VOL. 74.

BOSTON, SATURDAY, DECEMBER 9, 1893.

{\$3.50 Per Annum, } Postage Free.

NO. 14

Written for the Banner of Light. THE HEAVENLY VISITANT.

BE HELEN HAWTHORNE. Into my chamber, lot she comes, A vision tadiant, fair; Sunbeams circle her levely head, Caught in her golden hair. Her snow-white feet In rhythmic beat

Tread lightly on the air.

Her soft white vesture streams adown And ripples in her wake. As, in the silent summer night, The moon across the lake. Her heavenly eyes— Those clear twin skies-

My ear bears not, but I'can feel The voiceless stience thrill. For soul is speaking unto soul-Oh! prisoned heart, be still! The night's low cries, The wind's soft sighs, The pauses loudly fill.

The slience seem to break.

Lips cannot tell the tale she told! Words may not hold the thought: But soul doth feel and heart doth know The magic she hath wrought. Sad night winds blow! Not yet I go.

And earth can hold her not.

Griginal Essays.

THE THEOLOGICAL TEMPEST RENEWED.

BY DELTA.

HE irrepressible Dr. Charles W. Briggs has again "risen to remark," and has again, in so doing, set the Orthodox world in a ferment. This time he has brought the old story of Jonah and the whale to the front. It has long been the bête noir, the red rag in the amphitheatre de taurus of biblical Orthodoxy, and Dr. Briggs has known it, but has not utilized it in defense

If he had selected the surgical operation upor Adam, whereby a rib was extracted and a woman fashioned out of it; or a talking snake who loved apples, and was experienced in pomology; or the special karmic law of appleeating in the original Eden, whose conse quences run on through coupsiess generations to the end of human birth without abating dox, but now arisen brother, Elder Jabez Swan, their virulence in moral and physical results; or the rejection of a floral and fruit offering of beauty and sweetness by him who created the flowers to adorn the earth, and elevate the æsthetic nature in man, so that he could comprehend, in part, at least, the beauty and fra grance of "things unseen and eternal"; and the nectar fruits to arouse the palate to a sense of cooling and nutritious aliments for the health and sustenance of the body, and the consequent acceptance of the blood offering anti-critics would be forced to come to that following the taking of innocent; harmless ani mai life, typical of the fratricidal murder which followed; if the irrepressible but accomplished and devout scholar had lectured upon any of these older myths, and applied to them the higher criticism of the scholarship of to-day, he would have scarcely created a ripple on the

narrowing sea of Orthodoxy. But he is aware of the vulnerable points in the Orthodox armor: the sensitive centers where the cultivated reason brings a shrinking and a blush of uneasiness when the mandate of Orthodox faith is obeyed by the lips of confession. Orthodoxy is specially sensitive upon the Jonah and big fish story. The cowardly prophet running away from a special call of duty; his embarkation for Tarshish; the convenient tempest and fear of the ship's founder ing; the sound sleep of the coward while the crazed crew were imploring their various gods to grant them succor and deliverance; the casting of lots for a victim to appease the angry elements, or their irate god; the lot singularly failing upon Jonah; the superstitious crew casting Jonah into the maddened sea; the Lord knowing all about the affair in advance, "preparing a great fish to swallow up Jonah" the fish being conveniently at attention; the reception of the prophet into the stomach of the fish without mastication; the prophet's abode in the internal economy of the fish for "three days and three nights" without being digested or assimilated by the digestive organs of the aquatic monster; the prayer of Jonah in the dark; its preservation and record though

no stenographer was present; the conversion of the penitent Jonah, and his promise to obey if the esophagus of the fish would release him and he reached land alive; the Lord's voice to the fish acting as an emetic, and the fish in deep water ejecting Jonah, unhurt, upon the distant dry land; the necessary powerful contracting muscles of the stomach of that fish, and the remarkable physical condition of Jonah after his three days, and three nights, incarce ration in such a prison without food or drinkall these, and more, which Orthodoxy claims to be a true historical narrative, having absolutely occurred as particularly parrated, because certain ignorant, but devout, men many centuries ago saw fit to give it a place among the Bible parchments, and with no other proof whatever, this has made Orthodoxy particularly sensitive in these days of free common sense and scientific reasoning.

But the fish episode does not end Jonah and his inspired narrative. The command was issued to him the second time to go to Nineven stories to be accepted on the same queer pro- a result of my mother's kindly words. She and perform his prophetic work. He went; cess of so-called proof?

found the city a "three-days' journey within its walls; he walked a day from its gate of entrance into the city, and then took up his prophecy: "Yet forty days and Nineven shall be overthrown!" The prophecy acted like magic upon the inhabitants, one hundred and twenty thousand of whom were "unable to discern between their right hand and their left hand "—a population of rare mental density to be rated as responsible human beings From the king to the beggar, all changed their lives at once, all put off robes and rags and clothed themselves in sackcloth, and sat in ashes, from the household of the king to the leprous chamber of the courtesan and the mud hut of the beggar. All business was suspended; all fasted, "neither man nor beast tasting anything, neither food nor drink"; but all covered with sackoloth and sitting in ashes were "crying mightily unto God."

How "the flocks and herds" came to be in the crowded city instead of at pasturage, and how they could join in the cry, the inspired narrative (?) does not inform us; but it does affirm that they suffered from lack of food and drink, in connection and equally with the one hundred and twenty thousand humans whose limited mental development forbade their discerning "between their right hand and their left hand." But "God saw their works," and "God repented of the evil that he had said he would do unto them, and he did it not." This leniency on the part of deity made Jonah exceedingly angry—so mad, in fact, that he prayed God to kill him. In his anger he left the mourning, praying city, and with its pitiful cries piercing his ears he fled beyond its walls and made him a temporary booth in which to die; but he who prepared the fish then prepared a gourd-vine, whose leaves should shelter the head of the angry Jonah from the sun's blazing heat, and the angry man's temper was placated by reason of the shelter. He had just begun to get good-natured and manifest a spirit of gratitude, when the same creativepower prepared a worm, and it ate the root of the vine so that all its leaves withered and shrivelled; and the same power prepared "a vehement east wind," so that the sun beat upon the shelterless head of the prophet, and aroused his anger again; or, as the late Orthodox, Elder Swan, an eccentric Baptist clergyman of New London, Conn., expressed it in one of his many sermons upon Jonah, "the last that was heard of Jonah he was sitting under a shrivelled gourd vine, backside of Nineveh, howling like thed----li" If any of my Christian friends deem the expression irreverent, they must credit it to their Orthowho manifested but little reverence for his Satanic Majesty, whom our Christian brethren so much fear. It is his description of the situation, not mine.

In a recent address before the Young Men's Hebrew Association in New York, Dr. Briggs, in "sifting the rubbish" found in the Bible, took occasion to refer to the Jonah history and pronounced it "an inspired work of the imagination," and affirmed his belief that the opinion. It was the sharpest criticism he could have offered. Judged by the clearer light of to-day, the story belongs to a class of religious and superstitious myths of ancient times when ignorance and credulity were prolific parents of superstitious imaginings, and it has no greater claim to a place in the Bible than the unchaste story of "Susanna and the Elders," which was relegated to the apochryphal.

Several of the Orthodox Presbyterian clergy men in New York have been interviewed as to the act of Dr. Briggs in hurling Jonah and the whale into the troubled camp of his accusers and judges, and their replies savor of a desire to avoid further contest with this able biblical scholar, astute critic and reasoner, and accomplished Christian gentleman. But they must continue to swallow the whole Jonah story in abstract and concrete, or be swallowed by it and confess their error in declaring the whole Book to be the divinely-inspired truth of God, and the greatness of their mistake in expelling the best and ablest scholar and teacher in their communion from the pale

of the church. Some of the interviewed gentlemen faced the situation with a confession—with a confession which does more credit to their courage and loyalty to the old creed of the church than to their critical perceptions or their commonsense, and among them a D. D. who was a member of the prosecuting committee against Dr. Briggs. In reply to the interviewer, he is reported as saying: "I believe, as the present church teaches, that the 'Book of Jonah' is historically accurate in all its details. Most assuredly I believe that Jonah was swallowed by some great fish, and lived in it for 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."

This is as convincing as the statement of a tourist's mountain guide who related as a narrative of fact that a traveler on a very dark night stumbled, and fell over a precipice one thousand feet high, striking upon his feet on a yard near our house. shingly ledge at its foot, and immediately arose and walked two miles to an inn in the valley below, only feeling a little jarred and ently real and substantial, and as I had never brulaed when he awoke in the morning. "And seen anything like them before, and had no if you do not believe it," said the guide, "here proper conception of such photo retinal forms, is the very precipice and the shingly ledge at its foot upon which he fell. You can see it anxiety for the time being. But my feelings of for yourself!" Are Jonah and Munchausen uncertainty and caution were soon allayed as

PHENOMENAL AND SUGGESTIVE EVI-DENCES OF IMMORTALITY.

BY M. R. K. WRIGHT.

Inferences and theories too not as safe to found a judgment upon as facts, data and experience. As a general thing, most men and most nations have believed too much and known too little concerning metaphysical questions. It is not very difficult, ordinarily, to reach conclusions; but it hadistinguishing mark of intellectual foresight/and manhood to arrive at just and truthful results from substantial facts and evidence. Of all subjects that have invited the earnest consideration of mankind, none have inspired so much thought or brought out such an array of unsafe oninions as that which concerns the immortality of the soul and its relation to things of the future.

The assumption has always existed that the human mind or spirit was something more than mere ephemeral matter, and was designed to inherit and enjoy the benefits of a higher state of being. What evidence have we that this inference or assumption is true? If we were to ask for a definition of the great problem of the immortality of the soul, and its relation to a more exalted realm of conscious ness and activity, what answer would we be likely to receive? At best, no doubt, it would prove to be a very singular mixture of conceptions, suggestions and ideas. We all differ, more or less, concerning matters and things of which there exists no positive knowledge. We can easily define or describe the city of Washington, London or Paris, or give the geographical location of any country upon the surface of the earth; but when we attempt to determine or define, by well-applied words and methods, the location of the place we call heaven or the spirit realm, or the condition of those who dwell in that paradisiacal abode of the future, we become, as a general thing, utterly perplexed and confused, and our opinions and differences point unmistakably to the fact that of all subjects of which we claim to possess a knowledge, none are so dark and impenetrable, and none are so far removed from our actual comprehension, as this. We are unacquainted with the theme of our most anx ious thought and beliefs. Even the seers and the prophets are at variance upon the question of "life hereafter," and have made some sad mistakes and blunders in their descriptions and explanations in regard to it; and although they, as well as the religious scholars and teachers of every age and clime, have had abundant opportunity to discover this great secret, they have, purposely or otherwise, preferred to wander in the fertile fields of spiritual fancy and delusion, rather than hold to reason or be satisfied with the plain and sim-

In dealing with this question it is my purpose to change, in some measure, the usual line of thought pursued in its investigation. By this divergence we shall endeavor not only to establish the fact of a real future for the conscious soul, but as well to present some definite idea of its condition of being and doing in its changed state of existence.

Forty-six years ago I commenced to examine and consider certain evidences presented in the realm of mental and metaphysical phenomena. I was then only fifteen years old, but I realized even at that early period of my life, a deep interest in as well as anxiety about the mysterious subject of immortality, together with its various forebodings and consequences.

My father, who was a Wesleyan Methodist minister, was a man of dreamy thoughts and kindly disposition. He was very fond of thinking and talking, and his conversations were always interesting and instructive. He had been a somnambulist in his early life, and this peculiarity was transmitted to several of his children.

It was in view of these facts and the additional circumstance that I was particularly subject to the habits of "sleep-walking" and dreaming, that my attention was prematurely called to the question of the existence and value of certain mental and metaphysical realizations which were quite common in my own case, and not very infrequent in the experience of other persons with whom I was acquainted. This class of phenomena was very impressive and convincing, however delusive or misleading. I refer to a species of objective visions which occur both in the state of sleep and wakefulness. My first conception of this kind of mental impartation was received when I was only three years old. It was, of course, quite unaccountable as well as fear-inspiring to a child as young and inexperienced as I then was, but I bore the impression then made upon my mind more with a thought of curiosity and wonder than with that of anxiety or a sense of

At the time referred to I had been with my mother down into a large but poorly lighted cellar under our family residence, and had there seen what appeared to be a strange little girl and big black dog or animal. They seemed to be moving about in the underground apart ment, and I distinctly saw them pass out by the door and stairway into the open air and

This is what would ordinarily be called "a phantom vision." The images were appar-I naturally displayed some uneasiness and told me that it was all a fancy, when I in ling words my consciousness returned to me,

formed her of what I had seen, and of no par- | my eyes opened, and I quickly realized that ticular consequence.

Her remarks were very self-assuring, but I was not to be easily convinced that I was wholly in error in regard to what I saw, and until I was nine years old the apparition of the little girl and dog was to my mind always a source of troublesome thought and speculation. At that time, or during the early part of the autumn of that year, the same vision was repeated, not in the same place, but at night, and near an old church in the village where I spent the greater part of my childhood years. The phantom came out from behind an elevation of earth just in front of the edifice, as I was passing by it at a late hour, and went directly across the road in front of my position. My brother, who was with me at the time this event took place, did not observe the spectral forms as they glided past, and he said, in most emphatic terms, when I called his attention to the subject, that I was mistaken; if not altogether non compos mentis. Of course I could not demonstrate the verity of my claims, and consequently did not contend with him about the matter, but I became satisfied in after years that the vision was real, and that in my case, as well as in that of many others of a similar character, there existed a very general want of accurate information. I observed that the laws of mind were not well considered, that the awakening of the spiritual faculties was an event of rare occurrence, and altogether unappreciated as a thing of use or value to mankind. It was evident that most people gave this subject a very superficial place in their efforts of thought, and judged of it from the standpoint of a very narrow field of observation and experience. Only the few, the sensitive, the sympathetic, the intuitive, could or did in any proper measure comprehend this question, as it belonged to the sphere of an inner state of emotion and consciousness, and they alone were in a condition of mind to be impressed with its reality and worth.

As for myself, I was of the full spiritual tem perament and disposition, and I often wondered why other people failed to see these things in the light in which I viewed them. It never cost me any effort to realize the complete overshadowing of psychological influences, but I was not always able to unvail or explain the mystery or meaning associated with them.

When I was quite young I possessed the singular habit of musing or reflecting in a very absent-minded manner. My night-dreams and

mental impressions were usually clear, decisive and forceful. They were often a source of much pleasure to me, and when I grew to manhood's years I thought I could see in them the

suggestion of an angel presence and purpose altogether well designed for human good, yet an instant. As I was opening my eyes on the

given under rules of far-seeing shyness and One of the psychical realizations of my early

life consisted in frequent journeyings in midair; I seemed to rise up bodily, in my dreams, and float away, over and far above the earth, in a very delightful manner. At such times I gazed downward upon the beautiful hills, valleys, lakes, rivers, forests, mansions and cultivated fields which lay spread out before my vision. Upon one occasion while thus entranced, I seemed to be buoyed up to a great, height in the air, and was conveyed over a long distance to a country that I had never before seen. I passed over a beautiful and fertile land covered with green fields, fine forests and domestic babitations. At last I saw in the distance a sandy plain, and as I approached it there seemed to rise up from its barren surface a number of stately buildings, monuments and temples. These were all more or less broken and in ruins. Among them there was one of vast dimensions and stately grandeur. To this my attention was particularly attracted. I felt a strong desire to see and examine it, and in obedience to this urgent feeling I began to descend from my aerial position to the place where it stood. I was soon standing by its massive walls, upon the yellow sand that lay in great ridges along its western base. It was a majestic work of art, and after viewing its time-worn and broken columns and arches of solid masonry for a short time, I could not avoid a sense of deep sorrow and oppression at the wreck of architecture that stood before me; and yet I at the same time felt an earnest wish to gaze upon its interior, unknown and hidden wonders. Following this strange impulse or ambition, I at once mounted a broad portico which led to a massive door and spacious apartment within. At first sight the scene was disagreeable and forbidding. I was in a dark and dismal place, and very quickly started for an opening that I observed near at hand, and at once entered another part of the vast edifice. Everything now seemed changed and improved. I was in a great hall or court, beautifully frescoed and embellished by scroll-work and ingenious figures of various design. The sight was magnificent, and gave me a feeling of extreme pleasure. In looking about I observed, in an angle in one corner of this attractive apartment, a flight of stairs which seemed to rise gently toward an open passage above. As I cautiously approached it, in my search for new sights and objects, my vision suddenly came in contact with an inscription upon the wall near where I was standing. It was conspicuous, and emblazoned in letters of gold above the crowning arch of a pair of columns, and was in these singular sentences:

Time, the Builder ! Time, the Destroyer Was, Is, Is Not! As I gazed in mute wonder at these surpris-

my vision was at an end. Instead of finding myself in a grand old temple, where I seemed to be looking upon the stately grandeur and beauty of departed ages, I found that I was safely stowed away in bed and surrounded by almost impenetrable darkness.

There are many persons who realize visions similar to this, and some believe that upon such occasions the mind or spirit leaves the body, and travels about after this manner. but really there is no such thing as leaving the physical form until death, however real our abnormal experiences may seem to be. The human brain is composed of a congeries of organs or faculties which are capable of unlimited impression. In sleep or a state of repose they may be acted upon or moved to the production of extraordinary emotions, memories, feelings and thoughts. All the senses are psychologically subject to the will-control of the guardian spirit waterer, who, through kindred interest or friendship, employs this mental power to promote the interests, happiness or curiosity of earthly relatives who are needy and dependent, or who are sufferers from disease, constitutional defects or other causes.

Our dreams and visions, however agreeable or distressing, result from the exercise of this remarkable law of mind, and the make-up of our abnormal ideas and experiences is always characterized more or less by our individual habits and course of life. Since by our own acts we are rendered happy or miserable, so by them we draw down upon ourselves, from the guardian realm of life, the disapproval or advantages of our own condition. To be just is to receive impressions of justice; to be worthy and wise is to be the recipient of every kindness and the possessor of much knowledge, as the gift of heavenly impartation.

In order to illustrate the subject of angelic care, watchfulness and influence, so that we may all the better understand how these things are accomplished, I will relate an incident or circumstance connected with my early life, which affords strong evidence of the presence, genius and protecting agency of the departed.

The event to which I refer took place in the month of August, 1849. I had retired to my sleeping chamber in the second story of our family dwelling, at an early hour, upon that occasion, owing to weariness brought about by excessive labor in following the plow upon my father's farm. It was not long before I was in a profound slumber. All the world was lost in the quiet enjoyment of sleep. As was my custom I had left a window open for the benefit of fresh air, before going to rest.

I slept soundly until about two o'clock in the morning. At that time I felt a severe shock. as from a galvanic battery, and was awake in return of consciousness I distinctly heard a voice saying, "Go to the window, my brother."

I was surprised at the plainness of the utterance, as well as the advice given, and being now thoroughly awake I at once obeyed the suggestion by going to the raised window. where I knelt down and looked out in admiration upon the beautiful scene below. Surrounding our house were many trees, shrubs and vines. The moon was shining brightly, and the stars were glimmering in the sky. There was something charming in the glory of the midnight hour. I continued to look upon and reverence the view of nature so lavishly displayed before my vision for some time, when suddenly I heard a sort of shuffling or creaking noise. Looking in the direction of the gate in front of our dwelling, I observed a strange motion among the bushes near it. A man came slyly out from behind a tree, where be had been concealed, and slowly opened the gate, and fastened it, so it would not close. The then entered the yard, and from his movements I at once perceived his motive. My mother had left the previous day's washing spread out upon the grass to bleach and dry. The intruder approached the clothes; then he stooped down and began to gather them up into his arms. I at once understood the reason for my having been called to the window. As soon as I saw that the thief had fully committed himself to his calling, by having taken all he could carry, I spoke to him from my supervising position, and in a very earnest and resolute manner said:

"What on earth do you intend to do with those clothes?"

He was astonished at my voice and presence. and in a state, of fright and surprise dropped his burden of stolen property and ran away as if for dear life. His footsteps sounded upon my ear, in the silence of the night, for some time, but at last died away in the distance, and then all was quiet and still. (2)

Who cannot see the object as well as the value of an experience like this? What an evidence of angelic friendship, devotion and, care! Can any one doubt the origin of such. kindly oversight and protection? Perhaps it: is not often so given, but sometimes the necessity of the case requires it. Usually the rule. of mystery and the natural invisibility of "the dead", hide sufficiently their presence and. purpose; but circumstances may sometimes oblige them to adopt a plainer method in dealing with us, especially where loss or danger to life is imminent. 😘 อาจจับสิ่นได้ ที่ที่สินให้เก็นเร็จไปเ

The gifts of the spirit are apt to come with out solicitation when really needed, yet our desires and wishes have much to do with the recognition and assistance we received We may ask for aid and be benefited, but we cannot command the powers above for weak and frivolous objects. To do so is to incur certain. mental penalties. Under the influence of the psychical law we may realize either pain or pleasure. I have suffered very much in former

years to gain access to the spiritual gifts. They are a source of ald and comfort whou given, but they are not open to common bestowment, and it costs some trials as well as mortification to receive the kindly offices of the departed in anything like open conscious-ness and freedom. We are separated from "the dead" by a decree of life, or by a barrier too essential to be changed. We naturally incline to override fixed principles and established law to gratify our love of knowledge or ambition. In this we often make a sad mistake: for, even if in a measure we succeed in reaching the information we are searching for, it is likely to cost us much mental pain and anxiety.

As a subject of somnambulism, from my birth it was not very difficult for me to pass into the state of trance or clairvoyance; but after all it was a matter attended with reluctant action on the part of the angel-world, and was not granted without long consideration and a forced trial and study of all my mental during a period of some eighteen months. In order to illustrate this strange state of things, I will again briefly revert to my experience in detail. By this means, and a comparison with other similar cases, we may be more easily enabled to comprehend the workings of that spiritual law which governs the development of all inter-angelic intimacy and communion.

In December of the year 1869, through curiosity, I purchased a little instrument called Planchette." There was considerable said at the time about the wonders that this singular mechanism produced. It was said to move under the hand of certain sensitive persons and write marvelous words and sentences. After receiving it, I sat at a common diningtable at several different times during evening hours, to see if it would move under my hand. At first the result was very discouraging; but I persisted in my effort, and at last my desire was gratified. Words and messages were given, questions were answered, and a great variety of antics were manifested. Notwithstanding all this, I often noticed a sort of hesitation or reluctance on the part of "Planchette" to move or reply to certain inquiries, and when answers were given they were often confused, evasive or indefinite. What was the cause of such action? I had that yet to learn! I was a very persistent investigator of occult phenomena. I kept "Planchette" in business, I can assure you. One evening-it was in the month of December of the year already mentioned-I sat down with "Planchette," as usual, in the family-circle at our home, when it began to move with unusual vigor all at once, and scribbled these words; Write what we dictate."

'Planchette" began to write and I began to deliver the words and sentences as given. My mind soon became very much absorbed and concentrated: I found that while the instrument was moving I was, simultaneously, listening to the very words that were being written by the mechanical process. I was listening to a "voice" that was speaking in the very depths of my mind with an utterance both clear and emphatic. I was actually in auditive communion with "the dead"! This mental gift has been designated by some writers as clairaudience. Clair voyance and visions soon followed. I was held in a state of semi-trance for a period of eighteen months. That was all the schooling in that state of mind that I wanted. If I had gained knowledge by my experience I had also suffered for the privilege. I discovmunicative and condescending, as a general to be familiar. Like a good Mason, or member of any secret order, the angel watcher seemed ever ready to do certain needful favors, but was unwilling to reveal abiding secrets. One day, as I was seated in my home library perus-

"Your life and mine are so different that I can hardly discern the future result. Nature is full of fundamental causes which lead to strange and variable changes. All affection, friendship, family ties and relationships, are slowly removed by the action of surrounding influences and growth, and we are obliged to stand alone upon the merits of a self-poised judgment and individuality. This may seem to you to be a sweeping statement, an extreme representation of the case, but it is the best construction that I can put upon life in its full magnitude from my position of knowledge and observation.

"The mind or spirit in our realm is free, in the highest sense of personal dependence and independence. We are free, because we are mostly above the need of bemeaning restraint. and we are dependent, as the subjects of proper actions, ambitions and pursuits. Upon earth you can do wrong without being known to do so among yourselves-here we cannot. We see all things, and our moral and intellectual progress are uncontaminated by dissembling motives and wrong."

In regard to these views I naturally had some ideas of my own, and so I inadvertently inquired: "Am I to understand that the released spirit is no longer governed by its former feelings and associations-that the influence of false pride, the desire for place, position, and the exercise of sinister and selfish motives are put aside?"

"Not altogether so," answered the spirit; "all real changes are of slow growth. We may bring some selfish desires into thought even after we have entered this life, but the means of their gratification are extremely limited. Selfishness and unwise ambition are the outcome of material interests and dependence: but with us no such interests are recognized. Our charity and good purposes are greater than any inclination to greediness or insincerity. We know nothing of avarice, since wealth does not belong to our state of being. There may be those among us who experience a returning sense of human craft or ill-advised determination, and especially when they see their kindred upon earth suffering for the real needs of life or from other causes; but even in such cases the spirit mind is relieved by the knowledge of concurrent situations and circumstances, as observed everywhere; and from the fact that psychical power may possibly give immunity from the bickerings and misfortunes so often realized by mundane relatives and friends, or cause changes in their dealings and pursuits. The ministering watcher above can ofttimes and quickly interfere with and make new conditions in human transactions by the force of will, where such a purpose is called for, and this is done without the consciousness of mortals; and yet we do not and cannot always prevent the accomplishment of intended wrong. Many times we are advised by those who are long-time

dwellers here to exercise a kind of necessary

indifference to certain manifestations of mind in human society, and to give aidful impressions only to those who truly merit such assistance. Of course, what we know of human affairs is not always a source of pleasure to us, but continuous observation of any given state of things causes us to realize that the correction of abuses and wrongs is many times accomplished by the very development of such unseemly conditions. What I most wish you to know is this: that we outgrow the selfish objects of thought and action, as a child does

its fitful antics and love for unimportant pastimes. The mind expands and improves on broad, general principles, leaving its former states and associations behind, and this is particularly the case with us. The common mind emulates the good in the highest. We all struggle in the end for that which is commendable, just and right. This is the eternal law. The wounds of sin are often deep, but the schooling that results from our sights, sorrows and restraints soon heals them, and the sympeculiarities as accorded in psychical control | pathies of the heart are softened and cured of mistaken inclinations. In our life the mind soon puts aside all ideas of mischief or malignance. We have no lands to quarrel over, no money to worship, no doctrines to dispute about."

At this point in my spirit-brother's statement the thought was suggested to my mind that I should like to know whether the belief. which many people entertain, that there exist in the spirit-world material relations, objects and things pretty much the same as upon the earth, had any real or justifiable foundation to rest upon; and so I inquired if such conditions belonged to the future state; the reply was as follows:

'We are not confined to any place, location or home, in the manner in which your inquiry would imply. We may locate above any given place upon earth, as a city, or some human household, but we rise and fall like the birds of the air, or the fish of the sea, at our pleasure. The claim that we live in a realm of material objects and permanences is a much-mistaken conception of our state of being. We are floaters in the temple of nature. We have no hills or valleys, no lakes or rivers, no woodlands, parks or gardens, save as we look down upon the surface of peopled planets, or the world from whence we came-much as mankind do, and yet with a far more penetrating and satisfactory vision. We are tenants in common of the atmosphere, as you are of the surface of the earth, and every spirit nation is geographically located, so to say, above the continent, country or people from whence it derived its origin, and finds the perpetuation of its existence. Your state of life is solidified-organic, while ours is fluidescent-organic. We possess every advantage of being that nature is capable of imparting. It will be somewhat difficult for you to conceive of our peculiar form of body. Our structure is translucent, and very flexible. You can understand something of the characteristics of electricity, its great coherency and wonderful power. You can see and test the quality of pure rubber-it is elastic. yet a fixed mass of atoms held together by the tenacious force of attraction. You can observe a comet, with its pliable and transparent body, moving through the sky. You can see the living occupants of the great waters of the earth; their physical structures are adapted to their situation. Can you not comprehend in some measure as to the real state of life with us? Let me advise you to study the anatomy of mind, my brother. It would lead you to unered that while the departed were often com- | derstand that we are greatly changed in the event of death, and yet you would readily see rule they were very reserved, and little inclined that in all likelihood our individuality would remain very much as it was. There is a growth of mind, but the consciousness of self is forever fixed in the oneness of the personality. As I observed when I began to speak with you, I find it not an easy matter to fathom the future ing some volume of interest, the voice of my | results or consequences of organic mental exbrother came quietly to my mind, and he said: pansion and change, since the divergencies of life and intelligent development are so Thus, it is impossible to say just where the future status of individual improvement or conditions may place us. All unions seem subject to dissolution, and yet many are continued indefinitely as a result of similitudes and common characteristics. This is a subject for earnest reflection. Shall we not think of these things often, and thus look into the mirror of our own fate as long-time brothers in earth and spirit-land? What more can we do to advance the genius of thought, or to arouse the better objects of fidelity and sympathy within ourselves, than to pursue the purpose of selfexamination? By so doing we may acquire a knowledge of what life is, and learn how to control it to the best advantage, not only for the present, but as well for all future time."

In Memoriam.

NELLIE BICHARDSON KITTREDGE. To the Editors of the Banner of Light:

Close upon the stern decree which swept from my veiled sight the form of my beloved daughter, I am called upon to bestow a thought upon the character and virtues of one to whose heart and sympathy no wandering rudderless bark of life ever drifted and failed to find a safe, a welcome harbor,

I knew Nellie Kittredge, and am better for having

wandering rudderiess bark of life ever drifted and failed to find a safe, a welcome harbor.

I knew Nellie Kittredge, and am better for having come into her sphere. She was one of the scorned minerity. Her soul was ever on the peaks, and drew the love and devotion of those who knew her up to the height she inhabited. She bore the contempt of an artificial society, and kept her own self-respect. She smiled and wept only as joy or sorrow were the companions of those she knew and loved.

She has gone, but her force persists, her monument is already reared, and no falsehood scars its gracious proportions. To wreathe thought-flowers and place them around the lowly head of this good woman were a privilege to be craved by the least and the greatest of her wide circle of friends.

Her pure soul was the receptacle of others' wees. To thus live she was so close to the divine that the whisperings of Hope rustled the vail that shimmers across each spiritual horizon, and she caught glimpses of faces and outstretched hands in a realm of transcendent glory. These came and took her peacefully, silently. Without a pang, a murmur or a gasp, her soul passed to their keeping. She fell asleep a mortal, with her old-time sunny nature, and awoke an immortal, flooded with the light of eternal day.

I do not mourn her, except it be to shed a tear that earth hath so few who deserve eulogy. She was one of those rare women who live radiant lives unthought of by the world of push and riot. For thirty-five years she walked the vales, the fens and crags of her life, fer hand clasped in that of her devoted husband. He is left to gaze upon the sunset of their lives alone, but not without hope. He knows she is still his companion, and though dead she has not died.

George F. Rittredge enjoyed the close friendship of the ever honored and lamented Denton, and a wide circle of friends and acquaintances will join in extending to him and his son their tender sympathy.

This husband and father has met with unflinching sye the great Shade who swops do

Genlus of Robert Burns.

A PHENOI PROPESSOR'S STUDIES OF THE GREAT SCOTOR POET.

A Rare Appreciation of Burns by a Literary Frenchman-His Career Considered at Length, and His Comparative Rank in English Literature Allowed-An Indigenous Poet.

The amenities of literature are not always sufficiently powerful to overcome the animosities of nations—says the Boston Herald. Even history, which should be the absolutely accurate and unimpassioned record of events presented to the world's judicial mind, is, more often than not, tinged with prejudice and obscured by personality. The multitudinous literature of biography is not without many examples of fatal mistakes of this character, while at the same time its triumphs in the presentation of true, symmetrical and sympathetic portraits of great men and women of all times are many. In the acceptable biography one looks, not more for a record of facts of outward life, which may already be familiar, than for that keen and sympathetic insight which finds the story of life beneath the surface, and elucidates for him the inner moments of a life which he would know/in its totality. It is precisely this quality of intuitive sympathy which makes the two volumes on "The Life and Works of Robert Burns," prepared by M. Auguste Angellier, Professor of Literature in Lille, a welcome and valuable addition to biographical literature.*

While many and admirable biographies and critical essays have found a place in all libraries of England and America, yet M. Angellier has felt that there was a lack of knowledge concerning this poet of the people in his own country, the poet whose fame is to withstand the march of time like the strong and sturdy trees of the forest, whose glories have steadily brightened while that of his contemporaries have faded and gone. He presents Burns with the utmost fairness and candor to the reading world, viewing him through French eyes. The writer fears that he may by some be accused of over indulgence, by some of undue severity; but he says: "I believe I have given to each act its moral notation, measured by the sufferings of which they were the cause. I am not a judge to condemn my fellow-creatures. I speak with pity and caution of the apparent weaknesses of a human brother, of whom I do not know I'd. sufficiently powerful to overcome the animosities of nations—says the Boston Herald. Even

judge to condemn my fellow-creatures. I speak with pity and caution of the apparent weaknesses of a human brother, of whom I do not know all the life; of whom I cannot measure the purpose; of whom I have not weighed the regret; of whom I touch only the coarse covering which his acts have made around the incidents of his mind." He acknowledges for Burns an influence more widespread and pervasive than that of any of our English poets excepting Shakspeare; and the humble home of the poet he places among the world's literary shrines. The author's style, as well as his enthusiasm for the poet, are well illustrated by the following extract:

"About two miles to the south of the little village."

enthusiasm for the poet, are well illustrated by the following extract:

"About two miles to the south of the little village of Ayer in Scotland, on the road which leads by the shore, stands a little whitewashed peasant's cottage, which is, perhaps, next to the little house of Shakspeare at Stratford-on-Avon, the most famous spot for literary pligrimage for the Anglo Saxon race. There are not wanted consecrated shrings in England, to which the army of the faithful attests. The ruins of Newstead Abbey, with its stormy recollections of Byron, the humble home of Cowper at Olney, the Gothic residence of Sir Walter Scott at Abbottsford, the simple dwelling of Wordsworth at Rydal Mount, are each year visited by thousands of travelers, who come from all corners of the world where English is spoken. But none of these places is the object of so general a worship as this little cot of clay. It is there that Robert Burns was born. His life and his works are full enough of peculiar interest to excite the greatest curiosity; full enough of adversity and beauty to excite the utmost pity and admiration." "Such people as Burns, Rousseau, Byron, Musset and George Sand fulfill a part in the world's onward progress no less indispensable than that of Danté and Cornellie. From the latter arise an austere example and a noble plea for duty; but from the former arise sentiments more human; the impossibility of refusing pardon, and, in short, the practice of pity."

The author does not claim that he can trace se with a nointer on a chart the cauges aither.

The author does not claim that he can trace as with a pointer on a chart the causes, either near or remote, which made the genius of Burns. He finds the influences too subtle, the causes too far reaching, to be summed up as this or that; but he notes an influence here, an event there, books read, authors admired scenes lived, sentiments expressed, and tersely says:

"We know nothing of the mysterious genesis of the genius of Burns. Its true formation is probably a mysterious chance by which the scattered qualities in many races or many generations units in a single man an impenetrable confluence of a thousand inheritances.

His literary life is divided into two parts, separated by the poet's sojourn in Edinburgh, and his earlier productions are largely traced to the influence of the writers of the old ballads, and have the flavor of green fields—of homely pastoral life, with its vein of coarseness. But much more than to the ballads of his country did Burns owe a debt of crafting to the nis country and numbers owe a dect of gratitude to the old songs with which his mind was stored. Scotland was overrunning with songs. It must have been from all time a musical nation; music accompanied all its acts—baptisms, marriages, retinions, funerals; and in this atmosphere, saturated with songs, would it have been possible for Burns to live without profit? He is the great poet of songs. The song on Mary Davidson, Mary Campbell, on Jane Lorimer, and, in a different sort, his ode on Bruce, are among the most passionate accents, and the most lofty which have vibrated on the lips of the poet. That which strikes one at first is a sensation of sprightly life, nurried, turbulent, full of noise and movement, and the sensation grows upon nearer sight and closer analysis. His poems are all excited—trembling; they speak, they sing, they gestifculate. From all sides; through all openings, the acts of real life penetrate. In these subjects already living, there are many small scenes of activity, of toll, of noise; where men work, play, fight and struggle in a thousand ways. These pleces never stand still; they have not an instant of repose."

On the chapter on Burns as a humorist we old songs with which his mind was stored. Scotland On the chapter on Burns as a humorist we

On the chapter on Burns as a humorist we would like to dwell; to quote from such poems as "Hallowe'en," "The Address to the Devil," "The Ordination," "The Prayer of Saint Willie"; but, though the comic side and gift of familiar observation have had a part in constituting the genius of Burns, they were far from being the only influences, for he also had as well a gift for seeing the noblity of things, and he was the poet of liberty, of equality and of beauty. "The Sentiment of Nature" in Burns forms one of the most fascinating chapters of beauty. "The Sentiment of Nature" in Burns forms one of the most fascinating chapters of this truly fascinating work; but in the main Burns has lived on a low level, ignorant of the heights, occupied with human care; working, laboring, suffering, and feeling that his work, his love and his sufferings were all his life. His separation from the sentiment of modern network is well illustrated by comparing him with ture is well illustrated by comparing him with Wordsworth. We see the latter emerging from his garden at Ryda! Mount serious, subdued, with a purpose to meet in his path lessons of moral worth. Hawalks in nature as in a cathedral, where roll about him religious cere-monies which he can penetrate. In the evening he returns in a grave and reverent frame of mind, as after a sacred communion. If he had been burdened with griefs, even the most had been burdened with griefs, even the most sacred, they would have been calmed and sanc-tified, and they would have taken their place in the high harmony of the mind. How differ-ent is the path of Burns! He sets, out, his heart perturbed with passion, trying only to sing more freely of his sorrows. Attaining the road, he throws a rapid glance in the green fields, but it is the eye only which observes the scene, the spirit does not mingle with it. He fields, but it is the eye only which observes the scene, the spirit does not mingle with it. He returns at eve bearing the same burdens, more violent and stormy. Nature has no virtue for him—no healing balm. She remains indifferent to his griefs, has even scarcely perceived them; and if we were to take, one by one, the features of the sentiment of nature as observed in modern poetry, we find in Burns not one. He is content with ordinary effects. The mingling of the human heart and nature, the humanizing of places and objects, do not appear with him, except in a few passages, and then so rapidly that one cannot tell whether they are not a chance of metaphor. As for meditations not a chance of metaphor. As for meditations on universal life, and their influences on the sentiments, he absolutely, and all his life, ignored them. He never occupied himself with nature in itself, which is the distinguishing characteristic of modern poetry, but he has re-mained face to face with nature on purely human ground, taking it only as a background for his passions and his work, and in this he is quite unique in contemporaneous literature.

The work of Burns in its entirety is neither

"THE LIFE AND WORKS OF ROBERT BURNS." By M. Augusto Angellier, Professor of, Literature in Lille. Two volumes, Tarls: Hachette & Co. Boston: Imported by Carl Schoenhof, 14 Tremont street. 8vo.

yery complex not very protonnd. He was not one to climb the heights of the present, to foresee the future not to announce new laud; nelther was he of those who discover in the human heart new wells of joy or suffering; nelther was he of those who destroy, who bruise thomselves against the wall of the unknown which encompasses the world. He was a spirit dwelling in the middle regions, content with the present reality. In that which he has done best he discovers nothing, and does not even enter far. The sentiments and personages are common, and they speak of the commonplace. They are admirably treated, but they are somewhat superficial on account of the rapidity of They are admirably treated, but they are somewhat superficial on account of the rapidity of the characterization. They are even a little diminutive; yet what movement, what incessant action, what energy and what variety, not only in the sentiments, but in the situations and in the form even! Burns knows neither the grandeurs, the heroisms, the sacrifices nor the subtletles of life; neither the rare fruits nor the delicate flavors; yet on the level where he takes life he produces its satire.

With all this he has a more lofty side. He possesses a gift of rhythm which imparts itself to this realism and lifts it above reality. He attains to his highest when the sense of the words sing like notes. Yet still, light and airy

words sing like notes. Yet still, light and airy as they may be, they are material, and remain terrestrial. The only modern songs to which they can be compared for this musical quality they can be compared for this musical quality are those of Shelley. Burns's songs are the most purely musical which the language has produced. The songs of the renaissance have perhaps more caprice, more fantasy; they are the reflection of higher thought, more rich and subtle; they have images more refined and rare; but they have not the solidity of observation and the rigor of passion of these of Burns. His form is admirable; it is perfect. He is penhaps the most classic writer of English literature, by the clearness and solidity of construction, the exact proportion between expression and thought, the disdain of ornamentation and his simple vigor.

simple vigor.

Burns was the culminating point of our indi-Burns was the culminating point of our indigenous literature, which seems now at an end. He was the most brilliant, the most savory, the last fruit on the highest branch of the old Scotch tree. His poetry is not for lofty dreamers, but for the workers of life; for those who need a strong, manly word to give them heart; for those who need a jovial song to bring back life. His verses are found among the common people, and he is, perhaps, at this time, among modern poets, the most quoted of any in the world. His songs are heard in America, in Australia, in the Indies; by voices the most grave and the most pure. He has become a classic.

Prof. Wilder vs. the Medicos. To the Editors of the Banner of Light:

It was with great pleasure that I read in THE BANNER this morning that the Grand Jury of Cumberland Co., Penn., had ignored the bill against A. B. Potts for curing sick persons-by the exercise of prayer and faith-contrary to the law. It was a measure at once wholesome and righteous. My mind was carried back to the analogous case when Patrick Henry defended men on trial in a court in Virginia for having done no crime except to preach the "Gospel of Jesus Christ." Long live the Grand Jury of Cumberland County! God grant we may have such a Grand Jury in every county in America. A little good work of such character will be all-potent in putting to flight the persecutors and conspirators who have for so many years labored to blot the statute-books with unjust and unconstitutional medical enactments. Nobody wants these medical statutes except those who aim to make profit by them. There is no attribute of justice, defensible motive, or sentiment worthy of man, that takes sides with these men.

A few medical journals are manly in their utterances on this subject. I must name as the Abdiels of medical journalism: the Medical Brief of St. Louis, the Homeopathic Medical News of St. Louis and the Eclectic Health Journal of Salt Lake City; they speak with no uncertain voice!

May I correct an unfortunate misprint in a recent number? It was nitrous oxide, not vitrous oxide, that Dr. Colton spoke of in his lecture when referring to the Col. Shepard

New York City is in the violent throes of the Vaccination Scourge. Some sixty thousand or more have been compelled to accept the ministrations of the disciples of pest and pesti lence. To be sure, one may refuse, and the policeman cannot be called in; but most of the victims are employed in stores, factories and workshops, and so have the choice offered them to be vaccinated or discharged. They dare not protest, much less revolt.

Some weeks ago, a German in a tenementhouse refused to undergo the operation. He took the smallpox, and died. This fact was handled for all that could be made of it, while the other fact was carefully kept out of sight that some five or six vaccinated persons in the same house also took smallpox.

At a clinique in the College of Physicians and Surgeons a patient was examined and declared to have chickenpox. Some days after, several of the physicians were found to have contracted variols, and one died. They had been infected by the patient. The newspapers did not let anybody know whether the doctors had been vaccinated.

It seems to be necessary in human experience that we must ascend to the higher mental altitudes through low and dark periods. It may be, when our people and medical men get olear of English precedent and mediaval methods, some of these reprehensible practices will be dropped. But the world advances in circles, not straight lines. Just now medicine gravitates to middle-age superstition: Yet men cannot "fight the future."

ALEXANDER WILDER. Newark, Nov. 23d, 1893.

New Publications.

RESURBECTION OF JESUS. An Agnostic's View. By Don. Allen. New York: The Truth-Seeker Co., 28 Lafayette Place.

This is a little book of one hundred and sixty pages devoted mainly to proving by authoritative statements and circumstantial evidence that no such thing as the resurrection of the physical body of Christ ever took place. The belief of professing Christians in immor tallty has for centuries been based on this claim, and the author of this book, after demolishing this mythical story, reaches the conclusion that we have no knowledge of a future life. If he had devoted one half of the time and labor spent in producing the book to an honest and careful investigation of the phenomena of Spiritualism he might have come to a different conclusion. The misfortune of the work is. that while destroying the theological evidence of a future life it has nothing better to offer in its stead.

PERIWINKLE. Poem by Julia C. R. Dorr. Il lustrated from Drawings in Charcoal by Zul-ma DeLacy Steele. Containing thirty-six full-page drawings, printed on fine cut paper. Size eight and one-half by eleven inches. Ob-long quarto. Cloth. Lee & Shepard, 10 Milk street, Boston, Mass.

As an artistic gift book Mrs. Dorr's beautiful poem illustrated with reproductions from drawings by the author's daughter, Mrs. Steele, this publication is most charming and satisfactory. The work contains a series of full page pictures illustrative of the poem, as it leads us through sunny meadows, wide pastures up the steep hillsides, among the rocks and along rippling streams, that form the beauties of summer land. scapes in picturesque New England. In each scene

cattle are grazing on realing, and we become aware that we are following the soft tinkle of the bell that leads us through the field and over the farm until "Periwinkle" returns home with the setting of the sun.

Our Colonial Homes. By Samuel Adams Drake, author of "Old Landmarks of Boston," "Decisive Events in American History," etc. Illustrated by twenty large Half-Tone Engravings. Cloth, pp. 211.: Full glit. Gilt edges. Size, seven and one-fourth by eleven and one-fourth inches. Boxed. Lee & Shepard, publishers, 10 Milk street, Boston, Mass. ton, Mass.

This attractive book is not a mere description of louses, but each dwelling is invested with the liveliest interest by its connection with the life and fortunes of its builder or occupant. The author has not only been true to history, but has given charming pictures of life, wherein we catch glimpses of such personages as Gov. Craddock, Edward Everett, the Olivers, Minots, Quincys, Adamses, James Otis, Sir William Pepperell, John Howard Payne, and others. Among the houses, rich in patriotic associations, which he has described in his clear and interesting manner, may be mentioned the Hancock House in Boston, the ancient church in Hingham, Mass., the Witch House in Salem, the Wayshe Inn in Sudbury, the Old Indian House in Deerfield, and the Old Stone House in Guilford, Conn. Gotten up in a quiet yet elegant style, with exquisitely finished illustrations and large clear type, on extra heavy paper, nothing could be more acceptable as a holiday gift.

THE PHILOSOPHY OF MENTAL HEALING. A Practical Exposition of Natural Restoration Power: By Leander Edmund Whipple: Cloth, pp. 234. Printed in large, clear type, on extra heavy paper. New York: The Metaphysical Publishing Co.

The author of this able and comprehensive work presents the results, briefly stated, of experience derived from many years' study of mental influences and their physical effects, in a large practice among people of the highest grades of intelligence. The nature and scope of mental healing are clearly explained, as are also the laws which render this process possible.

Mental healing, in the author's opinion, does not take the place of surgery, but is of invaluable assistance in quieting the nerves, etc.

This is a valuable work on a subject whose importauce is often overlooked, but is here presented in an able, lucid and logical manner that cannot fail to convince the thoughtful of the great power of the mind over the body, and which, if directed aright, may become of great assistance as a health-restorer.

TROEGER'S SCIENCE BOOK for Pupils in the Intermediate Grades. By J. W. Troeger, B. S., A. M. Chicago: Geo. Sherwood Co. This is an admirable little book, written in plain language, mostly in one and two syllables, illustrating the first principles of Natural History as shown in the habits of birds and insects; it touches upon botany, mineralogy, geology, electricity, physics, chemistry, astronomy and meteorology. It should be introduced into all our schools.

Starved to Death

In midst of plenty. Unfortunate, unnecessary; yet we hear of it often. Infants thrive physically and mentally when properly fed. The Gall Borden Eagle Brand Condensed Milk is undoubtedly the safest and best infant food obtainable.

SPIRITUALIST MEETINGS.

Albany, N. Y.—Spiritual meetings every Sunday from 3 to 5, and 7 to 9 P. M., at G. A. R. Hall, 31 Green street, conducted by Miss G. Reynolds. (BANNER OF LIGHT ON Sale.)

Buffalo, N. Y.—First Spiritualist Society meets Sundays in A. O. U. W. Hall, corner Court and Main streets, at 2% and 7% P. M. Henry Van Buskirk, President; L. O. Beesing, Secretary, 846 Prospect Avenue.

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

The Psychical Society meets every Sunday at 8 P. M. at Reines Hall, 120 West Baltimore street. Mrs. Rachel Walcott, permanent speaker. "Truth" our motto.

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

Cleveland, O.—The Children's Progressive Lyceum

Oleveland, O.—The Children's Progressive Lyceum meets regularly every Sunday, 2 P. M., in Army and Navy Hall. Everybody welcome. T. W. King, Conductor. Cleveland, O.—The Spiritual Alliance holds regular Sunday evening meetings free at Army and Navy Hall, at 1½ O'clock, Mrs. H. S. Lake, permanent speaker. Everybody invited. Thomas A. Black, Chairman.

Colorado City, Col.—Meetings are held in Woodman Hall, Sundays, at 2 o'clock. Dayton; 0.—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. Lyceum Sunday 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 10% A. M. and 7% P. M., also Wednesdays at 8 P. M., in Lockerby Hall, 33 Fountain street. L. D. Sanborn. Secretary, 205 North Ladspette street. Grand Rapids, Mich.—Progressive Spiritualists' Society, Elks' Hall, Ionia-street. Meetings Sundays, 10% A. M. and 7% P. M.; Thursdays, 8 P. M. and 8 P. M. Mrs. Eme F. Josselyn, President.

Lynn, Mass.—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. Merrill, 53 Lowell street, Sec'y.

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

T. J. Troye, Conductor; Mrs. A. B. Hines, 203 Broadway, Sec. Milwaukee, Wis.—Public meetings every Sunday in Fraternity Hall, 216 Grand Ave., at 2½ and 7½ P. M. Sec-etary, H. C. Nick, 213 Lloyd street.

Minnehpolis, 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. C. Westerfield, Fresident. New Bedford, Mass.—First Spiritualist Society meets Bundays, 2½ and 7 P. M., at Knights of Pythias Hall, No. 34

Nerwich, Conn.—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.

North Scituate, Mass.—Children's Progressive Lyceum holds sessions at Gamett Hall at 2 p. n. each Sunday. Bilas Newcomb, Conductor. Naahville, 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 60% Church street. Mediums with remarkable gifts officiate. C. H. Stock-all. Presidents

New Orleans, La.—Association of Spiritualists meets every Sunday, 7½ P. M., at its hall, No. 59 Camp street. Geo. P. Benson, President.

Oakland, Cal.—Mission Spiritualists meet every Sun-day at 2 and 7½ r. z. at Native Sons' Hall; 213 Washington

Britsburgh, Pa.—First Church of Spiritualists, 8 Sixth treet. Meetings Bunday, at 10% A: M, and 7% P. M.; Thurs-iay, 7% P. M. Nicolaus Schenkel, President; J. H. Lehmey-or, Scorelary. er, Secretary.

Providence, R. I.—The Spiritualist Association holds meetings every Sunday at Columbia Hall, Broad street, at 2½ and ½ P. M. Progressive School at 1 P. M.

2½ and ½ P. M. Progressive Echool at 1 P. M.

Porfland, Me.—The Spiritual Association, Mystic Hall Monument Square; meetings at 2½ and 7½ P. M. Mediums and speakers wishing to visit Fortland should communicate with H. O. Berry, 19 Oxford street.

The People's Progressive Spiritual Society at Reform Club Hall: Sundsys, at 1 o'clock for developing class; 2½ and 1½, lectures, tests, psychometric readings; Tuesday ovenings, mediums' meetings. Easts free. Parties, wishing engagements can address Dr. O. Goodrich, 51 Problestreet.

Spiringfield, Mass.—The First Spiritualist Society—T. M. Holcomb, Secretary, (14 Howard street)—holds meetings in the Spiritualists' Hall, corner Main and State streets, Sundsys at 2 and ½ P. M.

The Ladies' Add 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.

San Francisco, Cal.—The Society of Progressive Spir

Ban Francisco, Cal.—The Society of Progressive Spir itualists, meets every Sunday morning and evening in Soci tish Hall, 105 Larkin street. Also a Mediums: and Confer ende Meeting every Sunday at 2 r. M. Good mediums and speakers always present. S. B. Whitehead, Secretary.

Springfield, III.—The Social-Whole of Progression, or First Society of Springsteld, III.—The Social-Whole of Progression, or First Society of Sprintists, will hold public worship every Sunday at 7½ P. M. in G. A. H. Hall, on 5th street, between Monroe and Adams. Rev. Anna B. Lepper, speaker. D. N. Lepper, Fresident; Miss H. A. Thayer, Secretary, St. Leouts. Mo.—Sprintial Association holds meetings every Sunday at 10½ A.M. and 7½ P. M. at Howard Hall, 2001 Olive street. A welcome extended to all. M. S. Beckwith, President.

President.

Wordester, Mass.—Association of Spiritualists, Arcanum Hall, 566 Main street. Geo. A. Fuller, M.D., President; Mrs. Georgia D. Fuller, Vice-President and Corresponding Secretary; Woodbury U. Smith, Secretary; Edgar F. Hewe, Treasurer. Lectures at 2 and 7 P. M. Children's Progressive Lyceum at 12 M.

THE SPIRITUALISTS' INTERNATIONAL CORRESPONDING SOCIETY.—Information and assistance given to inquirers into Spiritualism. Literature on the subject and list of members will be sent on receipt of stamped envelope by any of the following International Committee: America, Mrs. M. Palmer, 2001 North Broad street, Philadelphia Australia, Mr. Wooster, 5 Peckville street, North Melbourne; Canada, Mr. Woodcock, "Waterniche," Brookville; Holland, Van Stratton, Middellaan, 682; India, Mr. Thomas Hatton, Ahmédabnd; New Zealand, Mr. Graham, Huntley, Walksto; Sweden, B. Fortenson, Ado, Christiania; England, J. Allon, Hon, Sec., 14 Berkley-terrace, White Post-lane, Manor Park; Essex; or W. C. Robson, French Correspondent, 168 Rye Hill, Newcastle-on-Tyne.

RODERT COOPER, Pres.,

Manchester street, Brighton, Eng.

Bunner Correspondence.

LILY DALE.-Mary Webb Baker writes: "There is no word in the English language more abused, misconstrued and misunderstood than the word truth. It stands for all things, is called by every conceivable name, and is called by every conceivable name, and dressed in every conceivable garb. It is made to do duty for saint and sinner alike. It ranks high in the councils of nations, and goes through every form of torture by religionists. Every new creed dresses an old truth in a new garment, and that is changed so often it is hard to tell just where it is to be found, as has been the case with the Presbytery, which now admits that infants can go to heaven, and that hell is not paved with their little bones not a span long. A shining light in the ministry conceives an idea, and sends it forth, fondly imagining he has given the world a new try conceives an idea, and sends it forth, fondly imagining he has given the world a new truth. Oftentimes the idea is so misleading that the finest microscope would fail to detect the least resemblance to truth therein; but even if there were one of the grandest truths the human mind could grasp, would it after all be new? Whatever is true to-day was true yesterday, will be true to-morrow, true for all time.

Science, like religion, may often be misleading, and when it boasts of some grand achieve-

ing, and when it boasts of some grand achieve-ment, something new which it has discovered and given to the world, is it really a new thing all through? Was it not always in existence? A stone statue is a very naked truth. It is a

A stone statue is a very naked truth. It is a truth, however, for it is true it is stone, and it is true it is astone, and the is true it is astone, and the chips flying here and there are merely portions of the whole truth.

So it may be of all religions, sciences, arts—of all things which are called new truths. They are only a part of the whole universal truth, and it is only as they are fitly placed in relation to each other that they, like the chips from the statue, can make one whole truth rounded out to perfection."

NEW YORK CITY.-L. O. R. writes: "In his lecture on 'What Islam Is,' given in Carnegie Hall Sunday afternoon, Nov. 19th, Mr. Alexander Russell Webb stated that Islam has been misrepresented and maligned by Christian missionaries and others as being cor-Christian missionaries and others as being corrupt, sensual and cruel, and propagated by the sword, each and all of which the speaker denied. He declared that any one by seeking may learn that Mahomet was a pure-hearted, noble boy, youth and man, having none of the vices but many of the virtues. As a business man he became famous for his probity and hearteneds and the way to the problem of the second second seeking the see honorable success. He was known as the 'Trusty One' long before he became the

Mahomet was not in any respect a sensual man, as charged. He was a faithful husband to his first wife for twenty-five years, and then lived the life of a cellbate for several years in a cave, devoting his time to prayer, fasting and to meditation. At this time his fortune and that of his wife's were very large, and he was in the life of the succession as governor of his in the line of the succession as governor of his city and province, but he laid aside all that man holds dear in this life to prepare himself to treat and players his records.

It was the custom of the country and the East to care for all females who were dependent by welding them, because in no other way could a woman become an inmate of a man's home without losing her reputation. Mahomet married several dependent women, relatives of his friends and followers, giving them thus a home with his daughters in a house apart from his own hut.

house apart from his own hut.

He was not a man of the sword. When war was necessary he was considerate and merciful, and gave orders always to spare the old men, women and children, while in the Christian crusade in Jerusalem the Christian warriors slew many thousands of men, women and children indiscriminately.

The Koran does not teach polygony nor

The Koran does not teach polygamy, nor does it endorse or encourage it. Only in one passage is the subject referred to, and then briefly, and in effect encourages the taking of one wife only. The Koran is a pure book, fit for all to read."

she saw an old pocket Bible, the leaves of which were yellow with age; there were also blots of ink to be seen, somewhat faded by time; and she saw written on the fly-leaf the name, 'Theopholis Harris, 1783,' also the initial and name of the gentleman receiving the test. She also heard the words: 'I desire my son to always hold and cherish this, my pocket. test. She also heard the words: 'I desire my son to always hold and cherish this, my pocket. Bible, for many years my companion, which was dear to me, being a present from his grandfather.' There were several other pointed details given in describing the ancient book, and much connected with the family history which I cannot now recall. A gentleman arose and said the name given as the owner of the book was his name; that the book, as the medium had described, had the name 'Theopholis Harris,' who was his grandfather, written on the fly-leaf, with the date, 1783; that the faded inkspots were there; that the leaves were yellow with age, and that it was presented to him by his father. He stated that he had never conversed with Mrs. W., and there was no possible way by which she could have obtained knowledge of the existence of such a book. As he was an entire stranger to all those present, he regarded this as a most excellent test, and, outside of Spiritualism, he knew of no law by which he could account for it."

NEW YORK CITY.-Mrs. M. E. Thomlinson describes a convincing test given through the mediumship of Mr. Harlow Davis, Sunday, Nov. 26th, at the meeting in Spencer Hall, 114 West 14th street, in the following words: "The medium described the spirit of a man standing by the side of a lady in the audience who gave the name of James Wheeler, and said that he passed out by being shot through the heart, and that he came with her husband Theodore. To prove still further their identity, the medium told the lady that she was in the kitchen at twenty minutes after one that afternoon, putting on her shoes by the window, and that sile heard the voice of her spirit husband tell her that if she would go to the meeting he would control the medium and give her the test. The communication was fully recognized by the lady in every particular, who said the first spirit mentioned was an old sweetheart who was shot in the war." mediumship of Mr. Harlow Davis, Sunday, Nov.

Pennsylvania.

PHILADELPHIA.—James Shumway, taking a retrospective view, in a recent letter mentions the following speakers who were formerly employed by the First Association of Spiritualists of that city: "We engaged the best lecturers that were to be had, such as T. G. Foster, E. V. Wilson, Warren Chase, J. F. Baxter, S. J. Finney, and a liost of others; of the women lecturers, I recall Mesdames Spence, E. H. Britten, F. O. Hyzer, R. S. Lillie and Sarah A. Byrnes, who stood on our platform to expound the Spiritual Philosophy. Where are they now? Many have passed on, and realizing the truths that they had learned, have come back to us testifying that they found the spiritual world to be a world of reality; that material wealth did not make the happy man or woman over there; but that deeds of love and charity were as a cup of cold water given to a thirsting soul ployed by the First Association of Spiritualists as a cup of cold water given to a thirsting soul

Out of the old society has sprung a branch dut of the old society has sprung a branch, holding meetings at 8th and Spring Garden streets. Conferences have been held every. Sunday afternoon for one hour for the past year—opened with a short address, after which the platform was free to all who wished to speak ten minutes; another hour was devoted to giving tests by the mediums present.

During the month of December Dr. Beckwith Twell leatures afternoon and exeming

The Society (of which Samuel Wheeler is President) is very much pleased with him.

I have attended several of the conferences, but do not attend the lectures, simply because I am too deaf to hear, and so I content myself by reading the discourses in The Bannen. I was particularly pleased with the sermon by a Universalist minister, which was sent to you for publication by Mr. Asahel Abbott, and appeared in The Bannen for Nov. 18th. Surely the leaven is working, and soon the bread of life shall be partaken of by all mankind, and spiritual knowledge shall illumine the earth.

I feel I must soon leave all here, as I am in

I feel I must soon leave all here, as I am in my seventy-ninth year. I rejoice that I became a believer in 1855. At that time facts were presented to me that I could not doubt, and the good BANNER has been my constant visitor ever since."

Massachusetts.

ONSET .- D. N. F. writes: "Nov. 26th witnessed an attendance of forty children at the session of our Lyceum. Considering the small population this is an excellent 'turn out.' The success of the school is established, and Boston may expect a good report from us this winter. Our new Musical Director, Edna F. Nye, had a good entertainment in preparation, and the exercises opened with a song by a sextet of girls, which was followed by recitations by George Nye, Kate Sullivan, Chester Pearce, Judson Brown, Hanson Wentworth, Carl Bolles, Sadie Parker, Lottie Giles and Daisy Robinson, and a piccolo solo by Lester Paine. Mr. Loveloy and Miss Nye gave a duet, with violin and organ, and another fine selection as an encore. D. W. Eldridge, a friend of the Lyceum, gave a bass solo, which was heartily applauded. Remarks were made by Mrs. Dr. Hervey and Mrs. Frances highly encouraging to the workers. session of our Lyceum. Considering the small to the workers.

In the afternoon Thomas Grimshaw delivered an able address in Industry Hall. Subject, 'To What Extent is Man a Responsible Being?' At its close Mrs. Mary Thompson, President, made a few remarks, the substance of which was the practical importance to man of a knowledge of astrology.

The evening conferences are for a time dis-continued."

LAWRENCE.—Dr. C. A. Stevens, President of the First Spiritual Society, writes: "Sunday, Nov. 26th, Rev. E. Andrus Titus gave two interesting and interesting a interesting and instructive inspirational lectures before our society in Academy Hall. Mr. James Bloomfield of this city gave psychometric readings and tests, which were recognized. Prof. Cadwell, the celebrated mesmerist, was present, and was invited to the platform, where he demonstrated his remarkable power as a mesmerist by putting several persons into a clairvoyant condition."

SPRINGFIELD.-T. M. Holcomb, Secretary, writes: "Prof. W. F. Peck closed his engagement with our Society for the present, Sunday, Nov. 26th, when he took for the subject of his discourse, 'The Philosophy of Spirit Manifestations.' He very clearly demonstrated that all manifestations are produced by natural law, and are founded on a philosophical and scientific basis. He gives excellent satisfaction here, and will be heartly welcomed back the middle of January."

PLYMOUTH.—A correspondent says: "Dr. F. H. Roscoe lectured on 'Spiritualism,' in Good Templars' Hall, on Sunday evening, Nov. 20th, to a large and appreciative audience-Mr. Galen Pratt, President of the society, presiding. The Spiritualists here were highly entertained with the Doctor's instructive address and Mr. W. H. B. Spencer's illustrated tests, which were considered remarkable and

very truthful in every instance.

I understand that Dr. Roscoe and wife have been invited by Mrs. W. S. Butler of Boston to assist her at the Fair to be held there next month in Horticultural Hall."

BOSTON.—A correspondent wishes to correct a popular misconception concerning the 'prohibition" (?) proclivities of the "Pilgrim one wife only. The Koran is a pure book, fit for all to read."

NEW YORK CITY.—Theodore F. Price writes the following interesting account of a most striking and remarkable test given through the mediumship of Mrs. Florence White during the Sunday afternoon exercises at Carnegie Hall, Nov. 26th: "The gentleman who received the test was an entire stranger to the medium, never having spoken to her, and was a new investigator, not to say a skeptic. Being entranced by her spirit guide, Mrs. White said she saw an old pocket-Bible, the leaves of which were yellow with age; there were also blots of ink to be seen serves to the said she saw an old pocket-Bible, the leaves of which were yellow with age; there were also blots of ink to be seen serves to the said she saw an old pocket-Bible, the leaves of which were yellow with age; there were also blots of ink to be seen serves to the said she saw an old pocket-Bible, the leaves of which were yellow with age; there were also counted a strange thing in those days to icler, notes with bewilderment that it was 'not accounted a strange thing in those days to drink water.' In his 'New England Prospects,' Wood says of New England water: 'I dare not prefer it before good beer, as some have done, but any man would choose it before bad beer, whey, or buttermilk.' In 1634 an ale-quart of beer could be bought for a penny, and a landlord was liable to ten shillings fine if he made a greater charge, or if his liquor fell below a certain quality. So greatly had the sale of ale and beer exteuded in 1675 that Cotton Mather said every other house in Boston was an alesaid every other house in Boston was an ale-house; and, a century later, Gov. Pownall made the same assertion."

Illinois.

CHICAGO. - Mrs. Temple Taylor writes: Permit me through the columns of THE BAN-NER to mention the grand work which has been done through the guides of that faithful been done through the guides of that faithful and wonderful instrument for the angel-world, Mrs. Edith E. R. Nickless. For two months she has spoken at 77 31st street to crowded houses. Her lectures are always of the highest order, and with her psychometric readings, answers to mental questions, and 'Sun Flower's' tests and wisdom lessons, none that attend can fail to feel that the gates are more than 'ajar'—they are wide open.'

1 regret greatly that her engagement is so soon to close here, but the good work must go on, and our loss will be gain to those who are fortunate enough to listen to the words of truth and wisdom that fall from her inspired lips.

lips.

It was my good fortune to meet her and her arisen husband on the Pacific coast, the land of sunshine and flowers, four years ago, and fate decreed that our life-lines should again cross at the National Convention, where again cross at the National Convention, where she was, a delegate—fulfilling a prophecy she made over two years ago to something her husband said to her in regard to the World's Fair being in New York. She said: 'No; the World's Fair will, be in Chicago; Spiritualism will be largely represented, and I shall be a delegate.' The loss of her beloved companion has made a void in her heart, but her devotion to her work of uplifting darkened and unspiritualized humanity is as great as ever, and I trust she may live long to bring to the world the tidings of 'great joy.'"

Ohio.

CLEVELAND.-Mrs. M. V. Taylor writes as follows regarding the work of Miss Maggie Gaule of Baltimore, Md.: "She has been in our city for ten days, and has given universal sat-isfaction both in private and in public. Recent-ly we had a very impressive service in memory of our arisen brother, Frederlok Muhlhauser. An excellent program was carried out, and the remarks at the close of the meeting by Miss Gaule to the Lyceum and family were touching and beautiful.

We part with this dear medium with much

regret, as such a worker is sadly needed in our city; but we hope the angel friends will impress her to return to us again soon."

Vermont.

WOODSTOCK.-L. Gillingham writes: "I have had the BANNER OF LIGHT ever since its

and gives tests at the close of each lecture. The Society (of which Samuel Wheeler is President) is very much pleased with him.

I have attended several of the conferences, we have had as good manifestations of spiritpower at our house as I have seen any record of at any other place—materializing and other places of manifestation.

To my mind primitive Christianity has not been preached in the land for sixteen hundred years, save by Spiritualists."

Alabama.

SHELBY .- C. Barber writes: "'Truth is authority; Nature the test; Reason the Arbiter. A. J. D.' Truth is the standard, measure and adaptation of all things existing. Conformity with truth, justice and wisdom is the infallible criterion of right. Nature is the economy and jurisprudence of the universe. Whoever denies the well-attested spiritual phenomena of the present is not entitled to quote those of the past."

Verifications of Spirit Messages.

In the Message Department of the BANNER OF LIGHT of Nov. 11th, 1893, appears the name of CHARLES STRUBY, Washington Avenue, Pater-

CHARLES STRUBY, Washington Avenue, Paterson, N. J., who gave a communication through the mediumship of Mrs. M. T. Longley. I was not acquainted with the individual, and knew nothing about him. I might have read about his death by accident at the railroad crossing, but if so, had forgotten it.

When I saw his name in The Banner I determined to find out as much as I could about him, and determine if the message was absolutely true, just as given in The Banner. I found a friend of his, who told me all about the accident, and what sort of man he was, and also said that he died in St. Joseph's Hospital, as stated in the communication. It is really as stated in the need in St. Joseph & Rospital, as stated in the nommunication. It is really true that such a man was killed at the Claystreet Crossing. He was a man who would not be known to any extent outside of his family circle.

75 Hamburgh Avenue, Paterson, N. J.

The message from DR. WM. CLARK in THE BANNER of Aug. 5th was readily recognized by us, as he had been our family physician.

Passed to Spirit-Life,

From Littleton, Mass., Nov. 11th, Mr. William Grimes, ged 72 years 2 months and 30 days.

aged 72 years 2 months and 30 days.

He was a devoted husband, a kind and loving father, a generous friend to all in his surroundings; and his many acts of kindness will be cherished in memory by those who are left behind to mourn his loss. A believer in the truths of Epiritualism, he nationally waited through months of suffering to join the loved ones on the other side; and it was with joy that just before his eyes were closed to the scenes of earth he beheld his loving wife (who passed on a few years ago) present to welcome him to his spirit-home. May his surviving children be comforted with the knowledge that their loss is his gain, and that in the Simmer-Land they will meet with the loved once more. Hartwell.

From Dayton, O., Mrs. Mary E. Barbour. From Dayton, O., Mrs. Mary E. Barbour.
Friday, Nov. 24th, at 2 r. M., the funeral services were held at the residence of Miss Ann Mussor (her sister), 631 West Third street. They were conducted by Oscar A. Edgerly, of Newburyport, Mass., an eloquent lecturer of Spiritualism, and were in every way simple, modest and devoid of cant, ostentation and seasationalism. He read, after a song, the poem of McCreery, "There is no Death," followed by the song, "They are Waiting for Me," and an invocation. Then followed a short address of twenty minutes, full of genuine consolation of the domonstrated fact and truth of this infinite and comprehensive religion and philosophy to the bereaved ones and Those who have "come unto the knowledge of the truth "and have added unto their faith knowledge. The service at the grave consisted of a song and a few words in benediction by Mr. Edgerly's guide.

[Obituary Notices not over twenty lines in length are pub-lished of alutiously. When exceeding that number, twenty cents for each additional line will be charged. The words on an aver-are make a line. No poetry admitted under the above headinn.]

WEAK LUNGS

Extracts from Dr. Hunter's Famous Book.

SHOWING REMARKABLE SUCCESS IN LUNG CASES.

(Continued from last week's Banner of Light.) The mind has such a controlling influence over the healing powers of the body that there is little chance for the recovery of any one who believes his disease to be incurable. Once convinced that he can reasonably hope for the restoration of his health, by knowing of the cure of others similarly afflicted creases and every function of his body responds to the ministration of the physician.

I have in thousands of cases, including all stages and forms of Consumption, effected the removal of every symptom, and the complete restoration of health. The following cures show what can be accomplished by a proper treatment of the lungs:

I .- Mr. Frank E. Lowen, of Delury's, corner 6th Avenue and 14th street, New York City, was attacked in March, 1890, with a deep congestion of the lungs, which rapidly developed into phthisis. His disease continued to increase until Nov. 28th, at which date he came under my care. His left lung was then solid with tubercles, and his condition so critical that I feared he might not live a month. His cough was incessant, his expectoration a thick yellow matter, and his breath extremely short. He was placed at once under treatment by antiseptic inhalations, and showed signs of improvement from the first. His preathing was freer, the solidified portion of his left lung gradually diminished by the absorption of the tuberculous matter, and his condition became hopeful of cure. In eighteen months from the commencement he ceased treatment a well man. He has not required a pre-scription for the last nine months, and has passed through the severe weather of last winter without ony signs of relapse.

II.-James Bynum, of Brooklyn, N. Y., had been for several years afflicted with catarrh before his lungs became affected. He had had several attacks of bemorrhage, and was just recovering from one when he first consulted me. His cough was attended by purulent expectoration. Every afternoon he had a chill, followed by high fever and at night became bathed in a cold sweat. In the three and a half months preceding the 10th of October he had lost twenty-seven pounds in weight. On examining his lungs I found a large cavity in the apex of the left, from which he was coughing up a mixture of pus and softened tuberole, and the lung around the cavity was dull under percussion, and partly solidified by the deposition of tuberculous matter. Considering the rapid progress the disease had made the emaciated condition to which he was reduced, and the violence of his present symptoms, it was impossible not to feel the gravest doubts of his recovery. My first prescription was made on the 10th of October, and I continued to treat him through the winter and following summer. In a little over a year from commencing treatment he was able to attend to his business, and in six months more every symptom had entirely left him, and he had nearly regained his best weight before his sickness.

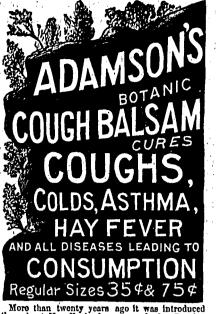
III .- Mrs. Edward Raynor, of 24 Lake st., East Orange, N. J., was another bad case which had resisted all the usual remedies and been pronounced hopeless. Her left lung was ulcerated, and a large cavity existed in the upper lobe. The disease began in a severe congestion of the lungs in the great blizzard of March, 1888. This was followed some two years later by a severe attack of la grippe. She coughed up bloody matter from the lungs, had heetle fever and night sweats—was very short of breath, greatly emaciated, had an ulcerated throat, and her iervous system was utterly broken down.

Under the direct treatment of the lungs by antiseptic air inhalations, her life was saved. All the symptoms of her disease have disappeared, her lungs are restored

and her general health fully restablished.

IV.—David Histox, of 330 Webster Ave., Long Island
City, a wealthy manufacturer, writes: "Every part
of my system was breaking down under the weight of
cough; profuse discharge, night sweats, and my chest Sunday afternoon for one hour for the past year—opened with a short address, after which the platform was free to all who wished to speak ten minutes; another hour was devoted to giving tests by the mediums present.

During the month of December Dr. Beckwith th



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

Coughs, Colds, Asthma, and all Lung Troubles.

MADE ONLY BY

F. W. KINSMAN & CO., New York, and Augusta, Mo.
For sale by all the best druggists. Trial size, 10 cts. Oct. 14.

was a giorious satisfaction that I had thought I would never realize again." V .- Jesse F. Hiscox, of Long Island City, N. Y.

says of his case: "My experience has been of the most satisfactory and substantial kind. I contracted catarrh, which gradually developed into bronchitis and a bad bronchial asthma. I treated with five different physicians, two of whom were specialists in lung diseases, but they had no control over my case. Under your treatment I have not had the slightest return of asthma, while the catarrh and bronchitis have been entirely overcome. I am perfectly con vinced that yours is the only treatment for diseases of the breathing organs."

VI .- Mr. A. B. Tuthill, of 67 Perry street, New York City, was attacked by la grippe in April, 1891, which rapidly developed into catarrh, bronchitis, threatening to end in quick consumption. Under antiseptic air inhalations all his symptoms disappeared, and he entirely regained his health.

VII.-Mr. Lambert Miller, of 324 Willow Avenue Hoboken, N. J., (with the wholesale house of Claffin & Co., New York City) was afflicted for eighteen months with catarrh of the nose, throat and lungs, which affected his whole system—brain, nerves and breathing. He derived no benefit from the usual treatment given by his physicians, but under local treatment by antiseptic air inhalations he steadily improved, and completely recovered his health.

Here are seven cases of Lung disease-three of them of confirmed Consumption, two of chronic Bronchitis and Asthma combined, and three of catarrhal Bronchitis, all of which were radically restored to health by local treatment applied directly to the lungs. They prove that tuberculous matter can be absorbed, and tuberculous cavitles healed in the lungs by antiseptic inhalations. No other treatment known has ever accomplished such results. Antiseptic air inhalations constitute the only hope that exists for any form of lung disease.

ROBERT HUNTER, M. D. 117 West 45th street, New York. (To be continued next week.)

NOTE .- Any of the readers of the BANNER OF LIGHT who desire a copy of Dr. Hunter's book can obtain it free by addressing him as above.

RECEIVED FROM ENGLAND.

Raphael's Almanacı OR.

The Prophetic Messenger and Weather Guide, FOR 1894.

Comprising a Variety of Useful Matter and Tables, Predictions of the Events and the Weather That will Occur in Each Month During the Year.

A LARGE HIEROGLYPHIC.

By RAPHAEL, the Astrologer of the Nineteenth Century Seventy-Fourth Year, 1894.

CONTENTS.

Seventy-Fourth Annual Address.
Monthly Calendar and Weather Guide.
The Voice of the Heavens.
Raphael's Every-Day Guide.
The Farmer's Hreeding-Table.
Astro-Meteorologic Table.
Astro-Meteorologic Table.
Astro-Meteorologic Table.
Table of the Meon's Signs in 1894.
Symbols, Planets, Moons' Bigns, etc.
Useful Tables, Weights and Measures.
Royal Tables, Weights and Measures.
Royal Tables, Weights and Measures.
Royal Tables, Weights and Measures.
Beady Reckoner and Wages Table.
Farmers' and Gardeners' Tables.
Building and Income Tables.
Building and Income Tables.
Manure and Weather Tables, etc.
A Calendar for 200 years.
Tide Table for the Principal Ports.
Slamps, Taxes and Licenses.
Good and Bad Harvests, etc.
Sitzs of Tanks, etc.
Pawnbrokers' Regulations, Marriages, Annuities, etc.
The British Empire, Foreign Food Imported, etc.
Religious Denominations.
Railway Information.
Prime Ministers, Digestion and Nutrition Tables.
Yield of Wheat, The National Debt, etc.
Value of Minerals, Fopulation, etc.
Agricultural Returns, etc., etc.
Where the Money Goes, Education, etc.
Fostal Information.
Eclipses during 1894.
Best Periods during-les4 for observing the Planets.
Periods in 1894 for gathering Medicinal Herbs.
List of Herbs Under Certain Planets. CONTENTS.

General Predictions.
Periods in 1834 for gathering Medicinal Herbs.
List of Herbs Under Certain Planets.
The Crowned Heads of Europe.
Explanation of the Hieroglyphic for 1893
Fulfilled Predictions in 1833.
Hints to Farmers.
Hints to Gardeners.
Legal and Commercial Notes.
Table for Farmers Abroad, etc.
Reviews, etc., etc.

Price 35 cents, postage free. For sale by COLBY & RICH.

PRICE REDUCED FROM \$1.50 TO \$1.00.

RELIGION OF MAN Ethics of Science.

BY HUDSON TUTTLE.

The Past has been the Age of the Gods and the Religion of Pain; the presents the Age of Man and the Religion of Joy. Not servile trilst in the Gods, but knowledge of the laws of the world, belief in the divinity of man and his eternal progress toward perfection, is the foundation of the RELIGION OF MAN and the system of ETHICS as treated in this work. The following are the titles of the chapters:

FART FIRST—Heligion and Science.

Introduction; Religion; Fotishism; Polytheism; Monotheism; Phallic Worship; Man's Moral Progress Deponds on his intellectual Growth; The Great Theological Problems—The Origin of Evil, the Nature of God, the Future State; Fall of Man and the Christian Schome of Redemption; Man's Position, Fate, Proc-Will, Free-Agency, Necessity, Responsibility; Duties and Obligations of Man to God and Himself.

and Himself.

PART SECOND—The Ethics of Science.

The Individual; Genesis and Evolution of Spirit; The Laws of Moral Government; The Appetites; Selfish Propensities; Love; Wisdom; Conscience; Accountability; Change of Heart; What is Good? What is Wrong? Happiness; The Path of Advance; The Will; Is Man Free? Outture and Development of the Will; Is Man Free? Outture and Development of the Will; The Charter of Human Rights; Liberty; Duties and Obligations; Sin; Punishment—Present and Future; Duty of Frayer; Duty to Children; to Parents; to Society; Duty as a Source of Strength; Obligations to Society; Rights of the Individual; of Government; Duty of Self Oulture; Marriage.

20 pages, finely bound in muslin. Sent postage free for Strength; College of the College of

For sale by COLBY & RICH. WILBRAM'S WEALTH:

Or, The Coming Democracy. . BY J. J. MORSE.

BANNER OF LIGHT:

THE OLDEST JOURNAL IN THE WORLD DEVOTED TO THE

Spiritual Philosophy.

ISSUED WEEKLY At 9 Bosworth Street (formerly Montgomery,

Place), Corner Province Street, Boston, Mass. COLBY & RICH, Publishers and Proprietors.

ISAAC B. RICH.......BUSINESS MANAGER
LUTHER COLDY, }
JOHN W. DAY, }
Alded by a large corps of able prefers.

THE BANNER is a first-class Family Newspaper of Eight PAGES—containing Forty Columns of Interesting And Instructive Reading—embracing INSTRUCTIVE READING—CONTINUES
A LITERARY DEPARTMENT,
REPORTS OF SPIRITUAL LECTURES,
ORIGINAL ESSAYS—Spiritual, Philosophical and Scien-

tine, EDITORIAL DEPARTMENT, which treats upon spiritua and secular events.

SPIRIT-MESSAGE DEPARTMENT.

REPORTS OF SPIRITUAL PHENOMENA, and

CONTRIBUTIONS by the most talented writers in the

world, etc., etc.

TERMS OF SUBSCRIPTION, IN ADVANCE Per Year 23.54
Six Months 1.55
Three Months 65

Postage Free. Specimen copies sent free.

SPECIAL NOTICE.

The Banner will be sent to New That Sub-scribers for Three Months upon the receipt of 50 Cents. *** Until further notice we will accept clubs of six yearly subscriptions to the Banner of Light for \$12.00.

In remitting by mail, a Post-Office Money Order on Boston, or a Draft on a Bank or Banking House in Boston or New York City, payable to the order of Colley & Rich, is preferable to Bank Notes. Our patrons can remit the fractional part of a dollar in postage stamps—ones and twos preferred. ADVERTISHMENTS published at twenty-five cents per line, with discounts for space and time. Bubscriptions discontinued at the expiration of the time paid for. paid for.

When the post-office address of THE BANNER is to
be changed, our patrons should give us two weeks' previous
notice, and be careful to give in full their present as well as
future address.

COLBY & RICH Publish and keep for sale at Wholesale and Retail a com-plete assortment of

Spiritual, Progressive, Reformatory, and Miscellaneous Books, as per Cata-logue, which Catalogue will be sent to any address free.

Any book published in England or America, not out of print, will be sent by mail or express.

Publishers who insert the above Prospectus in their respective fournals, and call attention to it editorially, will be estitled to a copy of the BARNER OF LIGHT one year, provided a marked copy of the paper containing it is forwarded to this office.

AGENTS.

The following named persons keep for sale the Banner of Light, and either carry in stock or will order the

Spiritual and Reformatory Works which are published and for sale by COLBY & RIOH:

New York, N. Y.—BRENTANO BROS., No. 5 Union Square; (Branch Stores, 1015 Pennsylvania Avenue, Washington, D. O., and 204 Wabash Avenue, Chicago, Ill.;) The office of The Truth-Sealer, 28 Clinton Place.

Onset, Mass.-D. N. FORD. Philadelphia, Pa.—S. WHEELER & SONS, 472 North Pittsburgh, Pa.-J. H. LOHMEYER, 10 Kirkpatrick st. Cleveland, O .- THOMAS LEES, 105 Cross ser

San Francisco, Cal.—J. K. COOPER, 746 Market street.
Chicago, Ili.—CHAS. MACDONALD & CO., 58 Washington street; THE POST OFFICE NEWS CO., 101 Adams street. Brattleboro', Vt .-- E. J. CARPENTER, 2 Market Block Providence, B. I.—WM. FOSTER, JR., 16 Peace street.
Detroit, Mich.—SPIRITUALISTIC SALE AND GIRCULATING LIBRARY, Fraternity Hall Office, 71 State st.

Rochester, N. Y.-ALFRED JACKSON, Arcade Booktore; WILLIAMSON & HIGBEE, 62 West Main street. Springfield, Mass.—JAS. LEWIS, 63 Pynchon street. Hartford, Ct.—E. M. SILL, 89 Trumbuli street. Lily Dale, N. Y .- G. F. LEWIS, Publisher of the Da

Milwaukee, Wis.—OTTO A. SEVERANCE, 125 6th st. St. Louis, Mo.—E. T. JETT, 802 Olive street. Grand Rapids, Mich.—MR. DAVIDSON, corner of

Luckets, Va.—STOUT BROS. & CO Portland, Ore.—W. E. JONES, 291 Aider street. Australian Book Depot.--W. H. TERRY, Austra-Buildings, Collins street, East Melbourne, Australia.

THIS PAPER may be found on file at GEO. P. BOWELL (10 Spruce street), wher for it in New York.

WORLD'S FAIR TEXT-BOOK

Mental Therapeutics, COMPRISING TWELVE LESSONS DELIVERED

AT THE HEALTH COLLEGE, 8 SOUTH ADA STREET, CHICAGO, BY W. J. COLVILLE. STREET, CHICAGO, BY W. J. COLVILLE.

LEBSON I-Statement of Being, Relation of Man to Deity III-Prayer and Unction: A Study of Desire and Expectation. III - Faith: Its True Nature and Efficacy. IV-Obemicalization or Crisis. V-Divine and Human Will. VI-The Creative Work of Thought: Our Thoughts Build our Bodies. VII-Telepathy, or Thought-Transference and Hypnotism: with Practical Directions and Statement of Benefits. VIII-Intuition the True Educator. IX-Diagnosis. X-A Practical Lesson on the Most Direct Method of Spiritual Healing. XI-Concentration, its Development and Use: The Real Antidote to Hysteria. XII-Practical Illustrations of the Correspondences between Mental States and their Physical Expressions.

Leatherette, pp. 135, price 50 cents.

For sals by COLBY & RIGH.

Price Reduced from \$1.50 to \$1.00. Poems of the Life Beyond and Within.

Voices from Many Lands and Centuries, saying, "Man, thou shalt never die." Edited and compiled by Giles B. Stenbers, Detroit, Mich. These Poems are gathered from ancient Hindostan, from Persia and Arabia, from Greece, Rome and Northern Enrope, from Catholic and Protestant hymns, the great poets of Europe and our own land, and close with inspired voices from the spirit-land. Whatever seemed best to litustrate and express the vision of the spirit catching glimpers of the future, and the wealth of the spiritual life within, has been used. Here are the intuitive statements of immortality in words full of sweetness and glory—full, too, of a divine philosophy.

losophy.

The best translations from a very wide range of literature, ancient and modern, all relating to a most important subject. From so many gems each reader will find some treasured favorite for hours when the weary heart reaches out toward the higher things of the immortal life.—Chicage

toward the higher things of the higher ceen.

Floems dear to all who look beyond this mortal life. It is a good service to gather them into this convenient form; an unusually good collection, and to many a drooping soul their music will bring refreshment.—Obvision Revision.

Fourth edition. 12mo, pp. 284. Price \$1.00, postage free, For sale by COLBY & RIGH.

PRICE REDUCED FROM \$1.50 TO 50 CENTS.

SPIRITS OF THE SO-CALLED DEAD,

With their Own Materialized Hands, by the Process of Independent Slate-Writing. Through MRS. LIZZIE S. GREEN and others as Mediuma Compiled and arranged by C. G. HELLEBERG, late of Cincinnati, Ohio.

late of Cinchinati, Ohio.

This work contains communications from the following exaited spirits: Swedenborg, Washington, Lincoln, Wilberforce, Garrison, Garfield, Horace Greeley, Thomas Paine, O. P. Morton, Polheim, A. P. Willard, Margaret Fuller, Madame Ehrenborg and others.

Cloth, Ismo, with engravings. Price 50 cents, postage free. For sale by OOLBY & RICH.

TENTH EDITION. THE LIFE-LINE OF THE LONE ONE; Or, Autobiography of Warren Chase

BY THE AUTHOR. Those who sympathics with the many great curposes, high aspirations, broad charity, and noble individuality of the author, will give wide circulation among the young to this authority of Warren Chase, who, struggling against the adverse circumstances of a "dishonorable birth, and the lowest condition of poverty and now England slavery, conquered ignorance, obscurity, poverty and organic inhighmony, and rose to the position of legislator, public lecturer, spiritual teacher and trenchant writer.

Gloth, pp. 110. Price \$1.00, postage 10 cents.

For sale by COLBY & RICH.

BIBLE STORIES, No. 1.

The sacred Vedas, as written by Manou, and the Genesis of Moses, or the story of the Greation and the Fall. Three nundred stansas, with an introduction, and appendix by amanenais. Compiled by James H. Young.

Paper, pp. 18s. Price 28 cents, postage 2 cents.

For sale by COLDY & RICH.

BANNER OF LIGHT BOOKSTORK. SPRCIAL NOTION.

GRECIAL MOTION.

Gelby & Rich, Publishers and Booksellers, Seeworth Street (formerly Montgomery Place), corner of Frevince Street, Biscton, Mass., keep for sale a complete assertment of Spiritual, Progress, Reformatory and Miscellaneous Blocks, at Wholessie and Betail.

Thems Casil.—Orders for Books, to be sent by Express, must be sacompanied by all or at least half cash. When the money forwarded is not sufficient to fill the order, the balance must be paid O.O.D. Orders for Books, to be sent by Mail, must invariably be accompanied by cash to the amount of eschorder. We would remind our patrons that they can remit us the fractional part of a dollar in postagestamps —ones and twos preferred. All business operations looking to the sale of Books on commission respectfully declined. Any Book published in England or America (not out of print) will be sent by mail or express.

Huscriptions to the Baxman Sy Light and orders for our publications can be sent through the Purchasing Department of the American Express Co. at any place where that Company has an agency. Agents will give a money order receipt for the amount sent, and will forward us the money order, attached to an order to have the paper sent for any stated time, free of charge, except the usual fee for i suning the order, which is 5 cents for any sum under \$5.00.

This is the safest method to remit orders.

In quoting from THE BANNER care should be taken to distinguish between editorial articles and correspond In quoting from THE BANNER care should be taken to distinguish between editorial articles and correspondence. Our columns are open for the expression of impersonal free thought, but we do not endorse the varied shades of opinion to which correspondents give utterance. When the control is paid to anonymous communications. Name and address of writer in all cases indispensable as a guaranty of good faith. We cannot undertake to preserve or return canceled articles.

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

Panner of Fight.

BOSTON, SATURDAY, DECEMBER 9, 1898... SOURD EVERY THURSDAY MORNING FOR THE WEEK ENDING AT DATE.

Entered at the Post-Office, Boston, Mass., as Second-Class Matter.)

Publication office and bookstore, No. 9 Bosworth Street, corner Province Street, (Lower Floor.)

WHOLESALE AND RETAIL AGENTS: THE NEW ENGLAND NEWS COMPANY, 14 Franklin Street, Boston.

THE AMERICAN NEWS COMPANY, 59 and 41 Chambers Street, New York.

> COLBY & RICH, PUBLISHERS AND PROPRIETORS.

Isaac B. Rich......Business Manager

Matter for publication must be addressed to the EDITORS. All business letters should be forwarded to the BUSINESS MANAGER.

New Trial Subscriptions!

The BANNER OF LIGHT will (as announced in its prospectus) be furnished to NEW TRIAL anniversary of Washington's induction into subscribers at 50 cents for 3 months.

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

their continued kindness, THE BANNER's pub- growth which, having its roots in the past, lishers desire that this-the veteran journal of the spiritual movement—shall receive its share of support from the new comers into our household of knowledge. With this hope the above offer is made.

A Creedal Cassandra.

Very sad was the lot of the maiden of Trojan memory, to whom was given the power of uttering true prophecies—to which, however, none of those most intimately concerned in them would give credence. The world has had such unhonored prophets in all ages, who | obedience to the heavenly vision." In regard have vainly proclaimed an unwelcome truth within the walls of its tottering Iliums; and in as we think now—that the world at large is these days the same cry goes forth from pres- growing better as it grows older: "Crime, cient souls in time-established systems which drunkenness, pauperism have steadily defree reason and modern research are shaking creased in proportion as population has into their very centres. The latest example of this warning but unheeded voice, we encounter in the editorial columns of a paper issued in another section of the American Continent, theless he then saw-as all friends of Ameriand directed to a consideration of the reasons for the loss of influence among the people on the part of the churches.

The empty church pews, this paper declares, are a source of apprehension and anxiety in all quarters; and in explanation thereof we would not cherish and cultivate "the spiritual sense' state, in reply, that of one thing the people have of late become very well assured, and that is, that bishops and preachers are only human, whose opinions and beliefs are not more worthy of any reverential respect than any others. A good deal is said by this class of religious teachers about modern skepticism, they assuming, of course, that everything not consonant with their dogmatic systems is skeptical. As well may the rest of us, who claim to believe much more than the ecclesiastics do, charge skepticism upon them because they reject everything in the realm of truth but what their narrow creeds limit and confine. At best, and in every true sense, skepticism is comparative; no one, certainly, ought to be accused of it to his intended disadvantage, because his belief in the divine arrangement is larger than that of his accuser. If the preachers would but look at home, on the basis of their own charges they would find that there is no better proof of skepticism than is contained in the empty pews of their own churches.

The chief danger to the churches is held by this editor (in further considering the matter) to lie in the fact that "our children do not love the house of God, do not relish the Sunday services, and attend them," either on compulsion or from the force of habit. Now how does the journal alluded; to know that the children would not like to go to Sunday-schools and attend church if they were differently instructed there? Who can blame them for not taking kindly to a system of Sunday teaching that clouds and darkens and terrorizes all their future lives? How many parents of such children there are who would give all they have if to be the only person, but one, and she a wothe dread Sunday impressions made on their minds in childhood and youth could be eradicated forever! They know too well what a sacred to them; while the missionary and the sinister influence such teachings exert during agent come to destroy the traditions." Mr.

The paper alluded to further asks, as a practical question, what is the right course to pursue in view of this state of things? It says that the worst phase of skepticism is being reached, which is "good-natured carelessness touching religious claims and teachings." Of course it includes all that is or can be considered religious within the keeping of the churches. The worst feature of this skepticism, it thinks, is the fact that it is "home bred," the scientists dium there, and afterward publicly denounced having nothing to do with it: "Its mother is | it as a "fraud." He never saw any genuine narrowness and coldness in the administration of our churches. Its father is dry and stupid preaching. The churches have, as it were, turned against their Divine Founder, and by their own error and weakness in vital spiritual force, are losing their hold on the popular heart and the popular imagination."

This theologic Cassandra, after the delivery of this forceful warning (from the creedal standpoint), seeks to evade or placate the legitimate and natural results of that which is complained of, by recommending a change in the habits of the people, "and the influences that will change them must be speedily discovered and brought to bear upon the popular understanding and conscience." Now we should say it is no such easy matter to "change the habits of the people," which generally reflect their opinions and desires. The mere matter of belief as an influence on human conduct we attach but small importance to. To change the popular habits in this respect the Sunday teachings must first be changed; whereas the preachers stupidly insist that all the change shall be the work of the people and none of it be their own! That is as much as they know of the constitution of human nature and its subtle forces. They still continue to "fight the future," and the result to them (as to all who do so) can be nothing but ultimate disaster.

Our Greatest Danger.

In an oration delivered before the President, the Supreme Court of the United States and both Houses of Congress, on the hundredth the Presidential office, Chief-Justice Fuller treated his theme after the legal-historical manner, demonstrating the close relationship of Magna Charta and the Declaration of Independence, and asserting that "the Constitution was the result, not of a desire for novelty, Thanking its regular subscribers anew for but of the effort to gather the fruit of that could yield in the present and give promise for the future." The framers of the Constitution possessed a vast treasury of experience upon which they drew, in Magna Charta, the Declaration of Independence, the habeas corpus act, the act of settlement, all the muniments of English liberty, the New England Confederation of 1643, the schemes of union of 1754 and 1765, the Revolutionary Congress, the Articles of Confederation and the colonial charters and constitutions.

The dominant thought in Washington's mind, said the Chief Justice, was "time for solidification." He realized the mighty fact of the empire of the future, "and acted in to our present general condition as compared with the past, the Chief Justice then thought creased; philanthropic agencies have multiplied; moral sensitiveness has become keener; and higher standards of personal and official conduct have come to be required." Nevercan rights and privileges must at present seedangers ahead, not the least of which was (and is) the immense volume of material progress in this land. "Material acquisition," he said may deaden the spiritual sense, and impede the progress of human elevation." There lies the chief danger for us. As a people, we cantoo much. To decay in the midst of wealth would be death indeed.

The Great Indian Bace.

Mr. James Mooney, of the ethnological bureau of the Smithsonian Institution at Wash ington, for twenty years has been traveling among the Indians, and living in their families, collecting facts, and systematically studying them, as one studies geology, or any other of the sciences. He is a native of Indiana, and is only following his native bent of mind in this special study. Since his early childhood he has had a passion for collecting and classifying. Living in his youth in the vicinity of a Quaker college, he met several Indians from time to time who were pupils there, and became interested in their language. When the Modoc war broke out in 1873, some one dropped the remark in his hearing that every little Indian war brought to light another tribe that no one had ever heard of before. This accidental remark gave a new turn to his peculiar genius. He determined to find out the locations and names of all the Indian tribes, and has industriously wrought at his plan for twenty years, which

has now become his life-work. It is stated that he goes far back of the Government itself in his Indian researches. He had devoted several years of labor and all his means to the subject before he learned that similar work had been entered upon in the Bureau of Ethnology. Before he went out into the Indian country at all he made himself familiar with all the books contained in a large library that related to the Indians. He possesses a practical knowledge of two or three Indian dialects. His maps of the Indian country, executed by himself, locate not less than three thousand tribes with their towns, and give the Indian names of the streams and mountains. He keeps his headquarters at the Smithsonian Institution, Washington, making two or three excursions yearly among the Indians. They place implicit confidence in him, and he is said man, whom they perfectly confide in. His explanation is." They like me because I come to

are disinclined to bury the bright hopes of their his chosen pursuit, and thoroughly accommochildren in the grave of such Cimmercan dark. dates himself to the Indian family life. His researches show that the Indian world on our continent, as it once existed, is a world peculiarly its own, individual and unique. The race which possessed the continent before the a "rale clarin' up time" in family matters. Caucasians came to it were and are worthy of a reverential respect which has never yet been accorded to them.

The Know-It-All Investigator.

A writer in the Fort Wayne [Ind.] Journal describes the case of the editor of The Sentinel of the same place, who was, for reason, denied admittance to a scance of a materializing mephenomena, says the writer, and, therefore, no one else did. Well, that is only too much like a good many others who go to a Spiritualist séance as "investigators," but who know it all before they go. This writer gives it as the reason why mediums are, in general, shy of skeptics, who "know it is not true" without the slightest investigation, and who bring with their incredullty a predetermination not to be convinced, not the fear of honest experts with a sincere desire to know the truth, but a sense of the folly of attempting to convince those who are willfully committed against the fact, and who, perhaps unconsciously, try to prevent what they do not wish to find true. Many educated people, having been taught that spiritual phenomena are impossible, are bitter opponents. The occurrence of occult phenomena is a question of fact, not of reasoning. Matters of fact can only be proved by immediate sense or by the testimony of others.

These know-it-all-beforehand investigators, many of whom have never attended a séance in their lives, are the fuel for the fire of falsehood and abuse that is kept burning in so many quarters for the supposed "roasting" of Spiritualism. Why are they deserving of so much attention? Why listened to so eagerly by those as uninformed as themselves? It certainly can be no more true now than it ever was that investigation means pre-judgment, prejudice, hostility. Feeling, either for or against, can have nothing to do with fact; it is not less fact because it is undesirable. We came into the world having nothing to say about its furniture or phenomena; we attend a séance equally powerless to suppress its disclosures by our likes or dislikes, our preferences or prejudices. All true investigators have the spirit of learners, not of dictators.

Mrs. W. P. Thaxter-who is located at Room No. 3, 81 Bosworth street, Boston, is a new medium, who possesses remarkable gifts, and promises to prove to be one of the most beneficent auxiliaries of the spirit powers in their operation in the mortal field. She is specially successful in her diagnoses of diseases while those desiring other advice from invisible friends will not go away disappointed. Investigators, and Spiritualists, too, should keep her busily employed.

Mrs. R. S. Lillie, the talented speaker at Berkeley Hall, Boston, has on several occasions of late made it a point to call on her audiences to fully sustain spiritual literature, and more especially the BANNER OF LOHT, whose editors are doing so much for the advancement of spiritual truth. For this strictly honest and highly appreciative statement we gratefully thank this able exponent of the Spiritual Cause upon the public platform.

Dr. A. H. Richardson has returned to Charlestown, Mass., and may be found at No. 2 Harvard Place, leading from Harvard street.

TIMELY TOPICS.

A New Postal Device.—The statement receives public currency that what is to be known as "postal script" will be issued by the U. S. Government, to take the place of the "postal note." This new is to cost three cents, and carry amounts up to five dollars; while a script sheet calling for amounts ranging from one cent to thirty dollars has been prepared from which, on payment of one cent, the mount of money to be sent by mail to any part of the United States may be torn off, the same as an ex press order. There will be no writing on it of any and by the postmaster, the sender endorsing the check-draft. The Government guarantees its safe transportation.

In Letters of Gold .- The following sentences by Prof. Alfred R. Wallace of England deserve to be en graven in the archives of modern spiritual research in characters of gold:

in characters of gold:

"I learnt as my first great lesson in the inquiry into these obscure fields of knowledge never to accept the disbellef of great men, or their accusations of imposture or of imbeellity, as of any weight when opposed to the repeated observation of facts by other men, admittedly sane and honest. The whole history of science shows us that whenever the educated and scientific men of any age have denied the facts of other investigators on a priori grounds of absurdity or impossibility, the denies have always been wrong."

Not "Shows," but Demonstrations! - To those who for reasons best known to themselves con tinue, in these modern times, to levy their attacks upon supposed frauds; and crudities in the seance room, calling these meetings "Punch and Judy, shows," bringing discredit to the Cause, etc., we would say that forty years' experience in every known phase of the spiritual phenomena has not so impressed us, Spiritualism, as we understand it, is a simple and direct manifestation from another life; so simple that a child can comprehend it; and seances, public and private, are the vehicles of its demonstration.

A Vory Sweeping Confession.—A Rev. Mr. Doyle-a Western Methodist minister-recently choos ing a text from the first epistle to Timothy, in which Paul refers to the latter times when "some shall depart from the faith, giving heed to seducing spirits and doctrines of devils," remarked that if Paul had lived in our day he could not have described more accurately some people that "may be found in almost every community." It is said, continued this preacher that there are four millions of people in the United States who believe in spirit mediums. These mediums have added no facts to our store of knowledge. These people claim they have communion with spirits. 'So do I," said he. "By the grace of God I have been able to commune with the spirit of the Lord Jesus Christ." Does our reverend preacher mean to be understood that he does not "depart from the faith" in this particular, and does not "give heed to seducing spirits and doctrines of devils"? Is he, too, one of the same people that may be found in almost every community who believe in spirit mediums !? His "so do I" is certainly a plain enough avowal of his belief and practice, to which "some people" in his community are invited to give their attention.

A Kentucky Thankegiving.—Of all the dinners. in the South, said Congressman Caruth of Kentucky, as reported by the Washington correspondent of the New York Sun, a Kentucky Thanksgiving feast was the best. It might not be as great as in New England, but the Kentucky dinner was the spleylated acme of pliss. The air was always cool and bracing. The fire, seemed to burn brighter than in any other State. The barnyard was more musical, and the baying of, the hounds made a refrain that thrilled the heart with cated forever! They know too well what a sacred to them; while the mestopary and the pleasure. The music of the pleasure. The mus

enjoyed themselves intensely: There was a good dinnor, turkey, of course, with cranberries and all the jellies and gravies that Aunt Dinah could prepare, Children and grandchildren met at the homes of parents and grandparents, and recalled the incidents of the past year. It was what old Aunt Ohios would call

Stay in the Country, Girls.-In the face of a frowning winter, and in presence of the great financial pressure which is now being exercised by "the times" on every branch of industry and mercantile pursuit, we would counsel young women with ideas of breaking away from the haunts of childhood and embarking on the fleroe current of city life, to pause, and remember the advice of the poet Longfellow, "To stay at home is best." There is, all over the country, a desire to obtain competent "help" in comfortable homes; and when one weighs the possible miseries which walt on life in our crowded cities, against the sacrifice of personal independence in the sphere of domestic service in safe and quiet homes, it seems to us that the safest should take the precedence.

Passed to New Researches.-London dispatches of Dec. 4th announce that the eminent English scientist, John Tyndall, LL. D., F. R. S., left the mortal, on the evening of that date, at his house in Haselmere, county of Surrey. His death was hastened by a severe cold. He was seventy-three years of age. He was born at Leighlinbridge, near Carlow. Ire. The name of this distinguished scholar is a household word in both the Old and New Worlds. For forty years Prof. Tyndall has been a prominent figure in the forefront of scientific progress; and Spiritualism teaches that new opportunities for inquiry will now be his in the broader fields of the Better

Lake Pleasant .-- A meeting of the Board of Directors of the New England Spiritualist Camp-Meeting Association was held Dec. 2d at the Crawford House, in Boston, and arrangements consummated for holding its next annual convocation at Lake Pleasant, Mass., to commence the last Sunday in July next, and to continue thirty days. The entire Board was with one exception, present, and the proceedings were harmonious and satisfactory.

W. J. Colville in New York.

Mr. Colville's present sesson of work in New York and Brooklyn opened Sunday, Dec. 3d, when he delivered three inspirational discourses to deeply-interested audiences, morning and afternoon in Conservatory Hall, Brooklyn, and evening in Fifth Avenue Hall, 27 42d street, New York.

His courses of weekly lectures on spiritual science are given on Mondays, Wednesdays and Fridays at 3 P. M., in Union Square Hall, 8 Union Square, New York: Tuesdays, Thursdays and Saturdays in Kingston Hall, Kingston and Atlantic Avenues, Brooklyn. at 8 P. M.

Fifth Avenue Hall, New York, is truly a beautiful assembly room, and the large audience gathered in it last Sunday evening was enough to delight any speaker on the public platform.

On Sunday next, Dec. 10th, Mr. Colville's subject in Conservatory Hall, Brooklyn, at 11 A. M., will be, Does the Human Soul Reveal the Delty? If so, How?" at 3 P. M., "Theosophy and Spiritualism: Friends or Foes, Which?" in New York, Fifth Avenue Hall, 27 42d street, 8 P. M., "A Spiritual and Scientific View of the Unseen Universe."

"The Other World and This" (a compendium of Spiritual Laws), which is No. 1 of the New White Cross Series, is now before the public. The volume deals with man and the various influences, seen and unseen, which combine to form his character here and hereafter. It is a work of great and practical value to the lecturer and public teacher, to the believer in the occult, and to the inquirer into magnetic laws and the nature of all life. Charles B. Reed is its publisher, Room 204, No. 164-8 Fulton street, New

We shall print an announcement next week concerning a new and valuable work. The Luceum Guide. just issued by Hudson Tuttle & Co., Berlin Heights, O.

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

Mr. S. L. Beal of Brockton, Mass., spoke with great acceptance in Clan Fraser Hall, Pawtucket, R. I., Sunday, Nov. 26th.

Geo. A. Fuller, M. D., lectured in Portland, Me., Dec. 3d. He will speak in Providence, R. I., the 10th: in Brockton, Mass., the 17th, and in Worcester, Mass., the 24th and 31st. He may be engaged for Jan. 21st, and Feb. 4th, 11th and 18th. Address 7 Mason street, Worcester. Mass.

Mr. J. Frank Baxter lectured in Brockton last Sunday, and will speak in Lynn next Sunday, Dec. 10th; in Springfield, Sundays, Dec. 17th and 24th; also Monday evening. Dec. 25th; in Deerfield, Monday evening, Dec. 18th; in Greenfield, Tuesday evening. Dec. 19th; in Glens Falls, N. Y., near this time, but special dates to be fixed; and in Bath, Me., on Sunday, Dec. 31st.

We are informed by Bro. Lees that Mr. Henry Arch-We are informed by Bro. Lees that Mr. Henry Archier, materializing medium, of 2587 Broadway, Cleveland, O., still coutiouss in ill-health. His wife has recently developed her mediumship sufficiently to hold semi-weekly séances for materialization. Last week a benefit séance was held in Thomas's Hall, Newburgh, by Mr. Charles Barnes and others, to raise funds to aid the invalid and his family; and the Ladles' Auxiliary to Lake Brady has also very generously afforded assistance of a substantial character.

Prof. Theodore F. Price, inspirational speaker, is prepared to answer calls to lecture on the Spiritial Philosophy and all subjects pertaining to Free-Thought, for societies within a radius of one hundred of New York. Address 320 East 14th street.

Nov. 26th, Dr. F. H. Roscoe of Providence lectured at Plymouth, Mass.—reference to which service will be made hereafter.

be made hereauer.

We regret to have to chronicle that Miss A. J. Webster, a grand medium, who for some years has been located in the Bauner Building, has met with a serious accident (the breaking of the knee cap) by a fall while on her way to her office, and will be in consequence condemned to a lengthy period of invalidism.

Miss Abby A. Ludson lactured to an apprendictive. quence concemned to a length, period of invaluable.

Miss Abby A. Judson lectured to an appreciative, and attentive audience in the Independent Spiritualist Church at Louisville, Ky., Sunday evening, Nov. 19th. The Courier-Journal of that city, in its next day's issue, published an abstract report of her lecture, speaking of it in commendatory terms, and also giving a brief sketch of the life of this gifted lady and carnate worker.

Mrs. A. E. Cunningham will be in Lawrence. Mass. Dec. 17th; Fitchburg, Jan. 14th and Feb. 4th, 1894 Stoneham, Feb. 1st. Will be pleased to make further

Edgar W. Emerson will be in Winsted, Conn., De-cember 10th; Bridgeport, Dec. 17th, 24th, 31st; the Sundays for December, 1894, are all engaged. In a letter from Springfield, Mass., W. L. Jack, M. D., requests us to correct the unfounded report of his sudden decease which has gained currency in some quarters. He is still a sufferer from heart trouble, but hopes soon to meet his numerous friends who have so kindly inquired for him. His future plans will be reported in these columns.

W. J. Colville's Thanksgiving services in Chicago, Nov. 30th, were very largely attended; and many friends expressed much regret at his departure for his new field of labor. He is now busily engaged in New York and Brooklyn. Address all letters and papers in care of Warde Bingley, 8 Union Square, New York.

in care of Warde Bingley, 8 Union Square, New York,
Mrs. Julia E. Davis can be addressed at her home,
in Cambridge, Mass., at No. 232 Windsor street, has
open dates, and would be pleased to correspond with
societies in regard to terms.

E. J. Bowtell lectured Dec. 36 at Ohurch of Humanity, Elevath street and Girard Ayenne, Philadelphia,
speake Dec. 10th at Moore's Hall, Tenth and Spring
Garden streets. Address 12 Green street, Philadelphia, Pa.

Mrs. Jesnette W. Crawford will speak for the soolety that meets in Olan Frase! Hall, Pawtucket, I. 1,
during the month of December.

Dr. C. H. Harding has open dates for March and
April. For engagements address him at: The/Thorddike," Boylston street, Boston, Mass.

Mrs. Florence White, at the suggestion of many of
those who recognize her specifally strong, powers as a
medium well calculated to convince skeptics and investigators, has engaged Spencer Hall, 114 West 14th
street. Nav. Vol. Otto. where she will hold stender vestigators, has engaged Spencer Hall, 114 West 14th street, New York: Oity, where she will hold scandes every. Friday night at 8 o'clock to be preceded by lectures on the Spiritual Philosophy by Theodore If, Price, 1979 1110 (1972).

The first society for the study of Islam meets every Bunday morning at 10:80 at No. 8 Union Sounte. New

NEWSY NOTES AND PITHY POINTS.

Who says Boston is not a classic city when one of her bootblacks in the legal district displays on his sign-card this legend: " Intaminatis Fulget Honoribus," which may be liberally translated: " He shines with unternished splendor."

"Is n't there something the matter with the feet in this poem?" asked the editor. "Sir," replied the haughty man who stood by his desk, "I am a poet, not a chiropodist."—Washington Star.

Personal experiences in the phase of mental phenomona are succincily related by M. R. K. Wright, first page.

[TRUE ENOUGH, BROTHER.]—Many ministers the moment they get into the pulpit change their voices, and drawl, cant, moan, croak and funeralize religion, with a countenance grave enough to break an under-taker's heart.—Rev. M. C. Peters.

The press appounces that a roller skate for runping on common roads is now "on the docket." The skate has two wheels, each encircled by a pneumatic tire: they are strapped on the feet the same as common skates. A speed of eight miles an hour can easily be made. Beveral extra wheels can be carried along to replace any that may be damaged. The bicycle manufacturers, it is alleged, are alarmed at the appearance of such a formidable competitor.

When you can find a girl that can put a good smooth when you can nnd a girl that can put a good smooth patch on the gable end of a man's pants and bake a good, digastible corn-cake, you have discovered a jewel for the household. She may not be able to embroder a dog or bird on some dude's slipper, but she will be plain and neat enough to know how to use one on future generations instead of wasting her time in endeavoring to add another verse to "Ta ra-ra-boom-deaye."—Ex.

Prof. Alexander Wilder has a word on our second page regarding medical freedom. etc., which all should read.

"If you have ten dollars to spend," said Barnum, "spend one for the article and the other nine in advertising." The old man knew a thing or two when it came to advertising, "I can outtalk anybody on earth but a printer. The man who can stick type and talk next morning to thousands of people while I'm talking to one is the only man I'm afraid of. I want him for my friend."—The Sedgwick (Kan.) Pantagraph.

Oil of sassafras will destroy moths in mattresses and upholstered goods.

A Scottish congregation presented their minister with a sum of money, and sent him off to the Continent for a holiday. A gentleman just back from the Continent met a prominent member of the church, and said to him: "Oh, by the way, I met your minister in Germany. He was looking very well; he did n't look as though he needed a rest." "No" said the church-member, very calmly, "it was na' him; it was the congregation that was needin' a reat."

No pent-up Utica contracts our powers! The boundless universe of thought is ours.

The latest tilt between the great" Heretic," Dr. Briggs, and Presbyterian bigetry is interestingly treated by "Delta" on our first page.

KWITE KWEER.—How are you going to spell quail without a q. or question, or quiz, or quit, or quoth, or quote, etc.?—Dayton Journal.

Kwall, kwestion, kwiz, kwit, kwothe, kwote.—To-

A Children's Progressive Lyceum has been formed in Marblehead, Mass., which meets in Kate's Hall-Gertrude S. Thorner being Secretary.

[SNOW STORM THE FIRST.] "T is now the prudent mother
Lets the children wildly rove,
Lest they hear their father talking
When he's putting up the stove.
—Chicago Inter Ocean.

The citation of tests of spirit presence. also other matters of importance to Spiritunlists and inquirers, will be found under "Banner Correspondence" head.

The Washington Unity Club, at its first meeting the present season, proceeded to elect a new president to fill the vacancy caused by the resignation of Mr. Moulton (whose private business demands his undivided attention), and our friend, Mr. George A. Bacon, was unanimously elected to fill the vacancy.

A poor editor in Arkansas offers to accept "greens on subscription account." This beets all. Lettuce do the best we can, for nobody knows what is going to turnip.— Galveston News.

Patient-"Oh! doctor, I feel that I am just at death's door." Physician (encouragingly)-" Keep up heart! I think we can pull you through! Digests of addresses in this number by

W. J. Colville, Walter Howell, and others; next week.

Bilkins (suffering from a heavy cold)—"I met forty-five different acquaintances this morning, and just forty-four of them told me of some sure cure for a cold." Wife—"Didn't the forty-fifth offer any advice?" Bilkins—"No. He had a cold himself."— Cleveland Sun and Voice.

Can a man who has joined the "Kennel Club" be truthfully said to be "going to the dogs"?

Two in Ten.—An exceedingly interesting report of a postal mission gives this extract from a letter: "I will try to iend your literature; I am particularly anxious to influence a friend who recently told her daughter that ten out of twelve persons would be lost eternally! Said poor — to me, 'I wonder which two out of our family will be saved; there are ten brothers and sisters." Comment would almost spoil; but it will bear a good deal of thinking about.—Coming Day (Eng.).

A nation which ten years ago did not possess a single modern man-of-war, a modern engine, or even so much as a modern gun, now files its flag over the swiftest cruiser in the world, and boasts a navy which, ship for ship, is incontestably the most efficient and admirable in existence.

Byolution is not the "handmaid of religion," it is its mistress, the interpreter of theologies, and of all else that has engaged the human mind from the earli-est to the latest time.—Ex.

Card-Dec. 17th. To the Editors of the Banner of Light:

The Board of Trustees of the National Spiritualists Association wishes to express to you its thanks for publishing in your last issue the call for a "National Spiritual Jubilee," on Dec. 17th. Every act that has 'a tendency to develop the cooperative spirit among men is most heartily endorsed by all progressamong men is most nearthy entorsed by an progressive Spiritualists. That the Banner of Light is abreast with the times in its recognition of the principles of cooperation is evinced by its publication of the call referred to above. Our Board has received much encouragement from the friends in various sections of the Union in regard to the carrying out of the program of "Jubilee Day" in full in their respective localities. By working together we can make Dec. 17th, 1893, one of the most important dates in the history of Spiritualism, being second only to March 31st, 1848. The Board earnestly requests the readers of The Banner to keep the program for "Jubilee Day" constantly in mind, and asks them to see to it that it is carried out in full by their respective scoleties. The Board takes this opportunity to state that applications for charters under the National Association are being received daily, and that 1,100 copies of the book, "The Proceedings of the National Convention," here already been ordered. It, is hoped that 10,000 copies may be thus disposed of, and further orders are respectfully solicited.

Wishing The Banner of Fraternally yours,

"He D. Bannert, Pres.

Roet, H. Dimmion, Sec.".

"Real Processing of the National Ontone of the Continued prosperity, we are, "Fraternally yours,"

"Roet, H. Dimmion, Sec.". ive Spiritualists. That the BANNER OF LIGHT is

RODT. H. DIMMICK, Spoy, 300 Washington, D. C. Nov. 20th, 1893.

Onset Letter. To the Editors of the Banner of Light:

The attendance of children and visitors Dec. 3d at the Lyceum was fair, the interest continues unabated. Recitations, Badie, Parker, Dalsy Robinson, Flora Pearce, George Nye, Kate Sullivan, Chester Pearce, Anna Bell Hawes and Lester Paine: D. W. Eldridge, vocal selection, accompanied by Miss Mamie Avery; remarks, J. H. Young, Miss Thompson and Dr. Fuller. Dec. 2d. d. children's dance was given, which was soly conducted by Sumner Smith, violinist; from Point Independence.

MEETINGS IN BOSTON.

Boston Spiritual Temple, Berkeley Hall, 4 Berkeley Street.—Lectures Bunday at 10% A.M. and 7% P.M. Mrs. R. 6. Lillie, speaker for December. Wm. II. Banks, President; F. B. Woodbury, Secretary, 189 Centre street, Rozbury.

Afrect, Roxbury.

The Helping Hand Society of the Boston Spiritual Temple
meets Wodnesdays at 3 Boylston Place at 24 Pr. M. Business
meeting 4 P. M.; tee at 6 P. M.; public meeting 74 P. M. Miss
Lucotte Webstor, President; Miss Nellie M. Bonils, Soc'y. First Spiritual Temple, corner Newbary and Exeter streets.—Spiritual Fraternity Society: Sundays, at 24 P.M. Sunday School at 1 A.M. Sociable Wednesdays at 75 P.M. Other meetings announced from platform. Seats free. All are welcome.

The Veteran Spiritualists Union meets the first Wednesday of each month at Gould Hall, No. 3 Boylston Place, at 75 P.M. Dr. H.B. Storer, President, 406 Shawmut Avonue.

The American Spiritualists' Association will meetings every Wednesday avaniants of the will hold meetings every Wednesday evening at 7½ o'clock in the First Spiritual Temple, corner of Newbury and Exeter streets. These meetings have as their object a more per-fect development of mediumshlp. Investigators are espe-cially invited. All are welcome. P. C. Marsh, Gen'l Sec'y, Hyde Park, Mass.

Ohidren's Progressive Lyceum meets every Sunday morning in Red Men's Hall, 514 Trement street, at 10%. All welcome. J. B. Hatch, Jr., Conductor.

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

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

Hathbone Hall, 694 Washington Street, cor aer of Kneeland.—Spiritual meetings every Sunday a 1.1 A. M., 2% and 7% P. M. (7% P. M. meeting in Commer ial Hall) Thursday at 2% P. M. N. P. Smith, Chairman. Harmony Hall, 724 Washington Street.—Meetings are held every Sunday at 11 A.M., 2% and 7% P.M.; also Tuesday and Thursday 3 P.M. W. L. Lathrop, Conductor. America Hall, 724 Washington Street.—Meetings sundays at 10 % A.M. and 2% and 7% P. M. Good mediums, inc music. Miss A. Peabody and Dr. S. H. Nelke, Con-justors.

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

Hollis Hall, corner Washington and Hollis S rocts.—Meetings Sunday at 11 A. M., 2% and 7% P. M.; Tuesday at 2%, test meeting. Every Friday evening, social and dance. M. Adeline Wikinson, President. Irving Hall, 1125 Washington Street.—Meetings Sundays; 10% A.M., developing circle; 2% and 8 P.M., speak-ing and tests. Mrs. O. A. Robbins, Conductor.

First Spiritualist Ladics' Aid Society Parlors, 1031 Washington Street.—Business meetings Fridays, at 4 p. M.; Tes at 6 p. M.; Social meeting at 7½ p. M. Public Circle last Friday in each month at 2 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. Sanders, President.

Chelsen — Pilgrim Hall.—Spiritual meetings every Sunday at 2½ and 7½. W. Anderson, Chairman. Everett.—Society Hall, Spiritual meetings at 2% and 7% P. M. Dr. O. F. Stiles, Conductor.

Boston Spiritual Temple, Berkeley Hall .-The service last Sunday morning opened with "Only Remembered by What I Have Done," finely rendered by Mr. John T. Lillie, with plane accompaniment by Mr. W. H. Boyce.

After an invocation, Mrs. R. S. Lillie addressed the audience upon the following top ic presented by her guides: "What is the Mission of Spiritualism?" She remarked in opening that there is a mission for every remarked in opening that there is a mission for every individual, and no class of persons have greater rea son to be thankful than we have as Spiritualists for the light that has been given in the presentation of this glorious truth. Too many have tried in the past to secure a larger amount of liberty than the spirit-world could with safety endorse, and, as a consequence, Modern Spiritualism twenty years ago was chaotic. It has been the work of our spiritual papers, especially the Banner of Licht, and our best speakers, to lead the people out of this state of darkness into the broad light of spiritual truth. Nothing has ever come to the world that has made such remarkable progress.

speakers, to lead the people out of this state of darkness into the broad light of spiritual truth. Nothing has ever come to the world that has made such remarkable progress.

Has Spiritualism a mission? We reply, Yes, most certainly. Can this mission be accomplished? and we say that, under proper conditions, its success is assured. Spiritualism first made itself known in America, and the camp-meetings are truly of American origin. In them we find a vitalizing influence that reaches all coming in contact with them, and the work of self-deplal and sacrifice of those who have labored to sustain them was eloquently referred to by the speaker, with the earnest wish that the millions of Spiritualists would feel the importance of their individual mission, instead of finding fault with those who are doing the work. The work of the National Organization was referred to as having a claim upon the Spiritualists of America, that they may be placed in a condition to secure better legislation and protection. By a united effort justice would be accorded us where we are now powerless to obtain it.

Spiritualism is the leaven that must leaven the whole world, take from us the fear of death, and giving hope of a glorious immortality. It is the mightlest power of the present century. It is our mission in the future to let our light so shine that those who behold it shall be led to glorify the light of spiritual truth, and rejoice with us in freedom from the thraidom of darkness and superstition. It is the mission of Spiritualism to enlighten the world, and to open to us the gates of the beautiful Beyond.

Mrs. Lillie followed her lecture with an improvisation upon the subject of "Organization," and the service closed with a song by Mr. Lillie and the benediction.

vice closed with a song by Mr. Lillie and the benediction.

The evening session opened with a song by Mr. Lillie and an invocation by Mrs. Lillie, after which several questions were presented for consideration.

The first, "What is Justice?" was answered in part as follows: There is an immutable law, which we denominate justice, which will be meted out sometime and somewhere, and which will compensate all in the great hereafter. It is difficult to believe that all things work for good, but the man who has suffered by the unkindness of his fellowmen will be able to see in the future that it has been the means of his spiritual uplifting. The diamond is brought to perfection only by being polished. So the difficulties of life, the apparent evils, are often made to serve for good. Nations have been purified by trial, and although wrong and injustice may prevail for a time, justice will finally conquer.

nave been purified by trial, and although wrong and injustice may prevail for a time, justice will finally conquer.

In answer to another question, the speaker said that capital punishment is nothing more nor less than murder, made legal by the enactment of laws permitting it. It is a relic of barbarism, and is a direct violation of the command, "Thou shalt not kill." We are slowly growing to a better understanding of hu manity, and we tell you that Spiritualism denounces capital punishment of any kind whatever, and tells you that one murder does not justify another.

The power of mind over mind was explained at length, and man after death declared to be simply disembodied mind or spirit that capital punishment cannot destroy, but simply sets free to carry out its designs. Remember, Spiritualism says you cannot kill a man. Then what should be done? Justice must be meted out. One is not to be rewarded for being good if he was born with an inheritance in the right direction. Our criminals have not this inheritance, and they should be educated and their better qualities developed in order that they may become worthy members of society.

Saye the criminal for his mother's sake; confine him, but be kind to him, and by no means send him unprepared into the other life. Our whole prison system is wrong. Our prisoners know that when they pass its portais they can never rise again in society, and they sink lower and lower. We believe, however, the time is coming when the public shall outgrow this relic of barbarism, and our prison discipline shall tend to make men better instead of worse. Reformation and the elevation of the race should be the ruling element in our institutions.

The lecture was followed with a fine inspirational poem on "Justice," and the service closed with a song by Mr. Lillie, and the benediction.

POINTS.

Dr. E. A. Smith, President of the Queen City Park

POINTS.

POINTS.

Dr. E. A. Smith, President of the Queen City Park Camp-Meeting, was present at the morning service. Fred Haslam, Esq. Treasurer of the Lake Pleasant Camp-Meeting Association, was also present, and reports that at the Directors' meeting, held Saturday at the Crawford House, everything was arranged for the season of 1804.

President Banks gave notice that next Sunday foremon the usual subscriptions will be received for the expenses of the Boston Spiritual Temple.

At the close of the morning service Mr. Haslam was introduced, who added a few words to Mrs. Lillie's recommendations regarding the Spiritualist camp-meetings, and spoke of the progress of the work in Brooklyn, N. Y., where he resides.

The "open letter" of Lyman C. Howe was easerly called for at the close of the public services, and will be placed in the hands of many carnestly seeking truth.

The Relping Hand Society held its regular weekly meeting at 3 Boylston Place, Nov. 20th, Miss Webster, President, in chair.

President, in chair.

practical discourse upon the following subject by Mrs. Juliette Yeaw; "Search for Truth."

Truth is a sold as spirit, and is limited by no age; race or condition whatsoever.

Truth is a synonym of God, and they who would honestly search for it must do so in the spirit that a child would look to its parent for instruction; then they will grow and expand naturally.

It is graud to live in this age, instead of in the days of extreme darkness and bigotry, when revelations were received with scofling, and the revelator was consigned to the flames.

But the same spirit of intolerance is among us today, and is swift to forget the teachings of the Nazarene, and slow to remember and practice the principles he taught.

ples he taught.

rene, and slow to remember and practice the principles he taught.

Man has the golden key in his hands to day to unlock the treasure-house of present and future revelations. It is only a craven who is afraid of eternal truth, but is ready to receive "for doctrine the commandments of men." Historical records of truth may be destroyed, but we, as a result of the past, show the effect of that truth in our higher development.

The question every soul should put to itself in regard to every subject is "Is it a truth?" and it satisfied that it is, accept it whether popular or unpopular. You are justified in following the highest light you have, and it you do so to-day perhaps to-morrow you will receive a brighter one.

Next Sunday afternoon Mr. Joseph D. Stiles will occupy the platform.

Harmony Hall.-Tuesday, Nov. 28th, our circle was large and interesting; tests, readings and musical pleces exceptionally fine. Mr. Hersey, Mr. Hardy, Dr. C.D. Fuller, Dr. J. T. Coombs, Mr. A. C. Davis, Mrs. H. E. Fuller, Dr. Lathrop and others were the me-

diums.
On Thursday afternoon positive evidence of spirit

On Thursday afternoon positive evidence of spirit presence and consciousness was given through the mediumship of Mr. Wm. Hardy, Mrs. S. E. Rich, Mr. A. C. Davis, Mrs. J. Fredericks, 4r. C. O. Gridley, Mr. H. B. Horsey and Dr. Lathrop.

On Friday afternoon the lecture was on "The Omipotent Hand in Soul Unfoldment," and was highly appreciated.

On Sunday morning Mr. A. C. Davis, Mr. C. O. Gridley, Mr. Wm. Hardy, Mr. Martin and Dr. Lathrop gave very satisfactory tests. In the afternoon, Mrs. S. E. Rich, Mrs. J. Fredericks, Mr. H. B. Hersey, Mrs. L. E. D. Davis, Mr. Hall, Miss L. E. Smith, Mr. Wm. Hardy, Mr. A. C. Davis and Dr. Lathrop were the mediums for tests of spirit return. In the evening, Mr. Wm. Hardy, Mr. L. A. Helse, Mr. Hall, Mrs. S. E. Rich, Mr. H. B. Hersey and Dr. Lathrop were the mediums, and Miss Lillian Rich gave a beautiful recitation.

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

The Banner of Light, the leading Spiritualist paper in the world, is for sale at all our meetings.

W. L. Lathrop, Conductor.

The Endies' Lycoum Union wishes to thank the many friends who so kindly sent donations of food to Dwight Hall Dec. 1st. We were able to satisfy tood to Dwight Hall Dec. 1st. We were able to satisfy
the hunger of about one hundred and twenty-five of
the poor from different parts of the city. The dinner
consisted of turkey, three kinds of meats, baked
beans, cranberry sauce; all kinds of pie and cake,
oranges, grapes and nuts. After satisfying the "inner man," baskets of goodies were sent home to those
unable to be present. Every one seemed well pleased,
and the response to a cheer for the ladies of the
Union gave evidence that all appreciated the repast.
We wish to thank Mr. Delaney for his kindness in
giving us the free use of his ball.

**Carrier L. HATCH.

CARRIE L. HATCH.

The Home Bestrum (No. 21 Soley street, Charlestown), E. M. Sanders, President. Developing circle in A. M. Interesting conference in the afternoon. Evening, remarks, tests and readings were excellent. Mrs. Danforth (of Hopkinton, N. H.) received many clear, convincing tests, as did all others present.

Tuesday's meeting was a fine one, and the work

Tuesday's meeting was a line one, and the work done was satisfactory.
All mediums cordially invited to participate with us at the Home Rostrum when convenient so to do.
Mrs. Kneeland, organist, and Prof. Rimbach, cornetist, give fine selections. Banner of Light on sale at each meeting.

C. B.

America Hall .- The three sessions at this hall Dec. 3d were remarkably well attended. Our good mediums present were: Miss A. Osborn, Mrs. Fredericks, Mrs. Forrester, D. C. L. Willis, Mrs. J. A. Woods, Dr. Thayer, Mrs. Georgia M. Hughes, Misa A. Peabody and others. The tests were most, remarkable. Our musical talent consisted of Miss Sadie B. Lamb, vocalist and planist; Herr Chas. Weber, 2ther soloist, and "Little Eddle," the boy singer. Miss A. Peabody presided at the meetings

"Little Eddle," the boy singer. Miss A. Peabody pre-sided at the meetings.

Next Sunday Mrs. Lizzle Kelly Hartman of Chicago will be present with us during the three sessions. BANNER OF LIGHT always for sale at the Sunday sessions; also at the residence of Dr. S. H. Nelke, 586 Tremont street. SIMPSON.

The Ludies' Industrial Society omitted its usual six o'clock supper on Thanksgiving Day, but held during the afternoon an informal reception, and in the evening a basket party and dance—inter-spersed with recitations and fancy dancing. It was one of the largest gatherings of the season. At four o'clock on the atternoon of Dec. 7th Mrs. H. W. Cushman, the musical medium, will hold a

seance.
In the evening, Mrs. W. S. Butler, with some of the Lyceum children, will entertain the company.
Mrs. H. E. JONES, Sec'y.

19 Oak Grove Terrace. The Children's Progressive Lyceum met as usual at 514 Tremout street. Mr. Wood, after his customary talk upon the lesson of the day, read extracts from a paper upon the subject of Mohammedanism; Willie Sheldon, Helen Higgins, Aaron Task, recitations; Adelaide Smith, plano and whistling solo; Little Winnie Ireland, song; George Sawyer, recitation.

The Bannel of Light is on sale at this hall every GEORGE S. LANG, Sec'y.

The First Spiritualist Ladies' Ald Society held its usual afternoon and evening exercises Dec. 1st, at 1031 Washington street. Next meeting will take place Friday, Dec. 8th, 4 o'clock, for business; evening exercises at 8 P. M. Supper at 6 o'clock. All interested in Spiritualism invited to be present. E. D. MAYO, Sec'y.

Eagle Hall. - Thursday afternoon, Nov. 29th Opening remarks, Bro. Tuttle: tests and readings. Mrs. Knowles, Mrs. Wilkins Mr. Hardy and Mr. Trask. Music and songs, Mrs. Carlton and Mrs. Bol-

For a State Association.

At a Convention held in Chicago, Sept. 27th, 28th and 29th, there was organized a National Association of Spiritualists, the aim and purpose being according to Article II. in the Constitution then adopted "to prevent further waste of spiritual and financial energy by the consolidation and organization of the United States into one central, harmonionsly-working united states into one central, harmoniqually-working business association, for the establishment of new associations wherever possible, and the better education, equipment and protection of lecturers, mediums, and other exponents of Spiritualism."

The National Organization can only live and succeed by Spiritualists in the different States uniting in State organizations, and local societies auxiliary to the national.

State organizations, and local societies auxiliary to the national.

All societies throughout the State of Massachusetts are invited to send delegates to attend a Convention to be held at the First Spiritual Temple, corner of Newbury and Exeter streets, Boston, Mass., Dec. 18th, 1883; and all Spiritualists living in such places as do not have organized societies are also requested to come, bringing with them credentials from other prominent Spiritualists in their locality, and assist in the work of organizing a Massachusetts State Association of Spiritualists.

The purpose of this organization will be not only to support the National Organization, but also to devise ways and means of advancing the Cause in the State of Massachusetts.

There is a strong sentiment on the part of a large number of Spiritualists that the time has come for concerted action, for more rapid progress, and to prevent imposition by legislation. Come, all Spiritualists who can, whether acting as delegates or not, and give the support of your presence and your sympathy to this movement.

The Convention will be called to order at 11 A. M., Dec. 18th, at the First Spiritual Temple, the use of which has these kindly created by the huider and

The Convention will be called to order at 11 A. M.,
Dec. 18th, at the First Spiritual Temple, the use of
which has been kindly granted by the builder and
President of the Society meeting there, Mr. M. S.
Ayer, who assures us that although his bands and
mind are fully occupied, he is nevertheless in hearty
sympathy with any movement looking to the advance
ment of the cause of Spiritualism.

COMMITTEE OF CALL;

The New Spiritual Building. To the Editors of the Banner of Light:

A mass meeting was held in Hollis Hall, 789 Washington street, Monday evening, Nov. 27th, to hear the report of committee on organization. Mr. William 8. Butler, chairman of committee appointed at a pre-vious meeting, called the meeting to order, and Mr. C. T. Wood, chairman of special committee on that subject, reported the following preamble and code of By-Laws:

PREAMBLE.

We, the undersigned, recognizing the importance at all times of making heartfelt and earnest efforts for the uplifting, educating and enlightenment of mankind in spiritual truths, do here unite in forming a religious society or corporation, to be termed "The Sprintualists" Memorial Bulling Association"; thereby constituting ourselves a legal body, to unite with all kindred souls who wish to establish a Spiritual Memorial Bullding, in which, under the supervision of this Religious Society, all Spiritualists, as well as all others spiritually inclined, can commemorate those dear departed friends and spirit workers who have at all times mediated in our welfare, and with whom we can now more closely unite in a new work for the spiritual uplifting of human kind.

BY LAWS.

Sec. I.—This Corporation shall be known as THE SPIRITUALIST MEMORIAL BUILDING ASSOCIATION, Sec. II.—The purposes for which the Association is constituted are as set forth in the Preamble, and for such religious services as may be hereafter deemed advisable.

advisable.

Sec. III.—The place where this Religious Association is established is the City of Boston, County of Suffolk and State of Massachusetts.

Sec. IV.—The officers of this Religious Association shalf consist of a President, two: Vice Presidents, a Treasurer, a Financial Secretary, a Corresponding Secretary, a B ard of Directors, five in number, of whom the President shall constitute one, and a Board of three Trustees.

secretary, a B. ard of Directors; five in number, of whom the President shall constitute one, and a Board of three Trustees.

Sec. V.—All officers shall be elected for a term of one year, except the Directors and Board of Trustees, and members of both those bodies shall be elected to terms of office as follows: namely, one for the term of one year, two for the term of two years, and two for the term of three years, as members of the Board of Directors; and one for the term of one year, one for the term of two years, and one for the term of three years, as members of the Board of Trustees.

Sec. VI.—The election of officers shall take place at the annual meeting of the Association.

Sec. VI.—The annual meeting shall be held in Boston on the second (2d) Tuesday of February each ensuing year, and each member of the Association shall be notified thereof at least ten (10) days before the date of the meeting.

Sec. VII.—This teen members shall constitute a quorum for any meeting of the Association.

be notified thereof at least ten (10) days before the date of the meeting.

Sec. IX.—The duty of the President shall be to preside at all meetings of the Association, and enforce the laws, rules and usages of the body; he shall sign all orders on the Treasurer for all moneys ordered to be paid out by the Association, and perform all other duties encumbent upon the office.

Sec. IX.—The duty of the First Vice President shall be to preside at all meetings in the absence of the President.

Sec. XI.—The duty of the Second Vice-President shall be to preside at all meetings in the absence of the President.

Sec. XI.—The duty of the Second Vice-President shall be to preside at all meetings in the absence of the President.

Sec. XI.—It shall be the duty of the Treasurer to receive all moneys belonging to the Association, or relating to its interests, from the Financial Secretary, and give his or her receipt therefor. And he or she shall deposit all flunds so received in his or her name, as Treasurer of the Association by its Directors shall designate. The said money so deposited to be drawn out only on checks signed by the Treasurer, and attested and endorsed by the President. The Treasurer shall pay all orders drawn on him by the President, and attested by the Financial Secretary. Shall keep a regular and correct account of all moneys received and paid out, and shall have said accounts audited quarterly by the Board of Trustees. Said Treasurer shall make out a semi annual report of the finances of the Seciety, and shall perform such other duties as the laws, rules and usages of the Association require. At the expiration of his term of office the Treasurer shall deliver to his or her successor all moneys, books, papers and vouchers in his hands.

Sec. XIII.—It shall be the duty of the Financial Secretary to receive all moneys from the Corresponding Secretar

in his hands.

See. XIV.—It shall be the duty of the Correspond-

Sec. XIV.—It shall be the duty of the Corresponding Secretary to attend all meetings and keep a correct and detailed account of all proceedings. He shall keep correct account between the Society and its members. He shall notify and collect all membership fees and dues, and attend to all correspondence relating to the affairs of the Society. He shall, at the time of election of officers, furnish the President with a list of all members in good standing and entitled to vote, and also prepare all written ballots at such times. He shall pay over to the Financial Secretary all members received at such meeting at the close of all moneys received at each meeting at the close of

times. He shall pay over to the Financial Secretary all moneys received at each meeting at the close of same, for which he shall receive proper voucher. He shall keep a regular and correct account of all money received and paid by him, and shall have his accounts audited quarterly by the Board of Trustees. He shall make out a semi-annual report of all matters relating and pertaining to his office, containing therein a list of all members in good standing. At the expiration of his term of office he shall deliver to his successor all books, papers and vouchers in the hands of the Corresponding Secretary.

Sec. XV.—It shall be the duty of the Trustees to have the general supervision of all property belonging to the Society. They shall make investments in such securities as the Society shall direct, and draw such sums from the Treasurer as such investments may demand. They shall have the custody of all securities for money loaned or invested, and they shall collect or realize all such sums when so directed. They shall collect all interests, rents or moneys arising from such investments belonging to the Society. They shall audit the accounts of the Treasurer, Financial Secretary and Corresponding Secretary. They shall render to the Society the correct report of the Financial Secretary and Corresponding Secretary. They shall render to the Society the correct report of the Financial Secretary and Corresponding Secretary. They shall render to the Society the correct report of the Financial Secretary and take vouchers therefor. They shall render to the Society the correct report of the Financial Secretary and corresponding Secretary. At the close of the terms of their office, severally and respectively, they shall deliver to their successors all moneys, books, papers, vouchers and securities at that time in their possession, together with an inventory of same.

Sec. XVI.—It shall be the duty of the Board of Directors to manage the general business of the Society, outline its policy, and decide all polities of moment, su

Sec. XVII.—All proposals for membership shall be presented to the Corresponding Secretary, and by him placed in the hands of those authorized to act thereon. Upon the acceptation of any applicant, a notification of the same shall be made to such person, who, upon the payment of one dollar, becomes entitled to annual membership in the Society.

Sec. XVIII.—Any applicant desirous of Life Membership can obtain same upon the payment of \$25.00 and being accepted by the Association.

Sec. XIX.—All applicants for membership should be proposed at the meeting preceding that upon which they are balloted for; in each case if there be less than five black balls cast, he or she shall be declared elected. MEMBERSHIP.

sed.

Sec. XX.—All vacancies in the board of officers occurring between the annual meetings shall be filled for the balance of the term by the Board of Trustees.

Sec. XXI.—Regular meetings of the Association shall be held monthly on —, or whenever called by order of the President on request of seven members.

Sec. XXII.—The seal of this Corporation shall be circular in form, having engraved upon its face the name of the Association and date of its charter. The report of the Committee on By-Laws was accepted, and J. B. Hatch, Jr., was appointed permanent

Chairman for the evening.

Letters of regret at their inability to be present were read from J. Frank Baxter, Mrs. Juliette Yeaw and

read from J. Frank Haxter, Mrs. Juliette Yeaw and others.
Mrs. C. Fannie Allyn made the opening speech, believing that this movement is a step in the right direction, and this is a time for action. Rev. E. Andrus Titus said he was glad to know that this great project was started by a woman, and, under the direction of her spirit-guides, and he wanted the Spiritualists by and the transfer of the said of the said

past, adding that he proposed to stand by Mrs. Butler in this movement, assuring all present that the building will surely be erected.

Mr. C. F. Wood endorsed the sentiments of provious

Mr. C. F. Wood endorsed the sentiments of previous speakers, asking all interested to sign the papers so that we may complete the organization.

Dr. Root read a paper bearing upon the thought that "In Unity there is Strength," which was heartly applauded. Prof. J. W. Kenyon spoke of the conditious necessary to our success.

A vote of thanks was given to Mrs. Wikinson for the use of Hollis Hall this evening, and the meeting adjourned subject to the call of the committee.

F. A. Heath, Sec'y.

For Over Bifty Venra

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

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 occurr 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.

Glenwood Ranges and Heaters.

The Glenwood Ranges and Heaters.

The Glenwood Range, made by the Weir Stove Co., of Taunton, Mass., is pronounced by expert stove men the finest in the market to-day, while housekeepers who use it are continually surprised at the new possibilities it develops.

There is thorough, honest, exact work in all stoves from the Weir Stove Co., which means much to the practical housekeeper.

The firm is comparatively a new one, but the members have all learned the trade in every particular, and the high-grade stoves they present are the result of intelligent and conscientious work.

D. N. Førd has been appointed resident agent for the Banner of Light, and all the publications of Colby & Rich, at Onset, Mass. He has a supply of THE BANNER for sale each week. Visitors, and all those who/make the camp ground their winter home should remember this fact, and give him a call. tf

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

Subscribers' Notice.

The date of the expiration of every subscription to the BANNER OF LIGHT is plainly marked on each address. Subscribers who wish their paper continued will avoid inconvenience by remitting before the expiration of their subscription, as we stop every paper after that date. It is the earnest desire of the publishers to give the BANNER OF LIGHT the extensive circulation to which its merits entitle it, and hence they look with confidence to the friends of the paper throughout the world to assist them in their important COLBY & RICH. Publishers. work.

SPECTAL NOTICES.

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

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

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

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

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

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

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

ADVERTISEMENTS.

Mrs. C. B. Bliss

WILL hold Scances Tuesday, Friday and Sunday even-ings, at 8 o'clock; also Wednesday afternoon; at 2:30 o'clock. Parlors, 340 Shawmut Avenue, Boston.

Pictures of "Billy, the Bootblack," 25 cents.

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

GENE OF BLA GNOSIS FREE.
SEND lock of hair age, sex, one symptom and three two-contatamps. Medicines 22. DR. CARPENTER, 80 Berkoley street, Boston. ley street, Boston.

MAGNETIZED POWDER for healing disease. Treatment, \$1.00 per week. State case. Address DR. BELL, 1232 Arch street, Philadelphia, Pa. Dec. 9. DERSONS and Places released from obscessing spirits and influences through the mediumship of MAK-GUERITE BERGIN, Seattle, Washington (Gen. Del. P.O.) 100. 9.

Hypnotisms

Its Facts, Theories and Related Phenomena;

With Explanatory Anecdotes, Descriptions and Reminiscences. BY CARL SEXTUS.

Illustrated with Numerous Original Engravings.

CONTENTS.

NEW BOOKS.

The Autocrat of the Breakfast. Table.

By Dr. Holmes. Holiday Edition. With two Portraits and 60 Illustrations by How-ARD PYLE. A superb gift. 2 vols., crown 8vo, \$5.00.

The Old Garden

And Other Verses. By MARGARET DELAND. Holiday Edition: With over 100 exquisite Illustrations in color by WALTER CRANE. Beautifully printed and bound, \$4.00.

Deephaven.

By Sarah Orne Jewert. Holiday Edition. With about 50 Illustrations. A beautiful volume. Crown 8vo, \$2.50.

The Hanging of the Crane

and Other Home Poems. By Henry W. Longfellow. New Hollday Edition. A beautiful volume, like the popular Holiday Editions of "Sir Launfal" and "Snow-Bound." 16mo, daintily bound, \$1.50.

Familiar Letters of Sir Walter Scott.

With a fine Steel Portrait of Scott and an Autographic Plan of Abbotsford. 2 vols.

A Native of Winby, and Other

"We have read every line of this story, and so pure is its tone, so sweet, yet withal so very natural are its characters, that one cannot but wish there were more like it."—Bal-

A book of exquisite short stories, written in the most delightful style. By Thomas Bai-LEY ALDRICH. 16mo, \$1.25.

By Lucy Gibbons Morse, author of "The Chezzles." \$1.25.

"A pretty romance runs side by side with anti-slavery fairs, the Hutchinson concerts, Wendell Phillips's eloquent speeches, and the strong, quiet influence of Lydla Maria Child."

—New York Christian Advocate.

A Capital Story for Boys. By BLANCHE WILLIS HOWARD, author of "One Summer," "Guenn," etc. With illustrations, attractively bound, 75 cents.

"One of the most fascinating volumes of the season. The first part relates to the merchant service, and the second to the author experiences in the navy, where he served under Commodore Farragut, thus giving his reminiscences a peculiarly delightful interest."—Boston Advertiser.

HOUGHTON, MIFFLIN & CO., BOSTON.

DR. ANDREW JACKSON DAVIS'

UCUMBE

Price, 25 cents a Box, Five Boxes for \$1.00. Sent by mail, postpaid, on receipt of price.

A STROLOGY.—Would You Know the

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

Containing the Principles of Spiritist Doctrine on the Immortality of the Soul: the Nature of Spirits and their Relations with Men; the Moral Law; the Present Life, the Future Life, and the Destiny of the Human Bace, according to the Teachings of Spirits of high degree, transmitted through various Mediums, collected and act in order by Allan Kardee.

Translated from the French, from the Hundred and Twentieth Thousand, by Anna Blackwell
The translator's preface, giving; as it does, a fine and readable sketch of Rivall's for "Mardeo's") experiences, and the exquisitely finished steel-plate portrait of this celebrated gentleman, are of themselves worth almost the entire price of the book.

Printed from duplicate English plates, on white paper large 12mo, pp. 438, cloth; price \$1.00.

For sale by OCLBY & RICH.

Longfellow's Poetical Works.

Tales. By SARAH ORNE JEWETT. 16mo, \$1.25.

The Petrie Estate.

timore American. Two Bites at a Cherry, with

Polly Oliver's Problem.

Rachel Stanwood.

The Son of a Prophet.

ton Congregationalist. No Heroes.

By F. STANHOPE HILL. \$1.00.

Cure Bilious Complaints, Sick Headache, Con-stipation, Acid Stomach, Indigestion, Wind and Pain in the Stomach, and relieve the system of its waste and useless debris.

CARTER, CARTER & KILHAM, Wholesale Agents.

A Future Accurate descriptions, important changes, and advice free. Send date and hour of birth, with stamp. No callers.

P. TOMLINSON,

Nov. 18.

67 Revere street, Boston. Nov. 18. 67 Revere street. Boston.

A STROLOGY.—Most fortunate dates for

all purposes, life writings, advice, etc.; full descrip-tions free. Bened date and hour of birth with stamp. T. A.
BEARBE, Astrologer, 172 Washington street, Roome 13 and 14, Boston, Mass.

SPECIAL ANNOUNCEMENT.

its and our behalf.

meeting at 3 109/3500 Fines, NOY, 2010, Aust Worston, The Cartesian Control of the Society meeting there, Mr. M. S. Ayer, who assures us that although its hands and half the society meeting the usual monthy conference; was held, the subject being "Mediumship; its Use and Abuse." The exercises commenced with any provenent looking to the average meeting the usual monthy conference; was the properties by Mr. Willis, accompanied by Mr. Willis, and project that so many had an abuse." The exercises commenced with any provenent looking to the average with a most interesting and hastractive gradual society. The exercises commenced with a most interesting and hastractive gradual society. Willis, and residued that so many had an most interesting and hastractive gradual society. Willist and the society many and the society many and the society and a society of the society many and the society many and the society many and the society many and the society of the society many and the society many and the society many and the society of the society of the society many and

New Cambridge Edition. New plates, large type, opaque paper and attractively bound. With a Steel Portrait. Crown 8vo, \$2.00.

Seven delightful stories of New England, in which Miss Jewett is unsurpassed, and two Irish-American stories equally good.

By Helen Dawes Brown, author of "Two College Girls," etc. \$1.25.

Other Tales.

A Story of special interest to girls, but delightful to everybody, by Mrs. Wiggin, author of "The Birds' Christmas Carol," "A Cathedral Courtship," etc. Illustrated, \$1.00.

By George Anson Jackson. 16mo, \$1.25. "We do not hesitate to rank this story in respect to both interest and power with 'Ben-Hur' and 'The Prince of India.'"—Bos-

Twenty Years at Sea.

WILD

WEBSTER & CO. 63 Warren Avenue, Boston, Mass.

COLBY & RICH, Publishers. Price Reduced from \$1.50 to \$1.00.

Message Department.

The Messages published from week to week from excarnated individuals under the above heading are hereafter to be given in private, and reported as her dates—as our Public Circle-Room has been permainently closed.

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

at our Counting-Room for answer.

It should be distinctly understood in this connection that the Messages published in this Hepartment indicate that spirits carry with them to the life beyond the characteristics of their earthly lives—whether of good or evil; that those who pass from the mundane sphere in an undeveloped condition, eventually progress to a higher state of existence. We ask the render to receive no deetrine 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.

they perceive—no more.

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

Letters of inquiry in regard to this Department should be addressed exclusively to COLBY & RICH.

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

Report of Public Séance held June 27th, 1893.

Spirit Invocation. We thank thee, oh! Infinite Spirit, that the gates of immortality are indeed wide open, through which thy ascend ed children may return to this world of matter and of sense bearing their tidings of great joy, and bringing the balm healing to wounded hearts. We praise thee that life is con tinuous, and that thy children who still tread the thorn; pathway of mortality can reach in thought and aspiration beyond the vell, gaining courage and hope and good cheer with a consciousness of love eternal from the dear ones who have gone before. We offer up to thee in this hour our praises and thanksgiving for all the beauties of life. We would appreciate and understand them more and more even though the rose must have its thorn which will pierce
the heedless hand that plucks it, even though the day will have its shadows which sometimes hover closely around and good things, and we realize that the rose, in spite of its sting, is filled with sweetness and fragrance. Thus with the experiences of life: We realize that even though they have their shadows and thorns, they are, nevertheless, filled with glory for the progressive soul, filled with instruction for the mind that would learn and understand; and we ask that these experiences may be multiplied, that we may gather into our hearts a knowledge of the meaning of the shadov as well as of the light, that we may learn the meaning of the storm as well as the calm of prosperity, so that our in dividual life may be rounded out in a consciousness and knowledge of all things that help to perfect humanity.

We thank thee that we can at this time come under the inspiration of angel friends, that we may feel the influence of wise souls who desire to do us good; may each one who is present, spirit or mortal, feel benefited and blessed by the experiences of the hour; may all realize that a baptism of light and truth from heavenly heights is bestowed upon them; and as we go forth from this place may we learn that we are thy creatures, oh! thou loving Spirit, and that we are a part and parcel of thy great life.

QUESTIONS AND ANSWERS.

CONTROLLING SPIRIT.-Have you questions Mr. Chairman?

Ques.—[By John S. Gallaher, Washington, D. C.] Why do materialized spirit forms of persons many years deceased, when appearing years after death, still retain the gravelike appearance, with feeble, sepulchral tone of voice, instead of appearing in an exalted, refined, angellike guise without the gravelike habiliment or coffin gash? or coffin garb?

or coffin garb?

ANS.—Many spirits who return to manifest themselves through the phase of mediumship called materialization, do not come as they appear in the spirit-world after years of progress, because they might not be recognized by the friends on earth. They strive to build up, or to have the band of cabinet spirits build up for them, a temporary form that resembles in many respects that which they laid down when the spirit took its flight to the immortal world. There are, however, intelligences who world. There are, however, intelligences who return and manifest through that phase of mediumship who appear as they are in the other

life as nearly as possible.

Remember that these temporary forms are built up of material elements; they are not the spirit bodies of those intelligences whom it is claimed they represent: they are only images automatons, so to speak, made up of elements and forces and atoms from this material life, which are of the earth earthy, formed to represent as nearly as possible the condition and appearance of the intelligence that they pur-

port to be.
We are speaking now of genuine materializa We are speaking now of genuine materializations, not of manifestations of spirit-power in which the body of the medium is transfigured to resemble the material form of one who has passed from earth, nor of that spurious manifestation produced entirely by those on the search which earth and I would say that through every change, condition and experience which earth or life may afford to the dear ones, the spirit wal power and presence will maintain, and give the church-life and out. I ask them to gain a turning sense of me, joy and freedom came over me that I cannot describe in words.

I not only send my love to the precious ones of my own family circle, but also to friends in for The A a protective influence which will be felt, and I all the truth possible concerning life that they earthly side. We have all these various manifestations in the name of Spiritualism. Those which are produced by personation through the agency of the medium are genuine spirit-

manifestations, and of great value, but they are not independent materializations.

Spirits sometimes return and manifest through the latter phase of mediumship in as clear and positive a manner as it is possible through such expressions of spirit-power, and what is thus produced is recognizable and com prehensible to mortal, understanding; but again, other spirits who desire to thus manifest are hamnered in the again, other spirits who desire to thus mani-fest are hampered in their attempt. The re-sults in all cases depend principally upon the band of spirits that attend the medium, and also upon the character of the sitters and the elements which are gathered up from their aura by the spirit-operators, and unless these elements be of a high order the productions certainly will not be.

Q.—[By Mary E. Ewer, Honeoye Falls, N. Y.] We are told "to speak evil of no one." Now it is necessary, in order to do business, to understand the character of people so as to know whom to trust and whom not to. Is is not right that we should understand people as they are? Is it not also educational to understand the character of people? If we do this must we not get much of our knowledge by a discussion of character with others? How shall we do right by others, and by ourselves, and yet speak evil of no one?

A.—In discussing the character of a fellow-being for wise and good purposes, you are not speaking evil of him. To speak evil of a per-son is to detract from his character, to slander son is to detract from his character, to slander him, to, in fact, give wrong judgment; but, if it be necessary, for purposes of self-protection, and for the protection of society, to discover the truth concerning an individual, and if it be necessary to make the discovery known to others that they may be upon their guard against the intrigues of a deceiving nature, one should surely do this, not in the spirit of hostility, not with the desire to detract from any good which the wrong doer may possess in his nature, but with the sole purpose of doing well unto others.

I give you good day, Mr. Chairman and friends. I feel that this is a precious moment to my soul, for to me it is a great privilege to stand upon your platform and mingle with those exalted intelligences who delight to instruct humanity through their medial instru-

As I study this law of spirit communication more closely each day of my life, I gather some new thought and suggestion from its operation. I feel that we are but children standing in the vestibule of the great Temple of Learning, gazing around with curiosity upon the adornments and the various inscriptions with which it is outlined and inlaid, eagerly anxious to know what is beyond. By and by we shall lift the vail that hangs before the portal of the inner temple, and be allowed to pass through and take up grander investigations, higher truths and greater lessons in life.

But we are not yet prepared for this step; we have not yet learned our simple lessons that appeal to the human heart day by day; we As I study this law of spirit communication

But we are not yet prepared for this step; we have not yet learned our simple lessons that appeal to the human heart day by day; we have not yet, as a body of students, incorporated into our lives those wise and sweet though simple instructions which are daily placed before us by the teachers of the grander spheres. We have not yet, Mr. Chairman, wholly learned the simple lesson of love, spoken, though it is, in plain language, and given out in tones of spirituality which say unto us, "Love worketh no ill to its neighbor, for love is the fulfillment of the law." How many have learned that in its full significance, and how much ill is being wrought on every hand through the exercise of human selfishness, ambition and greed which grind down suffering men and women on every side, and make those places, that might blossom as sweetly as do these lovely roses, like arid and desert wastes. When we have learned this great lesson and law, and are guided by it, each to one of us, in our every action in daily life, so that we shall generate an influence that will be sweet as the fragrance of flowers, and uplifting to our fellowmen; when we have learned thoroughly the lesson of human justice, which of itself is an outgrowth from the law of love, we shall accord to our fellows every right and of itself is an outgrowth from the law of love we shall accord to our fellows every right and privilege that belong to them, and try to rob them of none of these, we shall perhaps be pre-pared to pass on a little further into the vesti-bule, and peer behind the curtain which valls such wonderful laws from our sight and understanding.
Mr. Chairman, the world sometimes asks why

Spiritualism does not bring some new truth and inspiring thought to humanity that will raise it to a grander and higher level of existence. I would like to ask of this same world how well has it learned the lessons that have been brought to it to live rightly day by day, to deal conscientiously by your neighbor in all departments of life, to follow the Golden Rule of the gentle Nazarene? How much has the world adopted the teachings and knowledge world adopted the teachings and knowledge which have come not only from the angelworld, but all along the ages, handed down from the inspirations of gifted souls? When it answers these questions clearly and satisfactorily, the spirit-world will be able to say why it does not bring more profound thought and grander truth for the acceptance of humanity on earth on earth.

It pleases me more than I can say, Mr. Chairman, to send my greeting, love and good-oheer to my co-workers and friends, and to the dear members of my family who are yet upon the

members of my family who are yet upon the mortal side.

It seems to me that changes are soon to come to the hearts and homes that I have been closely identified with. I cannot say that I see these changes clearly, but I sense them; they believe understood.

To all my co-workers I give a word of good-cheer. To those who are struggling along amid the briers and the tares of this outward amid the briers and the tares of this outward life, I say: Do not falter, and do not feel that your work is of but little use. Every grain of wheat that is placed in the soil and properly attended to will bring forth something rich and filled with nutriment; and every little effort you make, though it seems small as the grain of wheat, will be productive of future good and utility.

To my working friends I would say: I hope that you will hold fast to the good work, that you will not allow it to slip away from you; that mind and heart will be consecrated to a dissemination of truth as it appeals to you:

that mind and heart will be consecrated to a dissemination of truth as it appeals to you; and if at any time an effort is made by bigotry and intolerance in any department of human freedom to narrow the privileges and the rights of yourselves as citizens or as responsible human beings amenable to the law of spirituality within you, I trust you will put forth your best endeavors to check it before legislation shall ensue. Eternal vigilance is the price of liberty, my friends, and it will be wise not to let that truth pass from your memory.

Henry Kiddle.

George Clapp.

[To the Châirman:] I know that was a good soul that has been speaking to you. He left a light behind him, and I have stepped up into it and feel strong to speak to you. I have tried to do that before, but could not, and it is as if I had a helping hand from a powerful friend.

These things are strange to me, or they were when I first went over to the spirit world, but I 've been trying to learn about them, and get acquainted with the manner of coming back to earth and managing in this way. So I am here to day to send my word home to my friends in East Hampton, Mass, sir. You can call me a plain farmer. I don't know as much about life as that good soul that has been speaking, but I know that I'm a part of life, and that the great Supreme Spirit has me in his keeping. I feel that I knew very little when here about the other life or about man himself. I tried to live a Christian life, do my duty and perform my work as it came to me; but when I got into the spirit world I found that I was like a child—I did n't k now where I was, how I got there, or anything about it. But when I saw the good friends around me that I knew in my early boyhood life, and found them all well advanced and happy to see me, I felt that I had too long.

itual life, the child is taken in charge by intelligences who have a tender thought and desire in regard to its welfare. It will be placed in a nursery-garden, so to speak, where kindly tenderer and gentle attendants give the proper care and training to the little ones that are brought there; and so that which is sweet and lovely in its nature (for all children, no matter from what slums they spring, have something of the sweetness of innocence and purity and light in their souls) will be brought out under the fostering care of those sprittual attendants, while that which is debasing, which belongs to the outer atmosphere, will be suppressed and in time die for wan of nourishment and the elements of growth.

So we feel that a child born under such conditions will always find a state in the spritt-world. So we feel that a child born under such conditions will always find a state in the spritt-world that is very much better than it would have found here.

INDIVIDUAL MESSAGES.

Henry Kiddle.

I give you good day, Mr. Chairman and I thank you, sir, for this privilege.

Florence V. Johnson.

[To the Chairman:] What a lot of pretty flow-[To the Chairman:] What a lot of pretty flowers you 've. got., have n't you? Can I look at them? [Certainly.] Do you know me? [No.] Can't you see me? [No.] That's funny.

My name's Florence, V. Johnson. [Where did you live?] I lived on North 7th street in Philadelphia. [What are your papa's and mamma's names?] My papa's name is Charles, an' my mamma's is Emma.

I did n't feel good, an' I went away to heaven, I did, an' it's all pretty there, an' the streets are full of flowers.

I was six years old when I went away. I've grown some now, an' I'm not goin' to stay six

grown some now, an' I'm not goin' to stay six all my life. I go to school. I've got a bird; he's lovely, and oute as he can be. He comes on my finger, an' he jumps and sings, an' he is n't a bit afraid. If don't keep him in a cage all shut up. He flies around in the bushes and among the flowers, but he comes when I want him.

We have real nice times where I go to school. We 've got a big flower garden full of all kinds of flowers, an' we 've a lake, an' we can go on the lake.

I thing heaven's a pretty good place, do n't

will you say I send my love home? [Yes.]
But tell 'em I'm all right; I can talk and sing in the spirit-world, an' I can go about an' feel just as strong an' good as anybody. Don't you think that's pretty good?

L'ye come back sometimes an' locked around.

I've come back sometimes an' looked around, an' brought some flowers, an' played with my little sister, an' I've done lots of things people

do n't know about.

Sometime when I get to be a big girl I 'm goin' Sometime when I get to be a big girl I in goin to be a messenger to bring word to the people here that do n't know about the spirits. I know some good spirits that do that, an' they shine lovely, an' I think you're real nice. Good-by. I've got to go, 'cause some one else wants to come, an' I do n't want to keep 'em away.

Mary A. Underwood. "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of

heaven."
That beautiful passage spoken by the Nazarene came to me with such strong force as I listened to the prattling words of the little child, and I felt that truly heaven is made up

child, and I felt that truly heaven is made up of innocence and purity such as spring from human hearts.

Oh, yes! as other souls who come to you on their errands of love and mercy to others of earth, and with messages of cheer telling of their strange experiences in the spirit-world, so I come and say with them: Many, many things have I had to learn since I went into the eternal kingdom. Yet it has all been bright and sweet to me, full of interest and of good things. I have felt that every hour and every step gave me greater freedom of spirit and grander knowledge of God's infinite goodness and love.

I have many beautiful associations and ties on earth; I had them here; I have them now. I feel that I have not departed or broken away from them all, but that the dearest ties con-tinue, and they draw me back toward this life. tinue, and they draw me back toward this life. I come to-day with much joy and sunshine in my heart, and many tokens of love and peace for the dear ones here. I wish them to feel that death has no sting, that it brings no fears, but much to rejoice over. The sickness of the body, lasting for weeks as it did, and bringing me pain and weariness, caused me to feel so relieved, and a thrilling sense of life, joy and freedom came over me that I cannot describe in words.

can, and make it a part of their existence; not to put away anything that promises to enlarge life, but to learn all they can, and every day aspire for more light, that they may be pre-pared to know and understand these things when the journey of mortal existence is done. [To the Chairman I lived, sir, in Holyoke, Mass., and my name is Mary A. Underwood.

Jarvis Butler.

[To the Chairman:] Good afternoon, sir. [Good afternoon.] I come from the spirit land, and I also come from Washington City, and it is to Washington and vicinity that I desire to

send my greeting this afternoon, for I have very dear friends there. I have been interested in life in that locality —in music, in song, in all that is inspiring, it seems to me as I look back upon the past; and yet I feel how limited were my powers, after all, in their expression; how few were the op-portunities that I found to manifest that which

I felt within me.

The end, as far as the mortal is concerned, came to me at an early age in some respects, for thirty years had not passed over my head when I was summoned to the other life. There was so much before me that I wished to work out, so many plans of a business and, I might

I was an old lady when I went away from the body, and my dear husband lived to the fullness and ripeness of many years also. We are together in the spirit-world, and the years are bringing to us, not age, not weary burdens and pain, but good experience and more power.

Nathaniel would like to have his dear ones have know that we are hanny and wall and I

Abigail Swasey.

Nathaniel would like to have his dear ones here know that we are happy and well, and I also want them to know that this is life and not death. No matter where they may be, in the East or in the West, we can find them with our influence and love, and we pass from one to another of our dear children to try to give them spiritual light and truth, and I feel that they are preparing for themselves new homes in the great Beyond.

[To the Chairman:] I come, sir, to send our love, and to tell how good it is to feel well and

love, and to fell how good it is to feel well and happy and full of life, and to say we will do all we can to brighten the path and bless the life

of each dear one.
Our home, sir, was in Exeter, N. H., and we were known around those parts. Our children are known there also, and although some have gone out from the old town, yet others remain, and we give them all blessing wherever they

I am, sir, Abigail Swasey.

Onthorine F. Donne.

(To the Chairman:) The gentleman who has charge here has kindly helped me to come in. I suppose if I were here standing before you, sir, you would call me an old lady, and I would nit mind, but I don't feel so at all. I am like the one that has spoken—full of strength, and feeling as if I could do whatever work is laid out for me to do.

I lived in Somerville, near by good old Boston, and my husband, Capt. Doane, lived there. We have dear ones in that vicinity, and loved ones at Spring Hill, Somerville; so I have just stepped in here, like going around the corner, to leave my little token of affection and interest for the good friends, and tell them, please, that we are safe and well. All things are good and we praise the heavenly Father for all his works.

works.

I don't feel that I have passed through death;
I feel as if I had gone through a beautiful change that gave me more light and knowledge than all the experiences of earth could 'ever here given.

have given.
[To the Chairman:] I thank you for opening the way, and I thank the kind spirits who have helped me to come.

I am Catherine F. Doane.

Controlling Spirit.

We wish to thank the good friends for the floral contributions to our table for the spirit-friends this afternoon.

INDIVIDUAL SPIBIT MESSAGES TO BE PUBLISHED NEXT WEEK.

June 20.—S. B. Brittan; A. B. Child; Horus S. Leland; George F. Simpson; Mary E. Colvin; Olive P. Willis; Wil-lam Gordon; V.O. Hunt; Mary Dun Thurman; Nellie West; Father Pierpont.

MICHIGAN.

The Chesaning Convention. To the Editors of the Banner of Light:

We have had one of the grandest Spiritualist gatherings ever held in this part of the country. The movement, I believe, was inspired by the angelworld, and has been guided by it-so harmoniously and grandly everything worked. Conformably with the desire of the meeting that a

report be sent for publication in THE BANNER, I enclose you the advance proof of the report I prepared for The Argus. With best wishes for THE BANNER, Yours fraternally, CARRIE W. MILLER, Sec'y.

Chesaning, Mich., Nov. 23d, 1893.

[Returning our cordial thanks to the worthy Secreary to: her kindly favor, we condense from the ac-count the following.—Eds.]

count the following.—Eds.]

As anticipated, the Convention of the Saginaw Valley Spiritualist Societies, held Nov. 17th, 18th and 19th, at the Chesaning Opera House, proved a ringing success, going even beyond all calculations.
There were in attendance over sixty delegates and visitors from abroad, which, with those of Chesaning, Brady and Brant townships, swelled the number to over one hundred and fifty.
The Opera House was packed at every evening meeting; and all other sessions were largely attended by people from the town and vicinity. The order was excellent; and the greatest interest was manifested by both old And young. The meetings were very entusiastic, the Opera House ringing with applause.
The opening meeting Friday evening was addressed by Mrs. Anna L. Robinson, pastor of Port Huron Society.

Before her rewarks an address of welcome was

by Mrs. Anna L. Robinson, pastor of Port Huron Society.

Before her remarks ab address of welcome was given by Mrs W. Miller, in behalf of the Chesaning Progressive Spiritual Society, and responded to by Mrs. Martha E. Root of Bay City.

After a fine lecture on: 'The Light of the World,' Mrs. Robinson gave several very remarkable tests, most of which were recognized. Among the names given were those of John Crane of Brant, Leander Merrill, (with all his peculiarities and posttiveness, nomistakable), Charles Smith, et al.

Hon. Jas. H. White, President of the Haslett Park Association, (who was present with his wife and Miss Hubbard, also of Port Huron,) made a few pleasing remarks at the close, and very much encouraged the new-move of the Saginaw Valley by his presence and counsel.

new move of the Saginaw Valley by his presence and counsel.

Saturday morning, while committees were performing their work, Miss Julia Walton, pastor of Jackson Society, called here to meet with the Board of the State Spiritual Association, gave a very fine address on "How Best to Promote Spiritualism." She was followed by reports of the different societies in the valley—the written report of the Ohesaning work, given by Miss Lina Orofoot, being specially applauded. Saturday afternoon was devoted to a conference meeting, conducted by Mrs. Martha E. Boot, which proved most interesting and sploy. This was followed by the organization of an association to be known as the "SAGINAW VALLEY SPIRITUAL ASSOCIATION," with the following officers to hold, until the Saginaw meeting, Jan. 13th:

Ellis, not with the delire to detried from any possess in his content of the part of the p

who had assisted and donated time and talent toward making the meeting the grand success it was. NOTEH:

Mr. Moulton called a meeting of the State Spiritual Board while in Chesaning, and its members decided to hold their annual meeting at Lansing in February. Mrs. M. A. Bussell of Owesse, formerly of Chicago, and Dr. H. C. Androws of Bridgeport, both ready speakers, assisted very materially in conference and other occasions.

By request Miss Alta McCormick gave that beautiful poem, "Call Me Not Dead," and Neille Miller "Aunt Sally and her Talk with the Parson."

Tired Professional Men

Use Morsford's Acid Phosphate. The tired professional and literary men will find nothing so soothing and refreshing as Horsford's Acid Phosphate. This is the testimony of thousands of these classes of men.

LIST OF SPIRITUALIST LECTURERS. If there are any errors in this List we wish those most interested to inform us.

y)

BAZUSA, THE CAMEL. [A WORLD'S FAIR REMINISCENCE.]

I, who am Bazusa, I.
A runner camel from Soudan,
Who led the foremat caravan
Beneath the warm Egyptian sky.
And served the boldest-hearted man
That over dared the desert sand—
I, who served Hassam and lifs band—
Behold now, me. Bazusa, kneel
And rise at hissing of a lastif
A slave to slaves, a directed show,
A thing to jeer at, as I go
About the streets of mock Cairol
I hate the foolish foreign throng,
The noisy crowds that push and clash,
The silly rider's senseless song,
The throous Christian's clinging heel!
I hate the dog, Abdallah—foe
To generous Hassam—whose ville thong
Pursues me through the scoffing throng!
Not thus I fared in days gone by,

Not thus I fared in days gone by, Beneath the warm Egyptian sky, When, in the perfumed eventide, I knelt for Hassam's dainty bride!

I knelt for Hassam's dainty bride!

Three trips across the desert sand I made with Hassam and his band. One to the Greater Pyramid.
Whence we brought back the mummy lid Of Ptha, the king. (His place is hid Forever from all prying ken.)
Once, journeying far, we bartered men—And naked maids with savage eyes—For gold and carven ivories:
And these I bate. But we were curst With pestilence and burning thirst Upon the sands. There, one by one, Died Hassam's men: and we alone—Hassam and I, Bazusa—came (And Hassam's horse, all gaunt and lame) With gold and carven ivories
To where the mosques of Cairo flame Against the flaming sunset sky.
And last—for Hassam was but man,

And last-for Hassam was but man, And last—for Hassam was but man,
And young beside, and bold of tongue
With woman as with caravan,
And fair of form as he was young—
A cloth of sliver Hassam bought,
All fringed with gold and pearl enwrought,
And decked me, singing.
Then we sped
By hidden ways, with stealthy tread;
And in the perfumed eventide
I knelt for Hassam's stolen bride.

(For Hassam's eyes were young and keen, And, passing where Abdallah sat, Cross-legged, on his woven mat, He spied a yashmak's gauzy sheen Abdallah's carven doors between; And eyes as young and dark as his Gave back the spirit of a kiss!)

Gave back the spirit of a kissi)
So fied we through the night: and red
Was Hassam's blood where it was shed
By flerce Abdallak's low-born hands.
So left we there brave Hassam, dead,
Upon the thirsty yellow sands.
So I, who am Bazusa, I,
Who led the foremost cavalcade
Beneath the warm Egyptian sky,
And served the boldest hearled man
That ever ruled a carayan—
I crouch to dog Abdallah's thong.
Whose lash pursues me through the throng!
Against my outraged flank I feel
The coward Christian's booted heel!
A slave to slaves, a dizened show
For men to scoff at, as I go
About the streets of mock Cairol
M. E. My DAVIS, in Now Orleans Picayune.

*At the Midway, Plaisance.

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

MISSOURI.

Mrs. Glading at St. Louis. To the Editors of the Banner of Light:

It has proven a happy coincidence for your correspondent that he came to St. Louis at the same time that Mrs. A. M. Glading arrived here, after her engagement at Indianapolis, to lecture and minister to the St. Louis Spiritual Association during the month of November.

The first Sunday morning of Mrs. Glading's appearance at Howard's Hall there was but a meagre attendance, but the effect produced by the address and the tests and descriptions of spirit friends following the lecture was such that in the evening the hall was well filled with

spirit friends following the lecture was such that in the evening the hall was well filled with earnest listeners.

Mrs. Glading's guide and principal control, "Hoolah," was a Sioux Indian maiden, whose parents were massacred by the whites when she was five years of age. She was then adopted by an English family, and educated, and at the age of seventeen was returned to her tribe as a teacher. She passed to spirit-life at the age of twenty-three. She olaims to have been in spirit-life over one hundred years.

This bright and noble spirit, in working through Mrs. G., infuses into her discourses, descriptive tests and other ministrations that element of angelic sympathy and loving-kindness which reaches the soul, and acts like a baim upon aching, mourning hearts. Her lectures and replies to questions are expressive of clear, well-defined, inclsive thought and cogent reasoning, full of suggestion and information, and well calculated to open the eyes of mortals to the deeper realities of life; to the importance of self-control, including even our secret thoughts; to the responsibility attaching to every relation in life; to the law of cause and effect, which connects in one ineffaceable record every thought, impulse, act and habit of our life, which record determines our future, and by which, sconer or later, our own awakened conscience will judge us. Such was the burden of this spirit's teachings, as it is of the other faithful workers in the spiritual vineyard, in and out of the mortal form.

Mrs. Glading, fully entranced and unconscious, speaks in a free and easy, but at the same time impressive and forcible manner, rising, at times, to heights of impassioned eloquence, and her appearance on the platform presents an embodiment of womanly grace and dignity.

Of tests there were given a great many. The

dignity.
Of tests there were given a great many. The Of tests there were given a great many. The most of them were acknowledged as correct and some of them relating to matters and events unknown or beyond recall at the moment, have been fully confirmed, I am told, by subsequent inquiry. In this connection it must be said the manner and action of not a few of the recipients of tests leaves much to be desired. Many thus favored, even when they realize a startling truthfulness in the medium's statement, remain non-committal, do not respond, will neither corroborate nor deny; or give only a half-and-half, lukewarm kind of assent. I noticed that this at times was annoying to the control; it dampens and interferes with the interest, force and effect of this part of the proceedings.

interferes with the interest, force and effect of this part of the proceedings.

One of the peculiar mediumistic gifts of Mrs. Clading is the ability of delineating character from the sound of the voice; from a few words spoken in an ordinary, conversational tone by some one in the audience, the medium listening with back turned to the audience, and taking care that the subject is sented again before she turns about. And these character-sketches, based upon such slender material, are no vague, general talk, but distinct, straight hits.

Strange and phenomenal, too, is Mrs. Glading's mode of automatic writing. While conversing and paying no attention whatever to the movements of her hand, the writing commences with the end of the message, or at the

the movements of her hand, the writing commences with the end of the message, or at the bottom of the leaf, and proceeds from left to right forward and upward, and ends off with the beginning. It can only be read when reflected from a mirror, or from the opposite side when held up to the light. The spirit doing this writing is one of the number who are attached to Mrs. G.'s band in a subordinate capacity. Some of these are permitted to control her only in private circles, but when doing so do not fail to contribute both instruction and merriment to the occasion.

In private life she is a plain, genial, commonsense woman. Born of German parents, and speaking German fluently, she has retained the best traits of that nationality. There are many devout and progressive Spiritualists here, and the Cause seems to be on a good and permanent footing. George Liebknecht.

permanent footing. GEORGE LIEBKNECHT.

An Asthma Oure at Last.

European physicians and medical journals report a positive cure for Asthma in the Kola plant, found on the Congo river, West Africa. The Kola Importing Co., 1104 Broadway, New York, are sending free trial cases of the Kola Compound by mail to all sufferors from Asthma who send name and address on a postal card. A trial costs you nothing.

If You Have

.Scrofula, Sores, Boils, or any other skin disease,

AYER'S SARSAPARILLA

the Superior Blood-Purifier and Spring Medicine. Cures others.

will cure you



BEST LINE CAGO AND ST LOUIS

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

SOUL READING.

OR PSYCHOMETRIC DELINEATION. OR PSYCHOMETRIC DELINEATION.

MRS. A. B. SEVERANCE has always been noted for her powers in examining and prescribing for disease; and also in her character-readings, with instructions for mental and spiritual development; past and future events; adaptation of those intending marriage; business adaptation and business advice. But of late she has had a renewed development, which enables her to give from writing or lock of hair greater tests in these directions than over before. Brief readings, 31.00, and four 2-cent stamps; full readings, 32.00, and four 2-cent stamps. Address, 1300 Main street, White Water, Walworth Co., Wis.

Sept. 30.

STELLAR SCIENCE.

WILL give a test of it to any person who will send me the place and date of their birth (giving sex) and 25 cents, money or stamps.

I will write Blographical and Predictive Letters (from the above data). Also asvice upon any matter, in answer to questions, in accordance with my understanding of the science, for a fee of \$1; Consultation fee \$1; at office, 206 Tremont street.

Nativities written at prices proportionate to the detail demanded, Address OLIVEB AMES GOULD. Box 1864, Boston, Mass.

July 19.

Col. Ingersoll's Open Letter

To Indianapolis Clergymen, and the "Genesis of Life," by W. H. Lamaster, will soon be ready in pamphlet form for mailing to subscribers. The Letter of Col. Ingersoli is an answer to questions propounded to him by Indianapolis clorgymen, while the article by Mr. Lamaster will deal with the subject of Life from a scientific standpoint. Every Liberal should have a pamphlet. Postage free. 25 cents a copy; five copies, 81.00; twelve copies, 82.00.

Address THE VINCENT PUBLISHING COMPANY, Indianapolis, Ind. Please name this paper. 4w Dec. 2.

Oahspe. ON and after January 1st, 1894, the price of the Second Edition of Calapse will be Five Dollars, and fifty cents additional for postage. For sale by the TRUSTEE FOR THE CHILDREN OF SHALAM, Dona Ana, N. M. Dec. 2.



ASTONISHING OFFER. END three 2 cent stamps, lock of hair, name, age sex, one leading symptom, and your disease will be diagnosed free by spirit power. DR. A. B. DOBSON, San José, Cal. Oct. 18.

Mrs. C. H. Russell,

PSYCHOMETRIST, reads from Letters or Photographs.
Give sex and age. Toyins \$2.00. Correspondents promptly answered. 110 California Ave., Riverside, Cal.
Nov-11. 6w*

Nov.11.

PRE SEND 4 CENTS IN FOSTAGE, a lock of your hair, name, age and sex, and I will send you a clairvoyant diagnosis of your disease free.

Address DH. O. E. BATHORF, Dec. 2.

Mechanicsville, Iowa.

DARALYSIS OURED without medical translation, Spines of the control of the control

ASTHMA≥NASAL CATARRH CURED By Dr. B. W. Hair's Asthma Cure and Catarrh Specific. Only known unfailing permanent cure, I send treatise free. B. W. Hair, Cincinnati, O. Nov. 11.

Nov. II.

dteow

OLD COINS Wanted. Highest prices
dated before 1815... Send stampfor our 160, varieties,
keeping your eyes open you may get weathly. National
Coin Co., 56P State Street, Boston, Mass.
Nov. 4.

MRS. JENNIE CROSSE, Business, Test and
Medical Medium. Six questions answered by mail, 50
cents and stamp. Whole Life Reading \$1.00. Magnetic Remedies propared by spirit-direction. Address Dexter, Me.
Dec. 9.

Dec. 9.

DYSPEPSIA—Its Nature, Causes, Prevention and Cure. What food to est; what food to avoid. By JOHN H. MOALVIN, Lowell, Mass. Mailed free. Nov. 4.

MRS. B. F. SMITH, TRANCE MEDIUM, holds sittings daily, Fridays, Baturdays and Sundays excepted, at Vernon Cottage, Crescent Beach, Revere, Mass. Terms, \$1.00. Hours, from 9 A.M. to 6 F.M. tr Oct. 21.

Mediums in Boston.

Dr.C.E.Watkins

NOWN the world over as the Independent Slate-Writer, will diagnose disease free of charge by his new and marvelous gift. If you are satisfied with your present dector do not send for a diagnosis, for you will not receive out. This offer is only for those who are not satisfied with their present treatment. Send leading symptom, age, name and ex, and two 2-cent stamps.

DH. O. E. WATKINS**.

We would say to those who desire us to get a drawing of the organ diseased just as it is seen by the higher powers, and who wish slates or card on which it is drawn sent to them, we shall have to charge thein \$2.00. All cases are diagnosed by independent writing, but we do not always get drawings, as we have to alt especially for the artist who does this work, making two scances. We therefore charge \$2.00. Money in all cases required when we fail to secure krawing. To the poor we give especial low rates for treatment.

J. K. D. Conant,

Trance and Business Psychometrist. SITTINGS dally from 10 A.M. to 4 P.M. Scances every Sunday evening at 7:30; also Friday afternoons at 2:30. No. 11 Union Park, Boston, Mass., between Shawmut Ave; and Tremont street. Will hold Public or Private Scances. Dec. 9.

Mrs. S. S. Martin,

DO Thursdays and Saturdays, at 2:30 P. M.; Wednesdays at 8: No. M.; Wednesdays at 8: No. 25.

Miss A. Peabody,

DUSINESS, Test and Developing Medium. Sitting daily.

Dolreles Sunday, Thursday evenings, and Tuesday afternoons at 3 o'clock. Six Developing Sittings for \$4.00.

St Common street, near Trement street, Boston.

DR. JAMES R. COCKE, 138 Huntington Avenue, Boston, Mass.

Osgood F. Stiles, DEVELOPING, Business, Test and Medical Medium. Obsession a specialty. Circle Tuesday evenings at 7:30, Thursday afternoons at 2:30. No. 70 Waltham street. Dec. 9.

Mrs. H. W. Cushman,

TEST, Business and Musical Medium. Circles Monday, 1:30 P. M., and Wednesday, 2:30 P. M. Six Questions Answered, \$1.00. 7 Walker street, Charlestown, Mass. Sopt. 23. Miss L. E. Smith,

TEST MEDIUM. Circles Tuesday and Thursday evening at 8. 277 Northampton st., Boston, off Columbus Ave. Dec. 9. 1w* Mrs. C. T. Crockett,

MEDICAL and Test Medium. Vapor Baths and Magnetic Treatments. 34 Hanson street, Boston, Mass. Dec. 2.

Mrs. A. Forrester, TRANCE, Test and Business Medium. From 10 A. to 5 P. M. No 181 Shawmut Avenue, up one flight.

Mrs. W. P. Thaxter, TRANCE MEDIUM, 84 Bosworth street, Boston (Ban ner of Light Building, Room No. 3). Diseases diagnosed Spirit Messages given. Dec. 2.

Mrs. M. E. Johnson, BUSINESS and Test Medium. Hours 10 A. M. to 9 P. M. Oircles Thursday and Sunday evenings, 8 o'clock. 1. Winter street, Room 8, Boston. Dec. 9.

Mrs. Fannie A. Dodd, AGNETIC PHYSICIAN and Test Medium, No. 233 Tromont street, corner of Ellot street, Boston.

Mrs. A. E. Cunningham, THE well known Medical, Business and Test Medium, 247 Columbus Avenue, Suite 8, Boston. Will auswer calls for platform work. Dec. 2.

Miss J. Rhind, Seer.

BUSINESS, Health, Description of Friends. Advice by letter \$1. Circles Thursday, 3 and 8 P. M. Sittings daily 1064 Washington street, Boston. lw Dec. 9. Addison D. Crabtree, M. D., 131 TREMONT ST. Diagnosis and Cure of Diseases at Nov. 4. State of Diseases at 13w. 13w.

W. P. Ware.

Electric and Magnetic Treatments, 61 Clifford st., Roxbury Dec. 9.

Adelaide E. Crane,

TEST and Business Medium. Magnetic Treatments. 445 Shawmut Avenue, Boston. Hours 10 to 6. Nov. 18. Miss Helen A. Sloan, MAGNETIC Physician. Vapor Baths. No. 178 Tremont Oct. 14.

MAGNETIST.

DR. S. BARKER PRATT, 88 Boyleton street, Boston. Nov. 11. Nov. 11.

S. S. HUTCHINSON gives the Solar, Spirbitual, Electrical Treatment for Nervous Prostration,
La Grippe and other diseases, with great success. Hoursfrom
to SF. M. 8 Pembroke street, Boston. 4w Dec. 9. DSYCHOMETRIC and Business Reading, or

A six questions answered, 50 cents and two stamps.

MARGUERITE BURTON, 1472 Washington street, Boston.
Oct. 14. MRS. M. A. CHANDLER, Business, Test and Medical Medium, 66 Warrenton st., Boston, Private Sittings dally. Scances Tuesday evenings and Friday afternoons. Nov. 25.

DR. A. H. RICHARDSON

Is located at No. 2 Harvard Place, Charlestown.

Dec. 2.

MRS. J. C. EWELL, Inspirational and Medical Physician, 542 Tremontstreet, cor. Hanson, Boston.

Dec. 2.

DR. JULIA M. CARPENTER, 2 Stanmore

Place, off Warren street, Roxbury.

Jan. 7.

DR. RHODES' FAMILY MEDICINES. Purely Vesetable
(ALL SUGAR-COATM)

Modical Confections.
A Universal Blessing.
SUITED TO OND OR YOUNG!

A PERFECT Liver and Kidney Renovator and A Blood Purifier. Cleanes the ontire system from all Billousness and Blood Poisons from Malaria, etc. And cures Hendache, Backnehe, Side and Stomachache, Diarrhess, Dysentery, Pains in the Limbs, Lameness, Numbness, Constituation, Morrousness, Worms, Dyspepsia, Consumption, Norvousness, Weakness, Eddney and Bladder, and all other urinary aliments, etc. Also, Rheumasiam, Neuralgia, and facts and solven all the various aliments of humanity.

PRIGHT. Trigl-box, 25 cents—by mail, 30 cents; second size, 55.00; large boxes, 51.00; air large boxes, 55.00.

For sale by COLES Y & RIOH.

SENT FREE. RULES

SPIRITUAL CIRCLES. BY EMMA HARDINGE BRITTEN.

Comprehensive and clear directions for forming and conducting circles of investigation are here presented by an able, experienced and reliable atthor.

This little book also contains a Catalogue of Books published and for sale by OOLBY & RIOH.

Sent free on application to OOLBY & RIOH.

W. L. DOUGLAS \$3 SHOE dontion on. Best Calf Shoe in the World for the Price.

W. I.. Douglas' name and price is stamped on the bottom before they leave the factory to protect you against high prices. Dealers who make the price on unstamped shoes to suit themselves, charge from \$4 to \$5 for shoes of the same quality as W. L. Douglas \$3,00 8 hoes. If you wish to get the best shoes in quality for your money it will pay you to examine W. L. Douglas Shoes when next in need. Sent by mail, Postage Froe, when shoe dealers cannot supply you. Send for catalogue with full instructions how to order by mail.

W. L. DOUGLAS, Box 551, Brockton; Mass.



Criterion and Parabolon MACIC LANTERNS and Storeopticons, Oil, Lime, or Electric Light, Views of World's Fair, Scripture, Temperance and other subjects for profitable public lectures or private

Catalogues J. B. COLT & CO. 16 Beekman St., New York. 189 La Salle St., Chicago, Ili. 13teow .

Miscellaneous.

TREATS PATIENTS AT A DISTANCE. HOWEVER GREAT THE DISTANCE, WITH PHENOMENAL SUCCESS

The Worst Cashs Invited. Send statement of case with \$1 for trial treatment DR. R. GREER,

127 La Salle Street, Chicago.

STRENGTH, VITALITY, MANHOOD.



W. H. PARKER, M. D., No. 4 Bullitich st.,
BOSTON, MISSI, chief consulting phylician of the
PEABODY MEDICAL INSTITUTE, to whom
was awarded the GOLD. MEDAL by the Narional
MEDICAL Association for the PRIZE ESSAY on
Ezhausted Vitality, Atrophy, Nervous and Physical
Debility, and all Discusser and Federaces of Man.
CURES Consultation in person or by letter.
Prospectus, with testimonials, FREE,
Large book, THE SCIENCE OF LIFE, OR
SELF-PRESERVATION, THE PRIZE ESSAY,
300 pp., 125 invaluable prescriptions, full gilt, only
\$1.00 by mail, double scaled, secure from observation,
Feb 25. Feb 25.

FREE TO THE WEAK

DON'T SUFFER ANY LONGER, but send to A.

Who will diagnose your disease free, under especial instruction of a spirit band of electro-magnetic declors. Lose no
time, but send at once, lock of hair, age, one leading symptom, and three 2-cent stamps to

Nov. 18.

Nov. 18.

Nov. 18.

FREE BEAUTIFUL

FOUR NAME on 25 Latestryle Imp int

Capta lorsty Fich & German Designain, 13 Colors with two handsome presents

Capta lorsty Fich & German Designain, 13 Colors with two handsome presents

On.—I Album World's Falls Ridge, ato, 1 Foreign Mellow, 416 Auto

Versus on., 4110s.—Rend Serie va a show will be stres with our peoples people.

Wayitde Glesning, 8 months for 10s. DIRU's CO., CLINTON VILLE, CONK

SEND time of birth, sex, 10 cents and stamp for prospects coming year, with character. PROF. HENRY, Lynn, Mass. www. Nov. 18.

Adams & Co.'s Golden Pens

THEY have been before the public for years; and are used by all the principal Merchants, Bankers, Mercantile Academics and Professional men throughout the country. They are furnished by the American Board of Foreign Missions to their stations in all parts of the world, being selected, in preference to all others, for their remarkable Flexibility, Durability, Auti-Corrosiveness, Economy and Adaptation to the wants of all writers. They are universally admitted to be superior to steel, and by many preferred to the best gold perus. BEWARE OF IMITATIONS.
EVERY GENUINE PEN has stamped upon it

ADAMS & CO.'S COLDEN PEN, No. 1. For General Use in Every Department. Largebox, containing one gross, \$1.50.

No. 2. Extra fine points for Choice Penmanship. Large box, containing one gross, \$1.50.

These pens are sold for the benefit of the widow of the late John S. Adams.

For sale by COLBY & RICH.

The Writing Planchette.

OIENCE is unable to explain the mysterious performances of this wonderful little instrument, which writes intelligent answers to questions asked either aloud or mensuly. Those unacquainted with it would be astonished at some of the results that have been attained through its agency, and no domestic circle should be without one. All investigators who desire practice in writing mediumships should avail themselves of these. "Planchettes," which may be consulted on all questions, as also for communications from deceased relatives or friends.

The Planchette is furnished complete with box, pencil and directions, by which any one can easily understand how to use it.

to use it.

PLANGUETH, with Pentagraph Wheels, 60 cents, securely packed in a box, and sent by mail, postage free.

NOTICE TO RESIDENTS OF CANADA AND THE PROVINCES.—Under existing postal arrangements between the United States and Canada, PLANCHETTES cannot be sent through the mails, but must be forwarded by express only, at the purchaser's expense.

For sale by COLBY & RICH.

tf

GARLAND'S Vegetable Cough Drops.

THE greatest known remedy for all Throat and Lung Complaints. For Oatarrh, Asthma, etc., etc., it has no equal. It is warranted to cure Coughs, Colds, Whooping Cough, Sore Throat, Hoarseness, Influenza, Bronchitis, and Inflammation. of the Lungs. It is free from all opiates and minerals, oranjo cher injurious ingredient; and is therefore harmless in all cases; likewise palatable and beneficial in regulating and strengthening the system; and as a BLOOD PURIFIER 18 TRULY UNRIVALLED. A box, taken according to directions, is warranted in all cases to give astisfaction, or the money will be refunded by the proprietor, DR. M. H. GARLAND, 322 Maple street, Englewood, Ill.
Price, per box (one-fourth pound), 25 cents, postage free.
For sale by COLBY & RICH.

New Music.

Song and Chorus by F. M. PAINE, "The Summer-Land,"

Price 25 cents.
For sale by COLBY & RICH.

RESEARCHES

The Phenomena of Spiritualism. BY WILLIAM CROOKES, F.R.S. odition of this valuable work (which has been out for some years) has just been issued. of print for some years) has just Price \$1.25, postage free.
For sale by COLBY & RICH.

ST. LOUIS MACAZINE TO YOUR ADDRESS Two Years for \$1.

The regular price of the St. Louis Magazine is \$1.50 a year, but in offering it to you at \$1 for two years (which is less than cost) we hope to in that timeget you so interested in our Monthly that you will continue taking the Magazine always. The loss to us in sonding it to you two years for \$1 we consider as so much money spent in advertibing our Magazine and creating a permanent and enormously increased circulation. Jiepoe if the monthly visits afthe \$1. Louis Magazine to your family for two years are minds, we flatter ourselves you will become a permanent subscriber. Bend along your dollar and receive the St. Louis Magazine to rive of full years. If you desire a latesample copy, send 100 for one and also receive at Atliatini Late Colla Magazine Collador.

ALUMINUM SOUVENIR CHARM with Lord's Prayer coined in smallest characters.

ST. LOUIS MAGAZINE, 2819 OLIVE ST. LOUIS, MO. May 13. 0ó₩.

\$1.00 per year. A LARGE EIGHT-PAGE WEEKLY, The Pacific Coast Spiritualist, Devoted to Spiritualism and Reform.

THE SOWER. A Monthly Magazine, the Mediums True Friend. Devoted to the interest of Mediumship, Spiritualism, Liberalism, and Nationalism, Sl. 09 per amuum. Address MRS. JAMES A. BIJSS, 1994 Wabsab Avanue, Chicago, Ill.

THE LIGHT OF TRUTH. A Large ThirtySix Column Journal, published at Oncinnati, O., every
Saturday, at \$1.00. per, xpar, in advance. Advertising
Rates are reasonable hand will be furnished on application
Specimen copies. FREE to any part of the world. O. O.
STOWRILL, Boom 7, 206 Race street, Cincinnati, O. DEAD "THE TWO WORLDS," edited by DEAD "THE TWO WORLDS," edited by LE. W. WALLES. It is progressive, reformatory, popular, vigorous, outpoken, and ahead of the times. It deats fearlessly with the "burning questions" of the day; advocates religious progress, etc. Featfree for 22 weeks for Fi.09. Address—Manager, "The Two Worlds" Office, Tax Corporation Street, Manchester, Eng.

TEW THOUGHT: A. Monthly Magazine, 48 to 60 neatly printed octave pages, devoted to Spiritualism in its higher and more religious aspects. Every thought of a reformatory or progressive tendency finds a welcome in its pages. Subscription price: One year, 51.00; six months, 50 cts.; sample copies, 40 cts. each. MOSES HULL & CO., Proprietors, 18 Ohicago Terrace, Chicago, Ill. THE BOSTON INVESTIGATOR, the oldest reform fournal in publication. Price, 33.01 a year, 51.50 for six months, scenta por single copy. Address J. P. MENDUM, Investigator Office, Patice Memorial, Boston Mass

DIAGNOSIS FREE.

Hew Norh Advertisements.

AGENTS MAKE 100 PER CENT ple free; best-known goods in all America. Corsote, Beits, Brushes, Safety Razors, Carl-ors, Insoles, Planters, and all our other popular goods. (Elther tex.)

> DR. CEO. A. SCOTT, 842 Broadway, N. Y. City. ~~______

DR. DUMONT C. DAKE,
281 West 42d Street, New York City,
SPECIALIST for Nervous and Chronic Diseases. Complicated Cases Cured when other methods fall. Patients at a distance successfully treated. Bend for Circular.
July 8.

John Wm. Fletcher; PSYCHIC MEDIUM, 268 W. 43d street, New York City.
Endorsed by Prof. Wallace, Florence Marryat and the
Spiritual Press.:
Sept. 23.

Mrs. Florence White,

4.7 EAST 44TH STREET, New York City, Trance and Thusiness Medium. Private sittings daily, Hours to 12-1 to 5. Test seances Sundays and Thursdays at 8 admission 50 cents.

Nov. 4. Mrs. Stoddard Gray and Son, De Witt C. Hough.
THE Materialising Mediums, hold Scances Sunday,
Wednesday and Friday evenings; Saturday at 20'clock;
32 West 34th street, New York. Sittings daily.
Dec. 2.

Dec. 2. WISS E. O. SILVESTER,

WEST 18TH STREET, New York City, Clairvoyant
and Psychometrist. Private sittings daily, hours
to A. M. to 5 F. M. Circle Friday, 8 P. M. 8 W Oct. 14. DR. F. L. H. WILLIS

May be Addressed until further notice.

No. 46 Avenue B, Vick Park, Bochester, N. Y. R. WILLIS may be addressed as above. From this point he can attend to the diagnosing of disease psychometrically. He claims that his powers in this line are univaled; combining, as he does, accurate scientific knowledge with keen and searching psychometric power.

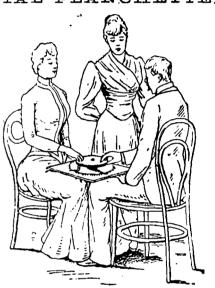
Dr. Willis claims especial skill in treating all diseases of the blood and nervous system. Cancers, Berofula in all its forms. Epilepsy, Paralysis, and all the most delicate and complicated diseases of both sexes.

Dr. Willis is permitted to refer to numerous parties who have been cured by his system of practice when all others had failed. All letters must contain a return postage stamp. Send for Circulars, with References and Terms.

Jan. 2.

The Psychograph,

DIAL PLANCHETTE.



This instrument has now been thoroughly tested by numerous investigations, and has proven eatisfactory as a himals of developing mediumetip. Many who were not aware of their mediumistic gift have, after a few sittings, been shie to receive astonishing communications from their departed friends.

Capt. D. B. Edwards, Orient, N. Y., writes: "I had communications (by the Psychograph) from many friends. They have been highly satisfactory, and proved to me that Spirit, ualism is indeed true, and the communications have given my heart the greatest comfort in the severe loss I have had of son, daughter and their mother."

Glies B. Stebbins writes: .

"Soon after this new and curious instrument for getting spirit messages was made known, I obtained one. Having no gift for its use, I was obliged to wait for the right medium. At last I found a reliable person, under whose touch on a first trial the disk swung to and fro, and the second time was done still more readily."

Price \$1.00, securely packed in box and sent by mail post-paid. Full directions.

NOTICE TO RESIDENTS OF CANADA AND THE PROVINCES.—Under existing postal arrangements between the United States and Canada, PLANCHETTES cannot be sent through the unalis, but must be forwarded by express only at the purchaser's expense.

express only at the purchaser's expense.
For sale by COLBY & RICH. NEW AND BEAUTIFUL SONGS, With Music and Chorus.

BY C. P. LONGLEY.

NEW EDITION.

Biography of Satan;

A Historical Exposition

THE

The Devil and His Fiery Dominions, Disclosing the Oriental origin of the belief in A DEVIL AND FUTURE ENDLESS PUNISHMENT.

ALSO, The Pagan Origin of the Scriptural Terms, Bottomiess Pit. Lake of Fire and Brimstone, Keys of Hell, Chains of Darkness, Casting out Devils, Everlasting Punishment, the Worm that Never Dieth, etc. etc.,

"ALL EXPLAINED. HY K. GHAVES. pp. 123, with portrait of author. Cloth, 50 cents; paper,

Antiquity Unveiled.

Ancient Voices from the Spirit Realman Disclose the Most Startling Revels-

For sale by COLBY & RICH.

tions, Proving Christianity to be of Heathen Origin. The first of this series of communications was received by Mr. J. M. Roberts, at that time editor and publisher of Mind and Matter, in March, 1899. It was from Potamon, a Greek philosopher of the Alexandrian school, who, born into carthile A. D. 259, passed from it in the year 316.

The communications continued to be received until 1898, under the direction and superintendence of Aronaman, the presiding spirit of the band, whose ministrations to Mr. Roberts began as early as April, 1878. Mr. Roberts was a man of fine education and marked ability as a lawyer, and through these communications became a great student in ancient religions, making extensive researches therein, as will be seen by his notes and comments in this volume, generally in full corroboration of the truth of its contents, and of the identity of the communicators.

Cloth, 12mo, pp. 588. With portrait and other dilustrations Price gl. 50, postage 12 cents.

To sale by OcLBY & RIOH.

DIAGNOSIS FREE.

SEND two 2-ct. stamps, lock of hair, name in full, age and Sex, and I will give you a CLAIRYOYANT DIAGNOSIS OF YOUR AILEMSTS. Address J. O. BATDORF, M. D., Principal, Magnetic Institute, Grand Rapids, Mich. 1m° Doc. 2.

PAPER, Price 5-cents.

For sale by COLDIY & RICH.

Banner of Pight.

BOSTON, SATURDAY, DECEMBER 9, 1893.

MEETINGS IN NEW YORK.

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

Frosidon:

Knickerbocker Hail, 44 West 14th Street.—

Knickerbocker Hail, 44 West 14th Street.—

The Ethical Spiritualists' Society meets each Sunday at 11 A. M. and 8 F. M. Mrs. Helen Temple Brigham, speaker.
New York Psychical Society, Spencer Hail, 114 West 14th street, near Sixth Avenue. Sixth year. Every Wednesday evening, 8 o'clock. Appropriate congregational music, representative speakers and excellent test mediums. The investigating public especially invited. J. F. Snipes, Pres.
Soul Communion Meeting on Friday of each week, 3 F. M.—doors cleas at 3M—at 310 West 26th street. Mrs.
Mary C. Morrell, Conductor.

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

The New York Psychical Society, Thanks giving eve, had occasion for general thanks for its

The New York Psychical Society, Thanksgiving eve, had occasion for general thanks for its overflowing attendance, extra music, forensic philosophy and phenomenal facts. Mr. and Mrs. Arthur C. Taylor rendered efficient service in Italian and English solos and plano accompaniment, and were warmly applauded by a critical audience.

Mr. Harlow Davis (who, unexpectedly to himself, is obliged to go South for his health,) gave great satisfaction with the directness and accuracy of his many tests to total strangers. A lady present had two weeks before received the name of an uncle through Mr. Davis, but she did not recognize it; on later inquiry, however, she discovered that when she was a child she had an uncle of that name, now in spirit life, and she came to the meeting to acknowledge the fact. The medium approached another lady and personated a gentleman relative, with drawn-up arm, etc., whom she recognized as a family member. A gentleman for whom he prophesied a visit to Boston in January, said he had been entertaining the idea. A lady acknowledged, as stated, that she then had a railroad pass in her pocket for the East. To another the medium announced the presence of a friend named Robert, who was drowned; to another, the name of Orange Corneli of Connecticut, gone eighteen years; also of one who had met his death in the West of a knife-stab in the back. He reported the presence of a Dr. Monday, who dided of heart trouble; also of a young lady who had demanded water constantly before her departure; also of the daughter just before passing away. The medium remarked to a young lady that this was her first appearance in a spiritual meeting, but her mother was sone as able to come back she would clear up a family mystery. For another the medium located a disease, and to another he reported the company of a lady spirit-friend, who had cataract on her eyes for fifteen years. All these evidences and statements and many others were fully acknowledged, without a single mistake!

that kingdom of righteousness that is yet to be, that social order which shall one day emancipate the world from the thralldom of its present exolam, and inspire humanity world-wide with the altruistic spirit.

On the other hand it does not neglect that appeal to the individual changes which are requisite for personal reformation, because society is made up of its units, and you cannot have a reformation of society without a reformation of its units, the units acting upon society, and society reacting upon its individual members. To the very humblest child of earth, although the son may be called prodigal, or the daughter regarded as an outcast, Modern Spiritualism says: If God be infinite, there are no outcasts before his infinite tenderness; and though the church may call them outcasts, though the world of society may ostracise them, modern spiritual philosophy embraces them all, and enfolds them in the bosom of infinite love; recognizes in them the angelic possibilities that exist in every man and woman alike, and endeavors to ald the unfoldment of that angelic nature, so as to make the Ought to Be the Is of the Future.

Thus Modern Spiritualism acts up mesociety at large and upon the individual, and we cannot look around us and survey the developments of the past fifty years without being struck with the marvelous improvement, with the yearning after something which is higher, ideally speaking, and as a foundation for practical life. And hence the demonstrations of Modern Spiritualism regarding the life beyond, as well as the dreams of prophets and the visions of ecers, are no ideal speculation, but are actualities that may be enjoyed by each of us on earth, and ultimately realized by those who come into touch and spiritual relation with them. In every department of our being modern spiritual thought illumines the mind, warms the heart, strengthens the will and gives consolation to those who wander amid the shadows of the mind are not closed, wherever the soul is willing to receive, there is the spirit of l

Ceveland's Baking Powder

is made of pure ingredients. that is why it is wholesome.

Teveland's Baking Powder

is scientifically compounded, that is why it is strong.

Teveland's Baking

does more work and does it better than any other. Reasons enough why you should buy Cleveland's.

power from mere serfdom to something which is high and ennobling, because it is not the occupation that makes the near respectable, but the noblity of the man that makes the occupation, however seemingly mental in the oyes of the world, divinely beautiful.

Spiritualism enters into every library of to-day, and however much the literary man may be unconsclous of the fact, upon his pages are the imprints of spiritual if deac, upon the pages are the imprints of spiritual if the occupation to the foreign some spiritual ideas culted from the philosophy we advocate. In every work of art we belold the foreignams of a better time, the prophecy of a diviner unfoldment for humanity. In the light of this revelation it is true that we feel a spirit of humiliation, confusing us as we gaze upon our limitations and imperfections; but while the light of truth reveals our shortcomings to our sensitive natures, it also reveals something deeper than our present deficiencies, namely, the divine possibilities that slumber within and while at first sight the flashes of spiritual light make our faults more paintuily visible to us, and perhaps for a moment generate a pessimistic spirit, with the next flashing rays of heavenly illumination come the angelic embryonic conditions that attend the most forlorn child of earth, and lot an optimistic inspiration shines out and inspires us with an enthusiasm to go forth and preach this glorious gospel of divine at talment to the ends of the earth.

Then, too, although the preacher stands in his pulpit with a creed-bound mind, circumscribing his talk, and holding his emotional inspiration at times almost in iron bonds, yet these are one by one being snapped asunder, and, without, knowing, it, words of cansolation come from his lips, and he tells his congregation that they who have passed within the vale are still round about us, pressing nigh upon us; that it is only because our eyes are so dim we do not behold them, that our ears are so dull of hearing we do not catch the sweet cadence of their

soon as able to come back she would clear up a family mystery. For another the medium located a disease, and to another he reported the company of a lady spirite/friend, who had cataract on her eyes for fitteen years. All these evidences and atteneous and atteneous and many of the district of the spirite fitten, who had cataract on her eyes for fitten years. All these evidences and atteneous and atteneous and many category of the spirite fitteney of the spiritual and the spiritual more of the spiritual and impresses more emphatically this idea upon our minds than any other ism (if it may be considered to the spiritual world, wheth is every there of the spiritual world, wheth is every the spiritual world, where so copicity is organized an and beyond the highest point of human's outlooned the different organizations of society from what they have to-day. Take, for example, Greelan in taking a retrospective view of the class of the functionary development, unfolling more and more rapidly the nature that is implanted within hims as he advances step by step in his evolutionary development, unfolling more and more rapidly the nature that is implanted within hims as he appraches the grand goal, the manifestation of that divine ideal that siumbers within us all. In taking a retrospective view of the class of the functionary development, unfolding more and more rapidly the nature that is missional than the spiritual s meanwhile, as you use the manifestations of proceedings as stepping stones to this spiritual attainment, they will be but as a means to an end—and not an end in themselves—will subserve a higher and nob ler purpose than that of exciting a mere love of the wonderful—the curious or the miraculous, and will be to you the lader upon which will descend the angels that are continually coming earthward to bring the glad tidings of life and immortality to a world that sits in the darkness of agnostic night.

Much applause followed many of the speaker's earnest points. We appreciate such faithful representatives of the grandest of all gospels.

28 Broadway.

Carnegie Hall .- J. Clegg Wright began his nonth's engagement with us Sunday morning, speaking under control of Spirit Rushton. He said humanity ing under control of Spirit Rushton. He said humanity had been restrained and held in a moral course more by fear than by love, "hell has been more potent in this than heaven"; but there will come a time when the reverse will be true. The law of beneficence and love rules, and this fact is daily becoming more and more apparent to each individual.

The very bad weather made the conditions unfavorable for good mediumistic work, and each one declined to make the attempt save Mr. Striket, who gave several good tests, and then withdrew, saying he could get nothing clear.

J. Cleag Wright gave one psychometric reading, which was very satisfactory. Mrs. Williams, Mrs. Henderson, and Mr. H. J. Newton followed with remarks.

Henderson, and Mr. H. J. Newton followed with remarks.

The evening lecture was well attended. The subjects for the discourse were furnished by the audience, and were of a metaphysical, theological and political character. Mr. Wright's control is very radical in his treatment of such themes, and in fact, all themes, which is pleasing to many, and being intellectual in a high degree, those who differ from him in opinion can listen with pleasure and profit.

Mrs. Ada Foye has been engaged by the Society to give a public scance in Caroggie Hall each Wednesday evening during January and February.

R.

Spencer Hall .- An appreciative and intellectual audience, composed largely of investigators of the Spiritual Philosophy, assembled at Spencer Hall,

114 West Fourteenth street, Friday evening, Dec. 1st,
when Florence Rich White, the well known platform
test medium, assisted by the eminent speaker. Theodore F. Price, gave one of her interesting scances.

"Dew Drop," the medium's principal control for public tests, was at her best, and kept the closest attention of the audience while she gave descriptions of
spirit friends of those present in a way to startle and
convince the most skeptical.

Theodore F. Price preceded Mrs. White in his
usual entertaining and practical manner, and gave h
very clear clucidation of the subtle laws governing
spirit control, explaining the development of the
spirit body, and the nature of the magnetic currents
of the earth and its atmosphere.

Services will be held at Spencer Hall next Friday
evening, when a large attendance is expected. Mr.
Price's subject will be "The Reflex World." Spiritual Philosophy, assembled at Spencer Hall,

Fifth Avenue Hall (27 West 42d street).—Sun day afternoon Mr. J. W. Fletcher began his New York lectures before the Spiritual Thought Society York lectures before the Spiritual Thought Society in the above elegantly-appointed hall, and will continue through the season until May. During December he will speak in the afternoon only—Mr. W. J. Colville lecturing in the evening; but in January he will give both lectures. The attendance was large, and the lecture upon "The Other World and This" was received with every mark of attention. Fine music was rendered by Miss Grace McCarthy. Next Sunday Mr. Fletcher lectures and gives tests at 3 P. M.; Mr. Colville at 8 P. M. A. E. WILLIS.

MAINE.

Portland .- Sunday, Dec. 3d, before the People's Progressive Society at Reform Club Hall, Dr. F. H. Roscoe of Providence, R. I., lectured instructively afternoon and evening to large and interested audiences. The spirit artist, Mr. W. B. Spencer, accompanied Dr. Roscoe; filty recognized tests were given by him.

JAMES O. DOBINSON, See'y. Cleveland (O.) Notes.

To the Editors of the Banner of Light: As Thanksgiving furnishes an off-day from the usual business routino of life, I propose to devote a part of it to collating a few of the spiritualistic happenings in this Porest City that may be of interest to the many readers of the good, stanch BANNER OF LIGHT; and it occurs to me right here, as the holidays are fast nearing us, what a timely Christmas present a year's subscription to it would be to some one of those each of us may know, who cannot afford (these hard times) to subscribe for it. How much more valuable such a present would be to make than the gonerality of presents usually given at this season of the year. Try it, friends! If you do not feel like investing two dollars and a half for the whole year, send on the name of some worthy investigator for six months' subscription, which is only one dollar and twenty-five

Talking of Christmas Day—what a fog the whole of Christendom seems to be enveloped in regarding the teachings of Jesus and the dogmas of the various churches. The Rev. Dr. Sprecher of the Euclid Avenue Presbyterian Church is perhaps the most prominent and outspoken of Cleveland's ministers. In a recent sermon he said: "It Christ were on earth to-day, I don't know whether he would; Join the church or not." He certainly would not presert long; in any putropit without being charged with heresy," "All the Christian denominations have different doctrines, and Christ could not agree with all of them." "The fact is, there is about. As mich Christiantly OUTSIDE the church as in ti."

Dr. Sprecher and a few others are just beginning to realize what the Spiritualists have, been thundering at them the past forty-five years. It is an extraordinary fact that many of the heretical ministers are so popular with their congregations that they not obly retain them, but pay them more for preaching against what they in Grmer days received for advocating. The iconoclastic spiritualistic speaker is of less use now than a last-year's almanacthere is no longer any call to right the ministers and their creeds. Let them fight it out among themselves; Spiritualists should now more along constructive lines.

The Cleveland Spiritual Allianes has accred a big success during the past month. Mrs. F. O. Hyzer the first two Sundaya occupied the rostrum temporarily vacated by Mrs. H. S. Lake. The third sunday (18th) Miss Mangle Gaule, the wonderfully accurate text modium of Baltimore, followed the address of Mrs. Hyzer with many remarkable spirit delineations, all of which were fully recognized, as Miss G. described the various spirits; and passed among the large suddence. On the last Sunday (28th) every seat in the spacious hall was taken. The speaker, Mrs. Hyzer, being absent through filmes, an impromptu order of exercises was arranged by the Chalrman, Thos. A. Black. The meeting was spiritified to a string of texts to the associus had not kno

["In Memorian—Frederick Muhihauser," which is too lengthy to be made available in this issue, will appear in pext week's BANNER.-Eps.1

WISCONSIN.

Milwaukee. This city has recently been greatly agitated over the action of Mayor Koch in forbidding public exhibitions of hypnotism like the one given by Prof. Gregorawitch of Russia, at Lincoln Hall, Nov.

Public sentiment was greatly divided concerning the Mayor's action, and the subject of hypnotism was on everybody's lips, and a leading topic in the daily on everybody's lips, and a leading topic in the daily papers. In consequence of this hubbub W. J. Colville was waited upon at the close of his lecture in the Matthews Building, Monday evening, Nov. 20th, by a coumittee of prominent citizens, and his services secured for the following Sunday evening, Nov. 26th, when, at 8 o'clock; in Fraternity Hall, he delivered a ringing discourse, and answered a number of searching questions propounded about equally by the foes and friends of the hypnotic art, and its public lilustration.

The lecture was a strong though temperate one evidently carrying conviction to the unprejudiced, and throwing considerable light on the subject as a whole, to the benefit of those who had previously only the vaguest conception of the somewhat mysterious theme.

whole, to the benefit of those who had previously only the vaguest conception of the somewhat mysterious theme.

The lecturer had no words of condemnation for Milwaukee's Mayor, nor did he justify exhibitions of a terrifying character; nevertheless, he rather severely scored the arrogance of those members of the medical profession who claim that in consequence of their diplomas they enjoy sovereign monopolistic right to practice hypnotism on the supposition that because they are M. D.s. they have not only superior learning, but also superior morality, for every one who has studied into the law and effect of mental suggestion, must be aware that moral considerations are a most important factor to determine.

Hypnotic performances are often very useful as public educators, for they forcibly dilustrate the power of thought to pass from mind to mind and result in physical action. Knowledge on this subject is unquestionably a boon. It is, however, quite unnecessary to give such features as "mock murders," even when paper daggers or toy stilettos are used; the suggestion, though fanciful, is decidedly the reverse of edifying. Sensational melodramatic elements should be completely excluded from scientific exhibitions, and hypnotic performances ought to be so conducted as to rank with these. Instruction and amusement may well go hand in hand, but to entertain an audience it is not necessary to introduce distinctly morbid features.

From a therapoutic standpoint hypnotism may be very useful, extraordinarily so in hysterical cases where the allment is clearly nervous and imaginary, but nevertheless painful and distressing in the extreme to others beside this victim. There are thousands of cases broughts to the notice of physicians where the whole trouble is nervous disorder occasioned by unconscious reception of detrimental suggestion, these cases can be cured by a single hypnotic act on the public platform provided complete hypnosis can be induced. There are, it is true, higher phases of mental action than this; but hyp

KENTUCKY.

Louisville.-The Independent Spiritual Society was organized here about a year ago, with Mr. W. H. Shrader as President.

Shrader as President.

We hold our meetings in a neat little hall (ground floor) at the corner of First and Chestrut streets. We have leased it for our own and exclusive use. Our membership is composed of earnest and honest Spirite uallsts.

We had with us in November Miss Abby A. Judson, the well-known and highly gifted medium. She is a remarkable woman, and is, indeed, the right person in the right place. Her teachings are of the highest order.

CONNECTICUT.

Norwich.-Sunday evening, Nov. 26th, Joseph D Stiles closed his work with our society until "anniversary," when he will be with us again. The hall was filled with earnest listeners, cager to hear some name familiar from the world of spirits. The Indian guide, Swift Arrow, presented in his best yein two hundred and filty three names, every one being recognized by some one or more in the audience.

Sunday, Dec. 3d, Willard J. Hull was introduced as speaker for the month. In response to the hearty welcome of the chairman, Mr. Hull said he was also welcome of the chairman, Mr. Hull said he was also welcome.

ways at home with a Norwich audience, as he realized that he was with friends.

The afternoon discourse was especially adapted for Spiritualists: "They also serve who only stand and watt." While deploring the apathy to be found on every hand, the speaker, in choice and elequent word-pictures, proceeded to show as the lesson of the hour the value of integrity and worthy motives in all departments of life. He paid high tribute to the mothers of great men, who serve nobly while they "stand and wait." What prophet could have predicted this day, when Spiritualism is the living topic of all thinking minds?

The syening address was full of fire and elequence.

The evening address was full of fire and elequence, depicting the "Use and Abuse of Spiritualism," Mrs. J. A. Chapman; Sec'y.

Hartford .- For five Sundays past we have had Edgar W. Emerson to minister to us in spiritual things; and have surely had the expected revival to which we referred in THE BANNER. The weather was fine (until Dec. 3d), and the half was filled to overflowing. People who know Mr Emerson can imagine the many spirits who have availed themselves of the opportunity to manifest.

Next Sunday we have here Mrs. Holcomb of Springfield, Mass.; and the last three Sundays of the month A. E. Tisdale.

Waterbury.-On Tuesday evening, Nov. 21st, at the home of Mr. R. R. Callender, a large party assembled to listen to Mrs. Nellie J.T. Brigham. She gave one of her most instructive and entertaining lectures, which thoroughly pleased her audience. Meetings are held weekly at Mr. Callender's, and it is hoped that other outside talent may be heard here during

MEETINGS IN MASSACHUSETTS.

Lynn .- At Cadet Hall Rev. E. A. Titus, well and favorably known as an able advocate of the Spiritual Philosophy, was the speaker last Sunday. Mrs. G. D. Merrill rendered appropriate music afternoon and

Mertili rendered appropriate music attenuous and evening.

Mr. Titus took for his theme in the afternoon, "Information; Emancipation, Immortality and Consolation." presenting his hearers a lecture intensely interesting to all, and not one word was lost on his appreciative listeners.

In the evening Mr. Titus took for a subject II. Corinthians, V. chapter, last part of the seventeenth verse, and his forcible and soul-stirring remarks riveted the attention of all, his utterances being to the noint.

point.

Next Sunday the eloquent speaker and test medium,
Mr. J. Frank Baxter, will sing, lecture and give exerclses in mediumship at 2:30 and 7:30 F. M.
88 South Common street.

T. H. B. JAMES.

88 South Common street.

The Spiritual Praternity held two sessions last Sunday. In the afternoon Mr. Millikin gave an invocation, a few remarks and some very fine readings. Mrs. Webster gave tests to all present, all recognized. In the evening Mr. Milliken opened the meeting with a short address on the duty of Spiritualists, followed by readings. Mrs. Webster have an invocation and a few remarks, followed by very striking tests. Next Sunday Mrs. N. J. Willis speaks in the evening; ideal mediums in the afternoon.

The Children's Progressive Lyceum.—There was no

The Children's Progressive Lyceum.—There was no session held last Sunday at Providence Hall on ac count of the bad weather.

Next Sunday we shall announce the date of our coming entertainment.

A. S. HINES, Lyceum Sec'y.

Micirose Highlands.-On Sunday afternoon last Mr. D. Evans Caswell lectured on " A Modern Daniel in the Modern Den of Lions." Mr. Caswell reviewed the character of the ancient Daniel, and drew therefrom a lesson of unlimited faith in God's power. In modern social life the speaker characterized the world as the den, and greed, intemperance and fashion the lions which are to be fought. An original poem on the subject of the day, by Mrs. Wood of Stoneham, was read. The audience united in the singing of hymns, Miss Sanger presiding at the organ.

"The subject as announced for next Sunday is "The Crucifixion and Resurrection of Christ from a Spiritual Standpoint."

In connection with the Sunday services meetings are held on Wednesday atternoons for the promotion of benevolent objects. These meetings have organized under the name of The Humanitarian Society, whose purpose is to relieve suffering on the basis of universal brotherhood, without restriction as to race or religious sect. The Society will be glad to receive donations of either money, ciothing, or material for clothing. in the Modern Den of Lions." Mr. Caswell reviewed

donations of either money, clothing, or material for clothing.

Spiritual worship is held each Sunday afternoon at 2:45 o'clock in Rogers's Block. All are invited to attend.

ELIZABETH C. SANGER.

Brockton .- Two exceedingly fine lectures were given in this city by Mr. J. Frank Baxter, afternoon and evening, that of the evening being patticularly

and evening, that of the verning being particularly excellent. It was radical, but fair, and well received. At its conclusion Mr. Baxter, in accord with expectation, gave one of his marked descriptive scances, replete and forceful.

A beautiful feature this season of the meetings in Brockton is the music of the Concordia Quartet of mais singers, afforded to the Society by the generosity of a gentleman of Avon—one who, too, has made himself appreciatively felt in many other and even more substantial ways. By his cooperation, and with renewed spirit, the Society is in full blossom thus early in the season, and a fruitful harvest is assured for its close.

Mr. Baxter will come again later, and on next Sunday, the 10th, Mrs. C. E. Loring will occupy the platform.

Springfield.-A good audience assembled Dec. 3d at Ladies' Aid Hall to listen to Mrs. H. G. Holcomb President of the Society. Her subject was "Spiritualism, and its Bearing upon Humanity and Civiliza-Mrs. Holcomb lectures for the Spiritualist Society of Hartford, Conn., Sunday, Dec. 10th.
Next Sunday, Dec. 10th, Mrs. Sarah A. Byrnes, will occupy our platform.

T. M. HOLCOMB, See J.

Wercester .- Mrs. Ida P. A. Whitlock spoke ably and eloquently Dec. 3d-the tests and readings following her discourses being remarkably correct. The

same speaker next Sunday. Woman's Auxiliary will meet at 7 Mason street, Friday afternoon at 3; supper at 6.
7 Mason street. GRORGIA D. FULLER.

Newburyport.—Sunday, Nov. 26th, Dr. Osgood F Stiles of Boston was with us. Dec. 3d, Dr. Wm. A Hale of Boston lectured, his remarks embodying grand and ennobling thoughts; each lecture was followed by (convincing) readings and tests. He is to be with us again Dec. 10th. F. H. F.

New Hedford.—Last Sunday Mrs. Clara H. Banks of Haydenville occupied the platform of the First Spiritual Society.—Next Sunday Mrs. Banks will again speak for us, and hil who delight in the promul-gation of the Philosophy will have another rich treat

Fitchburg.—Mrs. Hattle C. Mason of Worcester, Mass., again officiated, Dec. 3d, for the First Spiritualist Society. Her remarks, tests and spirit-descriptions were well received.

Mr. F. A. Wiggin of Salem, Mass., speaks here Dec. 10th and 17th. Dr. C. L. Fox, Secy.

MINNESOTA.

Minneapolis.—We have here as speakers for ebruary, Oscar A. Edgerly; April and May, Willard Hull.

N.C. WESTERFIELD.

Pres. Society of Modern Spiritual Thought

"Almost as Palatable as Milk"

This is a fact with regard to Scott's Emulsion of Cod Liver Oil. The difference between the oil, in its plain state, is very apparent. In

Scott's Emulsion

you detect no fish-oil taste. As it is a help to digestion there is no after effect except good effect. Keep in mind that Scott's Emulsion is the best promoter of flesh and strength known to science.

Prepared by Scott & Bowne, N. Y. All druggists,

Hawaii

May never be Annexed to the United States, but it is certain that thousands of mon every



The Largest and Strongest Natural-Premium Insurance Co. of New England.

81.000.000 CASH SURPLUS. The NEW POLICY of the Massachusetts Benefit Life Association had no superior. It gives Cash Dividends, Cash Surrender Values, Paid-Up Insurance, and other desirable options.

All for 60 per cent. of usual rates. Splendid Openings for Energetic Men to Act as Special, General and State Agents.

GEO. A. LITCHFIELD, Pres. 53 State St., Boston.

DISTRICT OF COLUMBIA.

Wnehington .- Mr. J. Frank Baxter concluded his November engagement with the First National Association of Spiritualists of this city on Sunday, 26th uit., and he was heard to good advantage both morning and evening in Metzerott Music Hall. Among his auditors were Prof. A. E. Carpenter, Geo. A. Bacon, N. Frank White, and the veteran and widely known editor and worker, Dr. W. H. Terry of Melbourne.

Australia.

The morning lecture was intensely interesting, showing how Spiritualism had and has unavoidably part and place in all human affairs, even in the concerns of uations. He introduced his lecture with a most appropriate poem of Miss Doten's, entitled, "Reformers."

cerns of nations. He introduced his lecture with a most appropriate poem of Miss Doten's, entitled, "Reformers."

In the evening President Edson introduced the editor of the Harbinger of Light, Dr. Terry of Melbourne, Australia, who prefaced Mr. Baxter's lecture with timely remarks, reviewing corsorily the rise and growth of Spiritualism in far-off Australia. He was greeted cordially, and applanded warmly as he closed.

Mr. Baxter's Teoture-was intended to meet the critics and their criticisms perialning to the position the body politic of Spiritualists maintain as to the Bible and the church. He showed admirably that Spiritualism mission was not to attack religion, but to rationalize it; also that it came not to destroy, but to save the church by redeeming its declining spirituality. He showed that Spiritualism was not so much an attack on the Bible as a factor in establishing truth. He mainfained, and with free allusion and quotation proved, that the Spiritualism more consistently than any other is obliged to accept its greatest part—that is, as to its facts and history. The interpretations and teachings of individual men, angels or spirits, the opinions of Aaron, Moses, or even St. Paul, and the construction put upon phenomena and events by partiarchs and even "wise men," might be questioned, for all transpirings and phenomenal occurrences must ever be interpreted in the light of the latest revealed scientific law. No synopsis can do the lecture justice, for Mr. Baxter is always thorough, and ably auticipates his critics at every point.

Regrets were freely expressed that his engagement had so soon ended, but with the "good speed" of the Association as spoken by the President, and the "good cheers" of his friends who surrounded him, he bade them "good-by."

"good cheers" of his friends who surrounded him, he bade them "good-by."

Mr. Baxter's ability, both as a lecturer and as a medium, still keeps him in the front rank of the workers in the field. Washington has been greatly benefited by his ministrations and demonstrations. With his departure the Association and congregation turned to welcome another favorite, Mrs. A. M. Glading.

VIDEX.

RHODE ISLAND.

Providence.—The Spiritualist Association met Dec. 3d at Columbia Hall, No. 248 Weybosset street. at 2:30 and 7:30 P. M. [Progressive School at 1 P. M.] Dr. F. A. Wiggis occupied our platform acceptably, and gave eloquent and instructive lectures on "Modern Spiritualism" and "Evolution." The afternoon lecture was followed by tests, and the evening by bal-Sunday, Dec. 10th, Dr. George A. Fuller of Worcester, Mass., will be with us.

BARAH D. C. AMES. Sec'y.

The Progressive Aid Society met at Mrs. Goff's Wednesday. Nov. 20th. Mrs. Tetlow, a young medium (local), gave satisfactory tests.

Mrs. M. L. Porter, Sec y.

SKINS ON FIRE With agonizing Rozemas and other Itching, Burning, Bleeding, Scaly, Blotchy, and Pimply Skin and Scalp Diseases are instalty relieved and speedily cured by the Cuticuna Remedies, consisting of Cuticuna, the great skin our.

Sisting of Curicuna, the great skin cure.

CUTICURA

SOAP, an exquisite skin purifier and beautifier, and Curicuna Research dies. This is strong language, but every word is true, as proven by thousands of grateful testicunals. Curicuna Remedies are beyond all doubt; the greatest curicular descriptions are successful to the curicular descriptions are successful to the curicular descriptions are successful to the curicular description and curicular descriptions are successful to the curicular description and curicular descriptions are successful to the curicular description and curicular descriptions are described as a curicular description and curicular descriptions are described as a curicular description and curicular descriptions are described as a curicular description and curicular descriptions are described as a curicular description and curicular description and curicular descriptions are described as a curicular description and curicul

PLES, blackheads, red, rough, chapped, and olly skin cured by Cuticura Soar.

WEAK, PAINFUL KIDNEYS, With their weary, dull, aching, lifeles, all-gone sensation, relieved in one minute by the Cuticura Anti-Pata Pideter. The first and only instantational plants are gone pain-killing strengthening plaster. 25 cm. Have you promised yourself the Rare

Pleasure of Reading this Beautiful Work by the good old-time IN writer, Hudson SPHERES Tuttle? Price, 50 cents. Contains a fine portrait of the Author. Send to us for it.

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 Avenue corner of South Third street. Meetings Sunday evenings, 714 o'clock. Good speakers and mediums. Mrs. M. Eyans, President.

ovenings, 13 octool. Good speakers and mediums. Mrs. M. Equal, President.
Conservatory Hail, Redford Avenue, corner of Fulton Street.—Sundays 11 A. M. and 7M r. M. W. J. Band, Secretary.
Spiritual Meetings are held in Mrs. Dr. Blake's parlors, 1924 Bedford Avenue (near Dekalb Avenue), every Sunday evening at 8 o'clock.
The Advance Spiritual Conference meets every Wednesday evening at Jackson Hail, 515 Fulton street. Good speakers and mediums. Herbert L. Whitney, Chairman.
Jackson Hail, 515 Fulton Street.—Meetings Sunday evenings. Singing, recitations, and short lectures on interesting subjects are followed by V. J. Morrey of Manchester, Eng., with tests.

MEETINGS IN PHILADELPHIA.

The First Association of Spiritualists meets at 1710 No. Broad street. President, Benj. P. Bonner; Vice-President, Bames Marior; Secretary, Frank H. Morrill, 221 Ohestnut street; Treasurer, James H. Marvin. Services at 10½ A.M. and 7½ P.M. Lyceum at 2½ P.M. Spiritual Conference Association meets at the northeast corner of 8th and Spring Garden streets every Sunday at 2½ P.M. S. Wheeler, President, 472 N. 8th street.

MEETINGS IN WASHINGTON, D.C.

First Society, Metserott Hall, 12th Street, between E and F.—Every Sunday, 11% A.M., 7% P.M. Speakerfor November, J. Frank Baxter. M. C. Edsou, Pres. Second Society—"Seekors after Spiritual Truth"—meets every Sunday, 7% P.M., at the Temple, 425 G street, N. W., opposite Pension Office. Wm. C. Scribner, Chairman Business Committee.