed that their parents are Spiritualists—for to many, especially among the children of church-members, it is a term of opprobrium, and children will use it as a taunt, as is well known.

I wish I might find some adequate means to reach the senses of those who are themselves eating of the tree of true life, and do not give a crumb to their little ones!

crumb to their little ones!

Our Lyceum in Lynn has a nice hall, well lighted and warmed; although not very large, we could easily find room for more children, and we hope soon to have all seats filled. We have all the equipments for a Lyceum, and a library of almost four hundred volumes—among them some of the best works on Spiritualism that are published. During vacation we acquired over fifty volumes, nearly half of the number being donated by four friends of the children. Spiritualists of Lynn, come in and help your children to a truthful education!" [The same advice as to sustaining Children's [The same advice as to sustaining Children's Lyceums applies to—and we trust will be heeded by—Spiritualists in various towns and cities all over America.—Eds.]

HAVERHILL .- E. P. H. writes: "Spiritualism is being more than usually moved in this city by its outside discussion with those who are attracted to the phenomena. Friday night, hame is Hugh Fay. My, name is Margaret E.
Fay.

Mary J. Jones.

It is so strange that I should feel this trouble of the throat in coming back to you, for I have been gone seventeen years. I went out with a terrible condition of the throat. It does not trouble me in spirit, but when I try to get back to the friends on earth, through a person, like this whom you call a medium, I feel very, year bad; the guide tells, me it is because the shadows, a light that shall shine on you and me. I need not speak more plainly, feel with the material body. I feel it a little less now. [To the Chairman:] I have so many [To the Nov. 17th, Minot J. Savage, accepting an invita-

brought the listeners into the presence of the speaker. The character of the gathering gave importance to the occasion."

#### California.

LOS ANGELES .- H. W. McCune, Secretary, (414 West Third street) writes, Nov. 17th: "A meeting was held on the 15th of last month for the purpose of organizing a society of Spiritualists in this city. The organization was formed, and has been incorporated under the laws of the State as the First Spiritual Society of Los Angeles, Cal. Just one hundred names are now on the roll of members, and the meetings held have been interesting and profitable. A larger hall is already a necessity, and will be obtained.

Miss Susie M. Johnson of Long Beach, Cal.

obtained.

Miss Susie M. Johnson of Long Beach, Cal., an entertaining trance speaker, has occupied the platform the last two Sundays, and has been engaged during this month. We intend to employ the strongest exponents of spiritual truth obtainable, and would be pleased to have eastern lecturers, who contemplate visiting the Pacific coast, put themselves in communication with the Society."

SAN FRANCISCO.—James Winters writes, Nov. 15th: "A 'Midwinter Fair' is to be held in this city, commencing Jan. 1st, 1894, and lasting six months; many thousand dollars have aiready been subscribed by merchants have already been subscribed by merchants and others, and there is every prospect of its being a success; Chicago's was christened the 'White City,' San Francisco's is to be called the 'Sunset City,' a very appropriate name. No doubt many visitors from the East will take the opportunity offered by the railroads in reducing fares to visit California, where one can enjoy himself among supphine and the forecast. enjoy himself among sunshine and the flowers, a privilege not to be obtained in winter in your Eastern cities.

Eastern cities.

There is, however, a peverse side to this picture which I think should be made known. Many Eastern friends seem to think if they can only come to California they will be so much better off; to such as may be contemplating coming to find work, my advice is to stay away, as in this city alone the 'Salvation Army,' assisted by private contributions, is feeding eight hundred of the unemployed men. A recent visit to the grounds (commonly known as the sand lot) by your correspondent disclosed a pitiful state of affairs—many sleeping on the ground with no blanket over them save the starry heavens. Two weeks ago three hundred left here for the city of New Orleans, La., in hopes to be more successful. Is not this a bad state of affairs in Christian America? thousands starving in a land of plenty, churches sending thousands of dollars every year out of the country to Christianize the heathen; could not this money be doing a more Christ-like work if spent to help the poor of our country? Our only hope is Spiritualism, as it covers and converts the material mind as well as the spiritual."

#### Michigan.

BAY CITY. - Melvin A. Root, Sec'y, (1209) Fifth Avenue) writes: "On Nov. 18th was held a meeting of the official board of the Michigan State Spiritual Association, and we began the preparations to hold in Lansing next February

preparations to noid in Lansing next February an enthusiastic three-days' celebration.

To aid our good work it is desired to obtain the names and addresses of the principal officers of every society of Spiritualisis in our State; also the name of some Spiritualist where there is no society. We would 'be glad to have such information sent to us by the friends."

#### Colorado.

DENVER.-Under date of Nov. 18th a correspondent states that "Mr. John Slater afrived yesterday morning from the coast-where he has been for a week—and held two very successful services. He will remain here for a while, upon the request made at a public meeting."

### Are You Married?

It is the small annoyances that worry—sour milk over night, no milk-man in the mersing, no cream for the coffee, no milk for the baby. The Gail Borden Eagle Brand Condensed Milk is always ready for use. Obtainable everywhere.

### SPIRITUALIST MEETINGS.

Albany, N. Y.—Spiritual meetings every Sunday from 3 to 5, and 7 to 9 P. M., at G. A. R. Hall, 31 Green street, conducted by Miss G. Reynolds. [BANNER OF LIGHT ON Sale.] Buffalo, N. Y.—First Spiritualist Society meets Sun days in A. O. U. W. Hall, corner Court and Main streets, at 2½ and 7½ P. M. Henry Van Buskirk, President; L. O. Boesing, Sceretary, 846 Prospect Avenue.

2% and 7% P. M. Henry Van Buskirk, President; L. C. Beesing, Secretary, 86 Prospect Avenue.

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

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

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

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

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

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

Dayton, O.—The Spiritualists' Library Association holds

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

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

Dubuque, Iowa.—Services are held every Sunday at 7½ P.M., and Thursdays at 7½ P.M. Lyceum Sunday, at 2½ P.M. Dr. O. G. W. Adams, President. Grand Rapids, Mich.—Spiritual Association holds public meetings every Sunday at 10½ A. M. and 7½ P. M., also Wednesdays at 8 P. M., in Lockerby Hall, 33 Fountain street. L. D. Sanborn, Secretary, 205 North Lafayette street.

Grand Hapids, Mich.—Progressive Spiritualists' So-clety, Elks' Hall, Ionia street. Meetings Sundays, 10½ A.M. and 7½ P.M.; Thursdays, 3 P.M. and 8 P.M. Mrs. Effle F. Josselyn, President.

Lynn, Mrss.—Spiritual Fraternity holds meetings at Providence Hall, 21 Market street, Sundays at 2½ and 7½ P.M. Mrs. E. I. Webster, President; Mrs. E. B. Mersil, 53 Lowell street, Sec'y.

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

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

Milwankee, Wis.—Public meetings every Sunday in Fraternity Hall, 218 Grand Ave., at 2½ and 7½ P. M. Secretary, H. O. Nick, 218 Lloyd street.

Minneapolis, Minn.—Services are held every Sunday at 2½ and 7½ P. M. in the "K. of P." Hall, Masonic Temple, Hennepin Avenue, corner of Sixth street. N. O. Westerfield, President.

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

Norwich, Com.—First Spiritual Union holds services in Grand Army Hall every Sunday at 1½ and 7½ P. M. Chil-dren's Progressive Lycoum meets every Sunday at 1½ A. M. In the same hall. Mrs. F. H. Spalding, Conductor. In the same name. Mrs. F. H. Spalding, Conductor.

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

Nashville, Tenn.—The First Spiritualist Church holds meetings every Sunday at 11 A. M. and 8 P. M., and every Monday for spirit, communion at 8 P. M., at 60214 Church street. Mediums with remarkable gifts officiate. C. H., Stockell, President.

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

er, Secretary.

Providence, R. I.—The Spiritualist Association holds meetings every Sunday at Columbia Hall, Broad street, at \$16 and 7% r. M. Progressive School at I P. M.

Portland, Mc.—The Spiritual Association, Mystic Hall Monument Square; nectings at \$2\c) and 7\c) r. M. Mediums and Speakers wishing to visit Portland should communicate with H. C. Berry, 180 Oxford street.

The People's Progressive Spiritual Society at Reform Club Hall: Sundays, at 1 o'clock, for developing class; \$2\c) and 7\c), lectures, tests, psychometric readings; Tuesday evenlags, mediums meetings. Scals free. Parties wishing ongagements can address Dr. O. Goodrich, 51 Proble street.

Springfield, Mass.—The First Spiritualist Society—

Springfield, Mass.—The First Spiritualist Society—

Springleid, Mass.—The First Spiritualist Society—T. M. Holcomb, Secretary, (14 Howard street)—holds meetings in the Spiritualists Hall, corner Main and Statestreets, Sundays at 2 and 7½ F. M.

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

### free Thought.

"But the Spirit Has Not a Body!" So expressed Mrs. Brigham in a lecture, as reported in the BANNER OF LIGHT Nov. 11th.

An individual without form or body I Who An individual without form or body! Who will adopt such a view?—coming even from an inspirational discourse! Teachers, sometimes, commit terrible mistakes. Any clairvoyant able to leave his material casement and roam among his spirit-associates, knows that spirits have a body, a fluidic, defined body, and that those bodies vary, as here, and that they are male and female—entailing logically the con sequence of marriage, notwithstanding what the Bible says to the contrary. Three of my daughters and two of my sons, who passed away bables, are duly married. That I know for a certainty. But marriage there is without offspring. Love, there, is a rose without thorns! Women on earth have had enough of that trouble, and it is nothing but right and justice that they should have rest on the other side.

Other Question: "If man is an immortal (!) being, where was he and what was his condition in all the past prior to his advent upon this planet? Is it reasonable to suppose that this is our first appearance upon earth?"

The answer to this was in keeping with the preceding—as short-sighted:

"But for us we believe that this is our first appearance upon any stage—the first appearance of the intellectual and spiritual nature, the first appearance of the human identity."

And, pray, what is man! "Know thyself." Above all, is he not intelligence? that supreme, eternal power, which directs everything. As such he is not immortal—he is not made—he is! will adopt such a view ?-coming even from an

eternal power, which directs everything. As such he is not immortal—he is not made—he is! Who can get through knowing himself?
It is about time to try to be consistent and not religionists in our views. Most of our folks

not religionists in our views. Most of our folks object to the word reincarnation and its sense—and yet they accept and adopt the word and idea of evolution. Where is the difference? Our folks are a good deal like the so-called great scientists of the Academy of Sciences of France, who rejected mesmerism or magnetism, and finally accepted it under a new name—hypnotism. We may well say that men are but—"grown-up children."

HENRY LACROIX.

HENRY LACROIX.

Baldness is either hereditary or caused by sickness, mental 'exhaustion, wearing tight-fitting hats, and over-work and trouble. Hall's Renewer will prevent it.

#### Letter from Gen. Edwards. To the Editors of the Banner of Light:

Old age has crept upon me, and in addition thereto, for the last half dozen years, I have been confined to the house and my bed, greatly afflicted with rheumatic pains, contracted during my service and exposure for four years in the late civil war. In age I am only a year behind that of the senior editor, and have become very much reduced in flesh and grown very weak, consequently my end in the earthlife is drawing to a close. I am closing up the books, hence I concluded to mail a few lines for the dear BANNER, and to inform you that Spiritualism will do to die by as well as to live by, only more so. I am impressed to write this in the way of a kind reminder of one of your occasional correspondents, and a valued friend of myself, Judge Jesse Turner of Van Buren, Arkansas.

Nearly thirty years ago, while in command of the Union Army in that section or division of the country, I was thrown into the company of Judge Turner-an eminent lawyer-who was born and raised in North Carolina, but removed to the State of Arkansas, and town of Van Buren, at an early day. Judge Turner, if alive to-day, must have reached his ninetieth year. He had never passed through any sickness up to the time I last heard from him.

He was held in the very highest esteem by all the people of that section of the country. I never knew a more honorable and upright man. He was the first openly avowed Spiritualist I had ever met with, and it was through him the BANNER OF LIGHT was placed in my hands, the first Spiritualist paper I had ever seen. All I knew of Spiritualism was in denunciation of it by the secular papers. I was pleased with THE BANNER on first sight; by its clean, neat appearance. It was a starter for me to commence the investigation of the truth of Spiritualism-immediately after the close of the war-for Judge Turner had detailed to me an account of some phenomena which occurred at his house a few years previous to my meeting with him.

Since then the spread of Spiritualism has been rapid and extensive throughout the world. Included in my first investigation were experiences with that grand medium, Mrs. Hollis. The first spirit-voice I ever heard that I am aware of was at a séance at her house, when her Indian control Skiewackie came in a most demonstrative manner and saluted me. Mrs. Hollis's three children were at that time attending the common schools, but in consequence of the rapid advances made by them in their studies some of the other children became jealous, declaring their mother was a fortune-teller and witch. Twice the trustees of the school were invoked to interpose, and twice the children were driven from the school in consequence of the persecution. A few years afterward, Ira, the oldest child, managed to complete his education in the primary schools. I have always felt proud in aiding Ira to obtain a naval cadetship at Annapolis, Md., where he graduated with high honors being number one of the graduating class. He was placed as engineer on a naval man-of-war, but two or three months ago he resigned his commission in the navy to accept a professorship of engineering in Harvard University.

I have positive and indubitable evidence of aid and assistance being rendered to me on several occasions by spirit-friends, and I am fully convinced of the power spirits possess over mundane matters.

Some people think it strange that, my being a Spiritualist, I have been allowed to suffer so much pain for so long a period. Well, all cases and individuals differ. I was informed by my guardian spirit-several years in advance of my attack-what I would have in that regard to pass through before my spirit left the body, and what a grand advantage it would prove to me in the next life. With resignation and patience I believe what I was told, yet I have fought my diseases with all the human remedies at my command.

Now, near the end, I regard the spiritual truths revealed to me as the grandest gift ever conferred upon me. I am your faithful friend here, and will be so in another and better ex-JOHN EDWARDS.

Washington, D. C.

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An old physician, retired from practice, had placed in his hands by an East Inola missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitts, Catarth, Asthma and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints. 'Having tested its' wonderful curative powers in thousands of cases, and desiring to relieve human suffering. I will send free of charge to all who wish it, this 'recipe in' German, French or English, with full directions for preparing and using. Sent by mail, by addressing, with stamp, naming this paper, W. A. Noyes, 520 Powers' Block, Rochester, N. Y.

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Sept. 30.

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# Banner of Tight.

BOSTON, SATURDAY, DECEMBER 9, 1893.

POEM

To be recited by a Member of each Society on the day of the National Spiritual Jubileo, Dec. 17th, 1893.1\_

BY OUINA.

The day of Jublice is here— We sing our song of Praise and Love; We celebrate Life's perfect year; United with the realms above.

We know there is no death to day; We see the leaves and blossoms fall, But hidden germs cannot decay, They waken to the Spring's sweet call.

We know our loved ones fade from sight As sludows fade before the sun, To be revealed in golden light In the fair kingdoms they have won.

We cannot see the atmosphere
That is our breath of life below—
So, viewless, heavenly friends are near, Lighting our pathway as we go;

Yea, manifest sometimes to sense, More frequently to soul, they come, Dispelling earth-born shadows dense With glory of the heavenly home!

Taught by these blest ones from above That every deed and word of ours, Prompted by charity and love, Will blossom into heavenly flowers;

That if we nurture hate and scorn, And seek revenge while in this state, Each thought becomes a stinging thorn To pierce our lives with our own hate;

That if we injure others here.

Or take the life we cannot give, our shadows clothe us in that sphere, And make our realm till we forgive; That the fair islands of the blest, The gardens of our Paradise
Are fashioned where we do the best,
Having but truth before our eyes.

Our mansions are not made with hands, Our treasures are not gold and gems, But fashloned of Love's high commands Of thoughts wrought into diadems.

They teach us that no soul is lost: No one enjoys a heaven alone; But if one heart by woe is tossed We feel that sorrow every one.

Each atom helps to form the whole Of this grand universe of ours. So every thought from every soul
Completes the truth's resplendent powers.

Immortal songs are in the air, Anthems of praise by spirits sung; The soul repeats the theme most rare, The earth with garlands is o'erhung.

Let joy-bells ring in every heart, Our watchword, Truth and Unity; Let sorrow from each life depart, This is the DAY of JUBILEE.

CONSTITUTION AND BY-LAWS OF THE NATIONAL SPIRITUALIST ASSOCIATION.—As the preparation of this work has involved considerable extra labor it has been delayed in publication, but it is now safe to assure our friends who have solicited copies of the same that it will be complete for delivery about the first of December, and they will then be sent out as ordered, and to the officers of all societies who apply for the same. Charters will be issued about that time in the order of applications as registered. Blanks will be sent to those who have not received them.

ROBERT A. DIMMICK, Sec'y.

The germs of scrofula are destroyed by Ayer's Sarsaparilla. Sold by all druggists.

### "HOW WEAK AND DISEASED LUNGS ARE NOW CURED."

### IN A SERIES OF ARTICLES.

Dr. Robert Hunter, the great specialist on weak lungs and lung troubles, contributes to the BANNER OF LIGHT his valuable book wherein he shows how consumption can be avoided and how it can be cured. It should be read with great interest, as it shows how many lives can be saved with a little care. His book will be published in the BANNER OF LIGHT, a chapter

In publishing my book I have endeavored to explain, in plain, untechnical terms, the nature of consumption-the manner in which it is contracted-the causes which produce it-how it is to be prevented and what must be done to cure it. In doing this I feel that I confer an inestimable benefit on the whole people by placing before them knowledge which, if received inntly, will save many from the most ease known to mankind. Unquestionably diseases of the breathing organs are less understood by the public and treated with poorer results by the general profession than any other class of maladies in the whole range of medical practice.

The records of the Board of Health inform us that in a single year the deaths by throat and lung complaints in New York City were 14,698 out of a total of 35,975-or 40 per cent. of the whole mortality.

This frightful sacrifice of human life could not occur if pulmonary diseases were treated with any degree of success, or were not, under the usual means employed by physicians, practically incurable and hopeless. Many prominent people during the past year have passed from life by lung diseases which began in simple attacks of congestion of the lungs. Gen. Sherman, Mrs. Harrison and Jay Gould are significant examples. They were in perfect health when attacked-surrounded by all comforts-able to command competent medical care, with all the aids to health that wealth can buy, and yet were not saved. Why? Because there was not virtue enough in that medical treatment they employed, from both the schools of allopathy and homeopathy combined, to arrest Mrs. Harrison's "influenza," break up Gen. Sherman's "cold," or cure Jay Gould's "bronchitis."

And yet all this in face of the fact that we have remedies perfectly adequate to the mastery even of consumption. But where a task of such acknowledged difficulty is to be accomplished as the cure of consumption, not only are the needful remedies requisite, but their use must be directed with masterly intelligence and an extended knowledge and experience of the true nature of lung cases. Precious lives should not be frittered away and sacrificed by mere palliatives, which do no good, are totally without power to arrest the attack, and actually increase the danger by stifling the natural functions of the

Until physicians generally learn to appreciate that sedatives, hypnotics and hypodermic injections only poison the patient's blood and injure instead of benefiting his lungs, they can never succeed in lung cases. Such treatment actually robs the lungs of their natural power of healing.

The treatment of the air passages and lungs by volatilized anticeptics and curative agents-applied directly to the inflamed and affected parts within the lungs, by inhalation-is the only course that ever succeeds. The antiseptics are necessary to destroy the germs, and the healing medicines to repair the injuries they and the disease have inflicted on the lungs. This is the essence of my cure.

The arrest of consumption and the restoration of the lung to health by it I know by the assurance of actual experience. I saved my own life by inhaled remedies after the late Dr. Swett of New York, Dr. Williams of London, and Baron Louis of Parls—the highest French authority—had pronounced me in incurable consumption. I have since then-for forty years-made an exhaustive study of pulmonary diseases, and in thousands of instances have succeeded in the cure of consumption after, other treatments have been tried in vain. The verity of cures I have effected is indisputable. No case in a court of law was ever proved by a greater array of unimpeachable witnesses in its favor than has been the truth and auccess of antiseptic air inhalations in lung diseases.

BOBERT HUNTER, M. D., 117 West 45th Street, New York. NOTE. -Dr. Hunter's book will be sent free to any of the readers of the Banner of Light who have work lungs or who are interested in the subject, on addressing him as above.

#### MEETINGS IN BOSTON.

Beston Spiritual Temple, Berkeley Hall, & Berkeley Brate.—Lectures Sunday at 104 A.M., and 7/3 P.M., Mrs. R. S. Lillie, speaker for December. Wan Il. Banks, President; F. B. Woodbury, Secretary, 180 Centre strost, Roxbury.

This liciping, Iland Society of the Boston Spiritual Temple meets Wednesdays at Boylston Placekt 2/2 F. M. Businoss meeting 4 P.M.; ites at 6 F. M.; public meeting 7/8 F. M. Miss Lucette Webster, President; Miss Neille M. Boinie, Secty.

First Spiritual Temple, coracer Newbury and Exeter Streets.—Bpiritual Fraternity Society: Sunday, at 2% F. M. Sunday School at 11 A.M. Bocisbie Wednesdays at 7% F. M. Other meetings announced from platform. Seats free. All are welcome.

The Veteran Suntagalists Union meets the first

The Veteran Spiritualists Union meets the first Wednesday of each month at Gould Hall, No. 3 Boylston Place, at 7% r. m. Dr. H. B. Storer, President, 406 Shawmut Avonue.

Avonuo.

The American Spiritualists' Association will hold meetings every Wednesday evening at 1½ o'clock in the First Spiritual Temple, corner of Newbury and Exeter streets. These meetings have as their object a more perfect development of mediumship, investigators are especially invited. All are welcome. P.O. Marsh, Gen'l Bee'y, Hyde Park, Mass.

Ohildren's Progressive Lyceum mosts overy Sunday morning in Rad Mon's Hall, 514 Tremont street, at 10%. All welcome. J. B. Hatch, 5r., Conductor.

The Ladler Lyceum Aid meets every Wednesday. Business moeting at 4 P. M. Supper at 6. Entertainment in the evening.

Eagle Hall, 616 Washington Street.—Sundays at 11 A. M., 3% and 7% P. M.; also Wednesdays at 1 P. M. E. Tuttle. Conductor.

Tuttle, Conductor.

Rathbone Hall, 694 Washington Street, corser of Kneeland.—Spiritual meetings every Sunday at If A. M., 23, and 7% P. M. (7% P. M. meeting in Commercial Hall) Thursday at 2% P. M. N. P. Smith, Chairman. Harmeny Hall, 724 Washington Street.—Meetings are held every Sunday at 11 A. M., 2½ and 7½ P. M.; also Tuesday and Thursday 3 P. M. W. L. Lathrop, Conductor.

America Hall, 724 Washington Street.—Meetings Sundays at 10¾ A. M. and 2½ and 7½ P. M. Good mediums, fine music. Miss A. Peabody and Dr. S. H. Nelke, Conductors.

The Ladies' Industrial Society moets every Thursday afternoon and evening at Dwight Hall, 514 Tremont street. Ida P. A. Whitlock, President; H. E. Jones, Secretary, 190 & Grove Terrace, Rozbury.

Hollis Hall, corner Washington and Hollis S rects.—Meetings Sunday at 11 A. M., 2% and 7% P. M.; Tuesday at 2%, test meeting. Every Friday evening, social and dance. M. Adeline Wilkinson, President.

Irving Hall, 1125 Washington Street.—Meetings undays; 10½ A.M., developing circle; 2½ and 8 P.M., speak Sundays; 10½ A. M., developing cir ng and tests. Mrs. O. A. Robbins First Spiritualist Ladjes' Aid Society Parlors, 1031 Washington Street.—Business meetings Fridays, at e. m.; Tea at e. m.; Social meeting at 7½ p. m. Public Circle last Friday in each month at 3 p. m. Mrs. A. E. Barnes, President; Mrs. E. D. Mayo, Secretary.

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

Ohelsea - Pilgrim Hall. - Spiritual meetings every Sunday at 2½ and 7½. W. Anderson, Chairman. Everett. - Society Hall, Spiritual meetings at 2½ and 1½ r. m. Dr. O. F. Stiles, Conductor.

Boston Spiritual Temple, Berkeley Hall .-The morning service opened with the singing of 'America" by the audience, led by Mr. John T. Lillie, and accompanied by Mr. William H. Boyce upon the cornet, Mrs. R. S. Lillie following with a

upon the cornet, Mrs. R. S. Lillie following with a sublime invocation to the ministering spirits.

After another song by Mr. Lillie, several questions were taken up by Mrs. Lillie's guides bearing upon a variety of topics. Spirit-photography was spoken of as one of the phases of mediumship which can be produced under proper conditions. The power of the spirit is as yet unmeasured, and greater results will follow from this process than have ever before been known. If the picture presented is known to be that of a spirit-friend, it ought to be a sufficient proof of its genuineness, especially if you know that the friend's picture could not have been in the possession of the operator.

The most important question is: "What is Truth?" We believe that spirit is the fundamental principle of all life, and matter is in reality the machinery through which spirit manifests itself. We are all children of this spiritual source.

which spirit manifests itself. We are all children of this spiritual source.

The question: "Is not Modern Spiritualism, in substance, what Father Miller and the Adventists were looking for and expect; is it not the Christ opening up in the heart of man, etc.?" was answered as follows: No; we do not regard it as the same, because the Adventist looked for the personal appearance of Christ, who was to establish a kingdom upon earth; while Spiritualism comes to establish a clearer view of life upon earth and after death, and it comes quietly, without any such pomp and show as was represented by Father Miller and his followers.

The power of spirit over matter was spoken of at length, the guides adding that we should be thorough in all our investigations, and not inclined to accept every demonstration as true until we have proved its genuineness.

genuineness.

To the question regarding the duty of Spiritualists to study the economic questions in order to advance civilization and establish equality, the following brief

civilization and establish equality, the following brief reply was given:

If any economic question is right, it will prevail, and any one whe advocates it will be a majority with the great Ruier of the universe. Every agitation on the subject of economics in this nation is a prophecy of its success, and there are children living to-day who will see a new republic established, poverty disappear, and men and women on the plane of equality.

The service closed with a beautiful improvisation. The evening session opened with a song by Mr. Lillie, followed with an invocation by Mrs. Lillie. In opening, the speaker remarked that there was a man of Judra, who appeared almost inteteen hundred years ago, and was filled with a spiritual power by which he wrought miracles, healed the sick of every disease, and, we are informed, chose certain men as his disciples who were endowed by nature with a like power, sending them out to preach his gospel.

a like power, sending them out to preach his gospel. We believe that they were inspired in the same manner as are the mediums of to-day.

The great religious belief of the past has been in a God of wrath and vengeance, and all his ministers have been regarded as divinely inspired. The instruction to these disciples to "take no thought whereof ye shall speak, as it shall be given you," will apply to the speakers upon our spiritual platforms. The spirit of a medium, when his physical form is under the control of another spirit, may visit the spirit world, and hold sweet communion with spirits in the higher life; but some of our best speakers are perfectly conscious and

of another spirit, may visit the spirit world, and hold sweet communion with spirits in the higher life; but some of our best speakers are perfectly conscious, and the medium listens to the voice of inspiration without necessarily stepping out of the body. These remarks were given in answer to the question, "Where is the spirit of the speaker when another spirit takes possession of the material form?"

The law of life and the power of mind over mind governs all, and we say of Christ that he was a savior of only those who accepted his principles as the philosophy of their lives, not by dying for them, but in saving them from error.

In regard to spirit control, the speaker said that the medium should rejoice in having a power wiser than himself to control his brain, rather than to fear that he will lose his own individuality, as many do.

Every grand event has had a small beginning, and the few have been in a majority because the truth is right and the right must win.

The history of Christianity has shown that inspiration has given the church its power rather than our theological schools; and it is strange that in the coming of Spiritualism this inspirational power should not be more fully recognized and appreciated.

In closing, Mrs. Lillie gave some of her own early experiences, among others the declaration of her spirit father, who was a Methodist minister, that he had come back to take up the work which he left, and give the world that which he had learned in spirit-life. This interesting service closed with "No Night There," very finely sung by Mr. Lillie, followed by the benedletion.

### POINTS.

We learn that Mr. Lyman O. Howe has written an open letter to the Adventists, which after appearing in the columns of The Banweit, will be published in tract form by the Helping Hand Society for free dis-We are pleased to announce that Dr. A. H. Rich-

ardson and lady have returned to Charlestown from their summer residence in New Hampshire, and were present in Berkeley Hall, where they received a

present in Berkeley Hall, where they received a warm greeting.

Dr. U. K. Mayo has fully recovered his health, and was present at both sessions.

Dr. H. G. White of Onset has closed his beautiful cottage and returned to Boston for the winter.

Mrs. Lillie renewed her earnest appeal to Spiritualists to sustain the BANNER of LIGHT as the best exponent of the Spiritual Philosophy, and the result was that forty BANNERs were sold at the morning service, and more were called for. F. A. HEATH.

The Helping Hand Society met Wednesday, Nov.

22d, at 8 Boylston Place,-Miss Webster, President, in

chair. A bountiful supper at 6 o'clock. chair. A bountiful supper at 6 o'clock.

In the evening the society tendered a reception to the officers of Berkeley Hall Temple, which was largely attended and very harmonious. Congregational singing; Mrs. R. S. Lillie made the opening address, followed by interesting remarks from Mr. Banks, Mr. Louis, Mr. Shaw, Mr. Woodbury, Mr. Libby, Mr. Hersey, Mr. Marcey, Mr. Alien, Mr. Chas. Day and Mrs. Cunningham; song by Mr. Lillie; Miss Webster recited a humorous selection; exercises closed with congregational singing.

N. M. Bemis, Sec. v.

First Spiritual Temple, corner of Exeter and Newbury Streets.-Mr. Tisdale, the blind medium and lecturer, entertained this society last Wednesday evening [Nov. 220], and also the preceding with an account of his early youth and blindness, together with the incidents connected with his apiritual unfoldment and development as a me-

dium,

A number of mediums were present on both occasions, and manifested much interest in the touching, amusing, instructive events recited in his frank and pleasing way. One of his confessions may be quoted for the benefit of other like doubters. It appears that he had a decided leaving to Materialism; his skepticism of spiritual phenomena was equally, as pronounced, and, naturally, not a little of the latter still will send your name and address on postal card and they will send you a trial case by mail free.

clings to him. His praise for and thanks to his Indian guide above all others found response from his coworkers present.

Mrs. Juliette Yeaw, now lecturing regularly before the Greenfield Bociety, will be our speaker on Bunday, Dec. 3d, and Mr. Joseph D. Stiles will follow Sunday, Dec. 10th.

Dec. 10th:

Sunday, Nov. '26th, Mr. A. E. Tisdale closed his present engagement with this society. Mrs. Juliette Yeaw speaks next Sunday.

First Spiritual Templa Fraternity School.—The regular meeting was held last Sunday. Next Sunday will be "Circle Service." All welcome. [This and the preceding report arrived too late for other than the briefest mention.—Eds. B. of L.]

Harmony Hall .- Our circle on Tuesday, Nov. 21st, was very satisfactory, and good work was done. Bro. Hersey, Mrs. Knowles, Mrs. Fredericks, Dr.

Bro. Hersey, Mrs. Knowles, Mrs. Fredericks, Dr. Lathrop and other mediums gave grand tests and manifestations of spirit force.

On Thursday afternoon we had a fine meeting—the Indian spirits being very active and powerful. Mrs. Mason; Bro. Wm. Hardy, Mrs. Wilkins, H. B. Hersey, Mrs. Knowles and Dr. Lathrop were the mediums for special work.

On Friday afternoon the lecture was on "Thought and its Connections Relating to Soul Unfoldment." It was well received.

Sunday at the morning circle fine power was manifest, and tests were given by Wm. Hardy, Dr. C. D. Fuller, Mrs. C. O. Gridley, Dr. Lathrop and others. In the afternoon Bro. Martin presided and gave excellent tests: Wm. Hardy, Mrs. S. E. Rich, Mrs. Fredericks, Bro. Hersey, Dr. Fuller, Mrs. L. E. D. Davis, Mrs. Dr. Bell and Dr. Lathrop made the meeting replete with good from the spirit world. In the evening a large audience; tests and counsels were given by Mrs. S. E. Rich, Mrs. M. A. Chandler, Frank N. Foster, H. B. Hersey, L. B. Marsh, O. O. Gridley, Mrs. A. Wilkins and Dr. Lathrop.

Meetings on Tuesday and Thursday at 3 P. M. Lecture on Friday from 3 to 5 P. M.

The Banner Bestrum (No. 21 Soley street

The Home Rostrum (No. 21 Soley street Charlestown), E. M. Sanders, President. The devel oping circle was well attended. Mrs. Hodgdon presiding in the absence of the President on account of illness. Mrs. Kneeland read a fine selection from THE BANNER, and many excellent tests and descriptions

BANNER, and many excellent tests and descriptions were given.

The afternoon session was one of interest, Mrs. Hodgdon acting as Chairman, and also giving some very convincing tests. Dr. Harry Leighton of West Medford then made remarks. Mrs. Kneeland followed with a reading; and Dr. Huot gave clear and convincing tests. Mrs. Robertson closed the session with two or three tests.

The afternoon service was full of interest. In the evening Mrs. Hodgdon acted as Chairman, and Prof. Rimbach as organist. The following mediums participated: Mrs. J. Fredericks, Mr. Burbank, Mrs. Taylor and Mrs. Hodgdon.

Our weekly Tuesday and Thursday evening meetings are a success. There will be no meeting Thanksgiving.

C. B.

The Ladies' Industrial Society met Thursday afternoon and evening at Dwight Hall. Full attendance at business meeting; called to order for the ance at business incetting; cance to order for the evening by the President at 7:45: after congregational singing we were favored with tests by Mrs. Butterman (Malden), Mrs. J. E. Davis, Mr. Tuttle and Mrs. Wilkins; recltations, Miss O. J. Smittb and little Lulu Smith. We had with us friends from Lynn that we Smith. We had with us friend were pleased to hear from also.

Nov. 30th, Thanksgiving afternoon, we hold an informal "At Home"; and in the evening a basket formal "At Home"; and in the Cushman will party and dance.

Dec. 7th, in the afternoon at 4, Mrs. Cushman will hold a musical and test circle (at our hall). In the evening Mrs. Butler with the Lyceum children will give us an entertainment. Come one and all and enfoy it with us.

II. E. Jones, Sec'y. 19 Oak Grove Terrace.

Engle Hall .- Wednesday afternoon, Nov. 22d. invocation, Chairman; tests, Mrs. M. A. Moody, Mrs. L. E. D. Davis; tests and readings, Mrs. M. Knowles,

L. E. D. Davis; tests and readings, Mrs. M. Knowles, Mrs. G. M. Hughes; readings, Mrs. M. A. Chase, Mr. G. S. Trask. Mr. E. H. Tuttle.

Sunday, Nov. 26th. The morning developing circle a perfect success. Afternoon, cornet and piano duet, Prof. Rimbach, Mrs. Carlton; invoca ion, Chalrman; Miss A. Hanson, practical thoughts, also gave readings; tests and readings, Mrs. M. Knowles, Mrs. Dr. Bell, Dr. L. F. Thayer; Mrs. J. K. D. Conant, renyarks and readings. Evening, solo, Mrs. Carlton; inspirational poem. Chalrman; remerks and tests, Mrs. E. F. Taylor; tests and readings, Mrs. M. Knowles, Mrs. A. Wilkius, Mr. E. H. Tuttle. Dr. C. H. Harding closed the meeting with remarks and tests.

The Banner of Light for sale at each session.

Hollis Hall .- Tuesday afternoon, Nov. 21st, was the occasion of the "Indian Peace Council." More than one hundred persons were present, and most of

than one hundred persons were present, and most of them mediums through whom the Indians manifested their presence. The next Council will be held Tuesday, the 19th of December.

Sunday last large and interesting meetings were held throughout the day. In the atternoon Dr. Beal of Brockton spoke earnestly. David Brown, Mrs. George Hughes, Dr. C. D. Fuller, Dr. Willis, Mrs. Jennie Wilson Hill and Miss Jennie Mullen gave excellent tests.

Evening. Dr. Willis opened meeting with remarks and tests; Miss Williams gave a recitation; "Little Eddie" sang two fine songs; Mrs. Davis, Mrs. Hill Mr. Handy, Dr. Fuller, gave excellent tests, and after a song by Mr. Forsythe the meeting closed. M.

The Ladies' Lyceum Union held its regular

meeting in Dwight Hgdl, Nov. 22d, in the afternoon. and its members are very industriously working for the Fair. Evening, a song by our little four-year-old Baby Gifford and two selections by Miss Amanda Balley. The rest of the evening was devoted to danc-

The ladies of the Union are to give a dinner to seventy five worthy poor Friday, Dec. 1st, at Dwight Hall. We earnestly solicit food for that occasion. Dinner from 2 until 4 P. M. Goods can be received any time Friday morning. Mrs. L. Wood, Sec'y.

The First Spiritualist Ladles' Aid Society met at 1031 Washington street Nov. 24th, at 3 P. M The regular business of the meeting, with the Circle The regular business of the meeting, with the Circle for messages from spirit-friends, occupied the afternoon. Evening. Opened with a song by Miss A. Bailey, followed by an address from Dr. A. H. Richardson (who was very cordially greeted); Miss bucette Webster, President of the Helping Hand Society, gave a recitation entitled "At the Gate"; remarks by Mrs. S. F. Staples (Charlestown), concluding with psychometric readings by Mrs. Rhoades and Dr. Next meeting will take place Dec.

Next meeting will take place Dec. 1st, at 4 P. M. Supper at 6 P. M. S. D. MAYO, Sec'y. The Children's Progressive Lycoum held it.

regular Sunday session at 514 Tremont street.

Mrs. Sarah A. Byrnes occupied the platform during Mrs. Saran A. Byrnes occupied the platform during the interval allotted for the talk upon the lesson of the morning. The musical and literary part of the exercises opened with recitations by Carl Leo Root, Gretchen Stripp and Dalsy Herford. A plano solo was then rendered by Miss Pratt; Baby Gullford sang, and received an encory; Gertie Cook gave a recitation, and Olive Smith a song. The services closed with remarks by Dr. Root and Mrs. Butler. BANNER OF LIGHT for sale every Sunday, GEO. S. LANG, Sec'y.

Fair.-The ladies interested in the fair to be held at Horticultural Hall from Dec. 18th to 23d, met at 411 Mariboro street; all are actively engaged in the good work, and we earnestly invite all Spiritualists to send contributions to us, as everything will be acceptable. Mrs. Sarah A. Byrnes is President, Mrs. Whitlook and Mrs. Butler are Vice-Presidents; Mrs. C. F. Loring is Treasurer, Miss Emma—, Fluancial See'y, Mrs. C. L. Hatch, See'y. Goods sent to Horticultural Hall Monday, Dec. 18th, will be received by the Committee.

C. L. HATCH, See'y. Marlboro street; all are actively engaged in the good

America Hull .- The meetings in this hall were well attended last Sunday, and were conducted by Dr 3. H. Nelke and Miss A. Peabody. Short address and s. H. Nelke and hiss A. Feabody. Short address and tests were given. The following took part in the musical program: Miss Sadie B. Lamb, "Little Eddy," Prof. S. Forsyth, Dr. S. H. Nelke, Herr Charles Weber, and Miss Piper, elocutionist.

The Banner of Light is for, sale at these meetings, and also at the residence of Dr. S. H. Nelke, 587 Tremont street.

### LOUISIANA:

New Orleans .- Wm. Brodle writes: "In your issue of Nov. 4th information is asked as to Rev. Samuel Watson of Memphis, Tenn., connecting himself with the church. While at Lookout Mountain Camp-Meeting, two years ago. Dr. Watson told the friends there that if they heard of his joining the church they might know that he was losing his mind. Word came from Memphis that he had made application, but that the authorities had refused to accept him."

A New Cure for Asibma,

### MEETINGS IN NEW YORK.

The First Seciety of Spiritualists holds its meetings in Carnegie Music Hall Building, between 5th and 5th streets, on Seventh Avenue; entrance on 5th street, Services Sundays, 10% A.M. and 7M P.M. Henry J. Newton, President.

Mincherbooker Hall, 44 West 14th Street.—
The Ethical Spiritualists Society meets each Sunday at
11 A. M. and Sr. M. Mrs. Helen Temple Brigham, speaker.
New York Psychical Society, Spencer Hall, 114 West
14th street, near Sixth Avenue. Sixth year. Every Wedness
day evening, 8 o'clock. Appropriate congregational music,
representative speakers and excellent test mediums. The
investigating public especially invited. J. F. Snipes, Pres. Soul Communion Meeting on Friday of each week, i.e., M.—doors close at 14—at \$10 West 26th street. Mrs. Mary C. Morrell, Conductor.

Mary C. Morron, Conductor.

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

Carnegie Hall .- Mr. Lyman C. Howe spoke last Sunday upon subjects furnished by the audience, all of which he treated clearly and logically.

Stinday upon subjects furnished by the audience, all of which he treated clearly and logically.

In answer to a question, the speaker said that spirits are not always able to see all the possibilities about the conditions, and, like mortals; endeavor to do more than the medium's powers will justify in striving to meet the eager desire of the audience. We must not forget also that mediums are of human mold, that some of them, like many who are not mediums, are at times dishonest and perpetrate fraud, and yet may have mediumship of a greater or less power.

The afternoon meeting was a very excellent one, with a large audience in attendance. The conditions were fine, and influences very harmonious and helpful to the mediums giving tests. Mr. Striker, who is new to our platform, linerested the people with remarks, followed by a number of clear and recognized tests. Mrs. Williams spoke appreciatively of mediumship and its unfoldment. She also gave several good tests. Mrs. Henderson spoke with her usual force, and gave readings. Mrs. White was cordially welcomed by the audience, and gave some very striking tests.

Mrs. Morrison and Mr. Snipes rendered a beautiful duet very acceptably.

The evening lecture was a grand effort, presenting man and his individuality, and the forces that operate upon him, in a clear and comprehensive light, showing how fully he is touched and influenced by the world of spirit, and how to each man, notwithstanding this, his own ego is the centre of all things, and of more importance to him than all other entities.

Mr. Howe's ministry has been valuable to us, and it is the earnest hope of all that he may be with us another season.

Mr. J. Clegg Wight speaks for us next Sunday, and

another season.

Mr. J. Clegg Wright speaks for us next Sunday, and during December.

L. O. R.

The New York Psychical Society, (114 West 14th street,) Wednesday evening, Nov. 22d, had a very full house and varied exercises.

full house and varied exercises.

Mrs. Jenule Potter called sitters to the platform and gave each excellent personal tests. Mrs. Potter's sunny nature is catching, and reflected in her generous thoughtfulness and tact.

Miss Malzy Potter, just returned from a long tour through Switzerland, etc., related her experience in a materializing circle the night before. The particulars given were evidence of spirit presence, as she was unknown to the medium and the company.

Mr. J. B. Gibbs again spoke in his pleasing manner with the usual acceptance,
Mrs. K. M. Tinuley, in well-chosen language and with much spiritual insight, explained some of the laws governing her own psychic powers, and proceeded to illustrate them by remarkable readings for visiting strangers.

gers.
Mr. Leggatt, dramatic reader, Mr. Bowen of Eigin,
Ill., Mr. Benj. Hastings and others, offered apprecia-

Ill., Mr. Benj. Hastings and others, the tive remarks.
Mrs. Moore, at table on the platform, with other sitters from the audience, received numerous responsive spirit rappings. Mrs. Moore is assisting Mrs. Wakeman, trance medium, in her public circle Friday evenings at 145 West 4th street.
Mr. Harlow Davis and Mr. Walter Howell Thanksgiving eve. No additional charge for admission.
J. F. SNIPES.

### NEW HAMPSHIRE.

Exeter.-Sunday, Nov. 19th, forenoon and afternoon, also Monday evening, we had the privilege of listening to one of our finest mediums, Miss Lizzle listening to one of our finest mediums, Miss Lizzle Ewer of Portsmouth. With her spirit return is a living truth, and brings to us, as it were, a new inspiration with every thought. We feel in her presence that waiting souls "here catch the sunrise of immortal youth." Ah, yest and breaking hearts receive such evidence that their loved ones are close about them that they no longer look in the grave, but up to a new and brighter life, the life ever progressive.

SARAH E. A. BROWNE.

### PENNSYLVANIA.

Philadelphia.-The Spiritual Conference of this city has listened this month with great pleasure to the gifted speaker and psychometrist, Dr. G. Beckwith Ewell, who has so pleased the people that they have resugaged his services for another month. Dr. Ewell is not only a fine speaker and test medium, but he is also a good worker for the Cause, and is doing all in his power to build up our Society. He is genial and pleasant, and although he has only been in our city a few weeks, he has made many warm friends, who seem to appreciate his labors, and who listen to his wonderful psychometric readings with rapt attention.

Julia R. Locke, Sec'y. gifted speaker and psychometrist, Dr. G. Beckwith

### COLORADO.

Denver .- John Slater, the well-known platform test medium, is revisiting this city. Many people hitherto skeptical, and prejudiced against Spiritualismerto skeptical, and prejudiced against Spiritualism—including some of the leading Orthodox ministers—have taken up the subject for investigation, through his instrumentality have become convinced of the great truth, and openly avow it. Mr. Slater prophesied in Warren's Hall, before an audience of hundreds, composed of the leading citizens of Denver, the election results, including "equal suffrage," and the prophecy came true in every particular. He is working under the auspices of the "Colorado Woman's Progressive Society," and has drawn crowded houses every Sunday evening. His tests are of such a positive nature that they leave no outlet for skeptics to pick them to pieces.

Denver, Nov. 22d, 1893. LORETTA GREEN, Pres.

### TENNESSEE.

Nuch ville .- The interest in our Cause is active just now. Dr. H. T. Stanley, whose engagement commenced with us Nov. 1st, is with us still. His

commenced with us Nov. 1st, is with us still. His tests are equalled by few and exceeded by none in his line. Names of loved ones are given and instantly recognized; spirits are minutely described; spirithands, under self-evident test conditions, write on slates or paper, ring bells, move furniture and grasp the hands of sitters.

One year ago, through the indefatigable labors of C. H. Stockell and others, an organization was formed and incorporated. It belng financially impracticable till recently to engage mediums from a distance, we have had to rely mainly upon home talent, which has done much to prepare us for the good times that are certainly coming.

JOHN MOSELEY CLARKE.

117 N. Cherry street, Nov. 21st, 1893.

## Thin Children Grow Fat

Emulsion, They are



thin, and remain thin just in proportion to their inability to assimilate food rich in fat.

of Cod Liver Oil is especially adaptable to those of weak digestion-it is partly digested) already. Astonishing how quickly a thin person gains solid flesh by its usel. Almost as palatable as milk. Prepared by Scott & Bowne, N. V. All druggists.

MARRIAGE AND DIVORCE; or, The DiIII vorce question. Should Legislation Admit None, One
or More Grounds of Divorce; Which Shall Control? the
Married Partners, or Statesmanship, or Church Regulations?
By ALFRED E. GILES, author of "The Sabbath Question
Considered by a Layman," "Civil and Medical Liberty in
the Healing Art," "A Letter to Massachusetts Members of
Congress on Plural Marriage and the Mormon Problem," stc.
Paper, 10 cents.

For sale by COLBE & RICH.

# Cake Keeps Fresh

if made with

Baking Powder

#### DISTRICT OF COLUMBIA.

Washington.-Sunday, Nov. 19th, was the third in Mr. J. Frank Baxter's engagement with the First National Association: The threatening weather of Astonal Association. The threatening weather of the morning deprived many of the pleasure of hearing an eloquent and timely lecture on "The Demands Spiritualism to-day makes upon all Spiritualists." They were many, in the estimation of the speaker, and were well put and argued. He laid great stress upon the needs of organization for protection, redress, better promulgation, etc., though he strongly cautioned against an attempt to direct, control or circumscribe Spiritualism.

against an attempt to direct, control or circumsoribe spiritualism.

The large audience of the evening listened to one of the finest of Mr. Baxter's lectures on "The Spirit and its Emancipation," most admirably adapted to the large number of inquirers who are now regularly attending the meetings at Metzerott Music Hall. Hearty applause was meted the speaker at its close.

Of the hour's seance which followed this lecture, it must be said it was one of the best of its nature even given in this city. It was not only replete in detail, but most interesting and effective in carrying conviction to many strangers. It certainly embodied test after test, and recognitions followed in every instance.

On Tuesday evening, Nov. 23d, a very large audi-

On Lucsuay evening, Nov. 23t, the Wonn's Hall social was held.
On Thursday evening, Nov. 23d, a very large audience assembled in the capacious Masonic Temple on the occasion of a benefit entertainment for the First Association, given by Mr. Baxter, assisted by local tailent. Mr. Baxter proved himself "a host in himself," singing, playing, reading and acting in the serious, dramatic, descriptive or comic rôte, and all were delighted. Mrs. Wheeler Brown's plano improvisation was a gem; Miss Bertha Julien's plano executions were excellent; and Mr. Homer Altemus's song selections were artistic. The verdict freely spoken was that it was the best entertainment given in the interest of the Spiritualists in the city for years.

Sunday, Nov. 26th, ended Mr. Baxter's labors here for the present.

#### For Indigestion

Use Horsford's Acid Phosphate. DR. W. W. GARDNER, Springfield, Mass., says: "I value it as an excellent preventive of indigestion, and a pleasant acidulated drink when properly diluted with water and sweet-

#### NEW YORK.

Buffalo .- Never before were our band of workers nore numerous or more in earnest than at the present time. Our speaker, Mrs. Celia M. Nickerson, has now been with us for nearly two months, and the longer she stays the hore we see that we need a larger hall. Mrs. Nickerson is a fine lecturer, and a good

hall. Mrs. Nickerson is a fine lecturer, and a good test medium also.
Our money affairs are in a good condition, our people are well satisfied, and our socials are well attended.
Our workers are Mrs. Cella M. Nickerson, who is to be with us for a year from April. 1894; Henry Van Buskirk, President; Mrs. Harriet Van Buskirk, Mrs. Ella Atchison, Vice-Presidents, and a host of others who give us their presence, money and good-will, and so the good work goes on.

J. W. DENNIS.
120 13th street. Buffalo. N. Y. 120 13th street, Buffalo, N. Y.

### INDIANA.

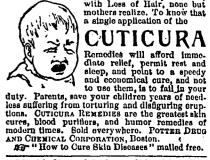
Anderson.-Mrs. H. S. Lake closed a most successful engagement at Anderson on the evening of Nov. 26th. The Temple has been filled to overflowing and the lectures have been received with universal

and the lectures have been received with universal approbation.

The society would have been glad to retain her as pastor, had she not been previously pledged to Cleveland, at which place she resumes her work on the evening of Dec. 3d.

## **HOW BABIES SUFFER**

When their tender Skins are literally On Firms with Itching and Burning Eczemas and other Itching, Scaly, and Blotchy Skin and Scalp Diseases, with Loss of Hair, none but mothers realize. To know that a single application of the





Have you promised yourself the Rare Pleasure of Reading this Beautiful Work-by the good old-time IN writer, Hudson SPHERES

## portrait of the Author. Send to us for it.

Tuttle? Price, 50 cents. Contains a fine

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

The Progressive Spiritual Association, Bedford Avenuc, corner of South Third street. Meetings Sunday evenings, 7% o'clock. Good speakers and mediums. Mrs. M. Evans, President.

Conservatory Hall, Bedford Avenue, cerner of Fulcon Street.—Sandays II A. M. and 7% P. M. W. J. Spiritual M. A. Spiritual M. Spir Epiritual Meetings are held in Mrs. Dr. Blake's par-lors, 1924 Bedford Avenue (near DeKalb Avenue), every Sunday evening at 8 o'clock

Sunday evening at 8 o'clock.

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

Jackson Hall, 515 Fulton Street.—Meetings Sunday evenings. Singing, recitations, and short lectures on interesting subjects are followed by V. J. Morroy of Manchester, Eng., with tests.

### MEETINGS IN PHILADELPHIA.

The First Association of Spiritualists meets at 1710 No. Broad street. President, Renj. P. Benner: Vice-President, James Marior; Secretary, Frank H. Morrill, 221 Chestnut street; Treasurer, James H. Maryin, Services at 10% A.M. and 7% P.M. Lycoum at 2% P.M. Spiritual Conference. Association meets at the northeast corner of 8th and Spring Garden streets every Sunday at 2% P.M. S. Wheeler, President, 472 N, 8th street.

MEETINGS IN WASHINGTON, D.C. First Society: Metgerott Hall, 18th Street, be-tween E and F. Every Sunday, 114, A.M. A.M. F. M. Speaker for November, J. Brank Baxter, M. C. Edson, Pres.