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Written for the Banner of Light. LIFE AND LIGHT FROM WITHIN.

Written after reading " Life and Light from Above." by Solon Lauer, and dedicated to this pleasing and inspiring poet preacher.

Lo! thy words have power, preacher of the truth, Stirring in the soul dreams of endless youth, Nerving arm and brain for the tasks of day, Teaching how to gain that for which we pray: Thanks for all thy words, poem, prose and life, They are gifts of good in our ease or strife. At d I gather there skill to read aright. How that I may keep light from inward light; Thus to me is sent inspiration free, Telling what I am, showing what to be!

Now my soul return to the source of all, On thyself rely, on its genius call; It has every gift shown by saint or sage, Read that Bible old, pore on every page; Poesy, wisdom rich with religion pure, Thou shalt find therein faithfully and sure; Nothing is to seek from the realm without, All within is found, have no fear or doubt: Turn the life to try that to thee seems best. Then indeed thou 'It know Love's eternal Rest!

In the shiping sun is the light of day, In the happy heart beauty beams alway; From the centre deep all of pleasure springs. And our thought itself makes us clowns or kings; As the flowers draw light, painting petals fair, So our souls can draw enchantment from the air; Naught is kept from us that we'd fain possess, All in nature's ours that can please or bless; Wordrous is the thought, set ding us within. Till the conquering power we in glory win!

Health and hope and praise visit those who try Thus to live the truth native to the sky; Native to the earth, if we hear its word Whispered by the breeze, sung by every bird: Man was made for mirth, high endowed with power, And his soul still knows bliss of Eden's bower; Every day renews gifts of golden grace. Showing love at d truth make the heavenly place: Not beyond, unseen, are these things divine, Rise, my soul, and know all their world is thine!

Surer than the stars thou shalt hold thine own Till creation vast as a book is known: Fear no loss or pain, fear no death or grave. Goodness is thy friend, Love thyself shall save; For secure as God is thy spirit free; Not what others think, not what others say, Should that self-control or intention away; All within is thine, thine to keep and guide, Let thy life then be by it glorified!

Rise like birds of heaven to bright realms above, Come like all the flowers to the light of love; Breathe the blessing round, counting not the cost, Nothing spent for truth is a moment lost; Thus in faithfulness live thy life divine, Angels on thy head garlands fair shall twine; Thou shalt call them here, they shall call thee there And alike your lives shall be ever fair, One in hope and aim, one in love's repose, Strong as is the sea, sweet as is the rose!

WILLIAM BRUNTON.

A Lesson for Liberals.

An Address delivered Oct. 30, 1898, in Hollis St. Theatre,

BY B. FAY MILLS.

From the press of Morris Lefcowitch, 41 Rutland Square, Boston.

I have two texts to-night: one of them a verse from the poem of Matthew Arnold on "Progress," which is as follows: "Say ye, The spirit of man has found new roads

And we must leave the old faiths and walk therein; Leave then the Cross, as ye have left carved gods, But guard the fire within."

his disciples as recorded in the fifth chapter of the book of Matthew and the seventh verse: "Verily I say unto you, except your right ous- men of the world have been Religious Liberness shall exceed the righteousness of the als: men like Thomas Jefferson, and Thomas Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."

who found a man in his as ple orchard doing them been Orthodox; have all been religiouswhat he ought not to have done, and whose conscience forbade him to kill anybody or use violence; but he lifted his gun, took aim, and said: "Friend, thee would better get out of the way, for I intend to fire just where thee stands."

The religious people in America, and the irreligious as well (if there are any, which I do not believe), might be divided easily into four classes: the Orthodox; what are called for want of a better name the Liberal Orthodox; the so-called Religious Liberals; and those who do not call themselves religious, but who Our subject to night concerns those who are Liberal and who claim at the same time to be religious, in other words-The Religious Liberals. And I shall treat the subject as I have the Orthodox question, suggesting first the good qualities of the Liberals; in the second place hinting at least at where they have to make some suggestions by which they may fulfill their opportunities and render the great est service to humanity.

In the first place, then, it would not be possible to overestimate the good that has been done by Religious Liberalism in the world. For one thing, it has emphasized the mind in relation to religious experience and devotion. Christians of all sects have been very apt to forget the command that says: "Thou shalt love the Lord thy God with all thy mind." toward God and man; but this is a command-Liberals have earned a great debt from humanity by en phasizing the fact that any re-

needs to be ignorant in order to be religious; be counted as the same thing. And Religious culture of mankind. The great poets of England and America at least, the great philoscphers of the world, and the great scientists who are leading the race in its forward march, are almost without exception religious and liberal men: there is scarcely one of them who would be willing to be called either Orthodox or irreligious.

In the second place, a great deal has been done by Religious Liberals in emphasizing character. There came a time when Orthodoxy seemed to dispense with the necessity of character as a requirement for salvation. Men were supposed to be relieved from bearing the penalty of their sins because Christ had died in their place, and almost to be excused from has emphasized the value of character, and has nobly emphasized it.

Another thing the Religious Liberals have been the true believers; they have been the men of genuine faith. And I want to read you a verse or two of a poem by Mr. Foss:

Who is the infidel? 'T is he Who deems man's thought should not be free, Who'd vell truth's faintest ray of light From breaking on the human sight; 'T is he who purposes to bind The slightest fetter on the mind, Who fears lest wreck and wrong be wrought To leave man loose with his own thought; Who, in the clash of brain with brain, Is fearful lest the truth be slain, That wrong may win, and right may flee-This is the infidel. 'T is he.

Who is the infidel? 'T is he Who puts a bond on what may be; Who fears time's upward slope shall end On some far summit-and descend; Who trembles lest the long-born light, Far seen, shall lose itself in night; Who doubts that life shall rise from death When the old order perisheth; That all God's spaces may be cross't And not a single soul be lost-Who doubts all this, whoe'er he be, This is the infidel. 'T is he."

And we have taken this term and righteousl > applied it to the people who are without faith, who are the people who say that all that the world needs to know has been already told it The true religious spirit is the liberal spirit.

The Liberal faith has furnished magnificent examples of heroism-glorious martyrs. All the martyrs were Liberal men in their day; and were slain for their Liberalism and their protest against things existing as they were. And the successors of the old reformers that are worshiped by people to-day, are not the Orthodox, but those who are protesting against the order of things now, and will protest against any order of things except an order of perfect justice and righteousness, and light. and truth, and love. The heretics of one day always become the saints of the next. No heresy remains a heresy in history; either it is forgotten, or the heresy turns into Orthodoxy, and finally is succeeded by another heresy which it proceeds to persecute in its turn. That is the story of the religious progress of the world.

In the third place, the Religious Liberal has been ordinarily the friend of progress; and that is the principal, the greatest word concerning And the other is from the words of Jesus to him that could be spoken. Nearly all of the great discoverers, nearly all of the great inventors, nearly all of the progressive states-Paine, and Benjamin Franklin, and Abraham Lincoln, and William Lloyd Garrison - to I feel to night a little like the good Quaker mention only a few Amer.cans—have none of Religious Liberals.

I could go on for a long time recounting the good effects of Religious Liberalism; but we will pause for a few moments with the opposite thought, as to where it has failed, and comes short of fulfilling its opportunities.

What is the matter with Religious Liberal ism? Nothing under the sun-or the clouds either. The only thing that is the matter with "Liberalism" is that it is sometimes Illiberalism; and it is only when Liberalism becomes illiberal that it fails in any respect. Yet there have been substitutes for Liberalism-welves might be called Agnostic or Atheistic Liberals. | in sheep's clothing - masquerading under a name that they did not really own. I call them the Illiberal Liberals. Let me give you some pictures of them. For one thing, there is the Aristocratic Lib-

eral. There is no "Aristocratic Liberal"; you might as well speak of a black white man or a green yellow man as to speak of an Aristocomparatively failed; and finally, endeavoring | cratic Liberal. The essence of exclusiveness is directly opposed to the essence of Liberalism. And I must confess it-even if I should be electrocuted to-morrow on account of itthat I think there is as much of this spirit of by ourselves. The old struggle to make a ma-Phariseeism and exclusiveness-pride of birth | chine out of the new ideas. and pride of culture and so forth—as much or more among the so-called Religious Liberals as among the Orthodox themselves: "If ye | cently? Read the chapter there where he tells salute your brethren only, what do ye more of the opposition of scientists to hypnotic and than others?" And I could wish that Jesus psychic investigation. You would think you himself could stand on this platform, and in were reading a chapter from President White's People have had an idea that religion meant every Liberal church in America, to reecho book on the warfare of science and theology, some kind of peculiar emotion that they felt | the words that he uttered long ago: "Verily I | and that the scientists were the bigots instead say unto you, Except your righteousness shall of the theologians. Theologians are not the ment that is well worthy of our attention-to exceed the righteousness of the Scribes and only people with prejudices-there are unsoi- him along that line out of all proportion to love God with the mind-and the Religious | Pharisees, ye shall in no case enter into the entific scientists, who in their practice deny everything else. And some men have grown kingdom of heaven.

mands of the greatest and most advanced minds to think that the most reasonable thing for a the world have been flighting things that were and ridiculous. of its time. The time has gone by when a man reasonable man to do is to endeavor to destroy proved scores of years ago. True Liberalism untruths. Now it is a great deal nobler task ignorance and irreligion in the future are to to construct than to destroy. Men can pull down mountains; they can tunnel them; they not believe that we know it all-any more Liberalism has contributed unspeakably to the can store their dynamite in them and rend than we believe that our ancestors knew it all them asunder; they can take from the bowels of the earth the coal, and the iron, and the best of all that grows. copper, and the silver, and the gold; but all the men of all the ages put together could never rear another mountain and store it with its priceless treasures. A little child may take the most beautiful flower and pick it in pieces. and trample it underneath her feet; but all the alchemists of all the ages could not make another flower and tint it with its beauty or store it with its perfume,

I recognize the fact that in order for us to grow anything from the earth we have to prepare the soil; and one thing we have to do by way of preparation is to destroy that which has been growing up there before. We have being righteous because Christ had been light. to take up the weeds and old gnarled roots. eous in their stead. Now Religious Liberalism | And it may be that some people are called to be destructive and nothing else; there are others who are called to be constructive and nothing else; and there are those who are called to tear up with one hand while they plant with the other. Sometimes it is the kindest thing for a man to say the severest things about ideas that are deceiving the people, but there is something better that may be associated with that. Pardon a personal illustration: One of my good friends said of an address that I delivered a few weeks ago, that I threw something into the china shop and did not break one dish at a time, but broke all the dishes there were. And I said I would like to have a better understanding of my purpose than that. I do not care to break any dishes! What you and I want to do is to make better china than the world has ever seen. And the noblest sort of work that a man can do is that which was done by a great painter, when he took charcoal and made a perfect outline alongside a faulty painting that had been commenced by his disciple, and then wrote under it, "I criticise by creation." Making sport of things that are sacred to other people is not Liberal, but the very essence of contemptible bigotry.

In the third place, there is the conceited Liberal; I mean the prejudiced and unprogressive Liberal. All these terms I know are contradictory, but they are the best we can use. The worst enemy of progress of all corts may be a man who a few years ago was noted as being the most progressive man of his time. Sad thing, is it not? I almost dread to get to be fifty years old, for fear that my brain cells will solidify as they are, and I will have to 'stay put" for the rest of my life. It seems to happen to a great many of our friends! And not only do the cells get petrified where they are, but many a time they deteriorate, "and the last state of that man is worse than the first." As I said on another occasion, I have met a great many people since I came to Boston who are wearing tags having printed on them in striking letters, "I am a Liberal" and what they mean by that is, that perhaps forty years ago-thirty years ago-or some time in the past-they adopted a set of dogmas which in that time were called "Liberal" in contrast to what were called "Orthodox," and they have been holding them ever since, and in many respects the "publicans and harlots" are pressing into the kingdom of God before

You probably have heard of the man on the street corner who was advertising his wares, and calling out, "Hot cross buns! Hot cross buns!" A man stopped and bought some, and he said, "Why! that is n't hot." And the vendor said, "I did n't say they were hot." "Why, yes you did, you were calling out 'Hot cross buns.'" 'Oh! bless you," he said, "that is just the name of them!" And there are a multitude of people who "have a name to live and are dead." Let me give you an example: I know of men who were the strongest sort of opponents of slavery, who are now among the strongest opponents of social reform, that is attempting to put an end to other forms of slavery that exist among men. Here is a thing almost incredible: one of the most advanced thinkers along theological lines that I know, who has rendered one of the greatest services to humanity in this respect-fairly putting out of the world the bigotry of the past, is one of the narrowest-minded political partisans in

America. This idea that we have a sort of patent right on Liberalism; that we have made it, and now it has been patented, and there it is, and we have the specimen in the patent office, and we refer everything to that, is exceedingly illiberal. Perhaps you have heard of the young woman who said, "My father is a Liberal; why, my father is so liberal that he will not preach in an Orthodox pulpit!" It is the old struggle against originality. Anything except the original! a stirring ourselves up to go on

Have you seen Alfred Russel Wallace's great book on "Our Wonderful Century," issued re-

but superstition that does not satisfy the de | Liberal. And there are some people who seem | hundred years, many of the great scientists in | social reactionist is contradictory and pathetic sopen to every truth that blows from every be: quarter of the heaven. True Liberalism does -and goes forward to the future to get the

> In the fourth place, the emotionless Liberal is an Illiberal Liberal. There used to be people who thought it was religious to gratify certain sensations-emotions; and now we have people who think it is religious to have no emotions at all. These people have neglected a large human function. They might as well try to get along without lungs or without a physical heart. They have cut off one of the largest sources of inspiration; and there is danger that they will be without sympathy and without positive conviction. Listen to that other word I read to-night:

"Bright, else, and fast the stream of life may roll, And no man may the other's hurt behold; Yet each will have one anguish-his own soul, Which perishes of cold."

The most frigid people I have ever seen have

been among the Religious Liberals. And in the fifth place, there is the selfish Liberal. If anything ought to produce the missionary spirit it is the great gospel of progress in which the true Liberal believes. I give credit to the Liberal churches for their magnificent philanthropy; but there is some thing lacking. A Liberal Orthodox minister, who said that he had outgrown the old doctrines, announced that he intended to stay in the Orthodox church, and continue to preach there, for the reason that it was easier to make religious people Liberal than to make Liberal people religious. And there is some truth in what he said from the point of view from which he said it. Without bowels of compassion! giving money, perhaps, in a thou sand ways-at arm's length-in charitable enterprises, but very few with bleeding hearts! I read in the paper the other day a story like this: that a prominent worker in rescue mis sions in this country was going through a prison when one of the prisoners in a cell heard his voice, and called to him by his name. oner said: "I knew your voice, although I had only heard it once before in my life." "Well," came into your mission and you helped me; you gave me something to eat; you took me down cellar and gave me a bath; and you fitted me out with some new clothes." Said the other man, "I have done that to so many hundreds of men that I cannot remember you by that." "Well," he answered, "I'll tell you what made me remember you. After you had bathed me, and clothed me, and fed me, you got down on your knees and blacked my boots. I have thought about that more than anything else for fourteen years, and I would like to have you tell me about the kind of

Christianity you believe in." Just so long as the Chairman of the National Unitarian Conference, Senator Hoar, can tell the Unitarians gathered in Saratoga from all over the country, that the Orthodox Congregational churches of Worcester give more for religious purposes in one year than all the Unitarian churches in all the United States put together; and just so long as the President of the National Unitarian Convention the Rev. Dr. Savage-can say, as he said last | year in the annual sermon at the Unitarian Anniversary here, that he never knew one Unitarian or a so-called Liberal person who would smoke a cheaper cigar than the one he was accustomed to for the sake of having the money saved given to the needs of men; and, on the other hand, you can find an Orthodex manfilled with whatever impulse—who will kneel before a criminal tramp, and black his boots; you need not wonder that the Liberal churches do not grow very fast, and that some people still think that there is some vitality in Or-

Now we come to the third point: What do we need? We need just one thing, and that is to be Liberal! That is all-to be Liberal! And I have hinted at what I mean by that: I mean humble, docile, teachable, not yet knowing all things-or thinking that we do. We are still like the children-you remember the words of Newton, when he said after his greatest discoveries that he felt like a child picking up the pebbles on the beach while the great ocean stretched out beyond. We have just begun to discover how to discover! Although we have done that, we are still like the children with the pebbles (n the beach, and we need the greatest humility. You remember how Carlyle said that the history of the nineteenth century would remain in order to teach the centuries of the future what barbarism was,

I mean the charitable spirit. I mean the spirit that loves the worst and meanest and narrowest of the human race. I mean the progressive spirit in all lines. No man has a right to be called Liberal if he progresses in one line alone. An Orthodox minister, the Secretary of the American Board of Commissioners for Foreign Missions, an Orthodox institution in this city, said to me a few years ago, that one of the old Boston Congregationalists said, that when the devil found he could not hold a man hack, that he was determined to go along one certain line, he got behind him, and pushed the first article of their creed, that is, that a out of all proportion along one line, and are In the second place there is the Illiberal man must be teachable and open to all truth. stunted and dwarfed in another. Take an exligion is irreligion and any costrine is nothing Liberal that we might call the Destructive Read that chapter and see how, for nearly a ample: a religious Liberal and a political and and sail, and sail on "all the seas of God.

I think the two great lines of progress are to

First, spiritual discovery - development. There are people who are afraid it will be discovered that certain men and women have the power to read the minds of certain others. They are fairly trembling before it! It may be that they are afraid that they will read their minds some time, and they do not want them to. I should like to come to the place where this stubborn, obtuse, opaque covering of the flesh might become transparent. I think we would all be better if we might see eye to eye and face to face.

I know some people who are afraid that it will be discovered that we can have communication with departed spirits! Well, why not? Why should you be afraid of it? I would like to be able to talk to my mother! I would like to converse with the great souls who have gone before. I would like to know Jesus! not through some inaccurate records of a book, but eye to eye and soul to soul. And when three such men as Prof. Hodgson, one of our most notable psychologists, and Prof. Crookes, the President of the British Association for the Advancement of Science, and Prof. Alfred Russel Wallace, who at the same time with Darwin discovered the world transforming truth of Evolution-when these three men say that it is proved to them conclusively that the mind of man may have intercourse with other minds without speech, and that in all protability people in the flesh may communicate with per ple out of it-I say it is time for those who call themselves reasonable at least to give some honest attention to the study of these great questions. And I believe that the first man that gives back a rational ground of faith in personal immortality to the world will stand. in history greater than any man that ever trod this planet before. That is one line-the line of genuine spiritual discovery, that shall lead us better to know the Great Spirit who is before all and through all and in all.

And the other is the practical one-let me say it very kindly, but the great difficulty that I have found with most of the so-called "Spiritualists" that I have met, and I know some of them quite intimately-some very The mission worker went to his cell, and noble, very brainy persons, some of course asked permission to speak to him. The pris-oner said: "I knew your voice, although I had the rest of us—the trouble with many of them is this: that they have tried to make a religion out of this one doctrine. You cannot make a said the mission worker, "when was it?" He | religion out of that! there is another side to said. "It was about thirteen years ago. I it: not only man's relation to the unseen, but man's relation to the seen. If a man says that he loves God, and does not love his brother, he is a liar; and if a man says he can talk with spirits, and is not most humane and helpful to his tellows, he talks with devils rather than with angels: it is time that he came up and lived on the earth awhile.

This is to be the new religious impulse, and I cannot develop it as I might to-night. But if we do not grasp this great opportunity for making a holy and a loving world, the kingdom will be taken from us and given to a people bringing forth the fruits of righteousness heard of some Indians who were singing what the approaching person thought was an Indian hymn; but as he came nearer he dis-cerned that the words were English words, and this was the hymn:

"Go on, go on, go on, go on, Go on, go on, go on. Go on, go ou, go on, go on, Go on, go on, go on!

I think I will not recite the other verses. We have not sung it here yet, but that is what

we need in our spirit. You remember the story of the young officer who had been given a duty to perform by the great Napoleon. And the officer returned from his mission, and came to Napoleon, who was very busy, and said: "Sire, I have taken a battery." Napoleon went on attending to other affairs, and the young officer interrupted him again, and said: "Sire, I have taken a battery." Napoleon still pursued his work, and the officer, getting a little impatient, again said: "Sire, I have taken a buttery!" Napo said: Sire, I have taken a battery!" Napoleon turned and s.id: "Then take another!" And it is time that instead of simply getting ready to get ready, that we really did something to justify our claim-laid hold upon the world and carried it in our arms forward a

thousand years up on its journey. One thing more: it should be the universal spirit. I hope I shall not be talking in an un-known tongue in these words. I do not despise anything. I think we have a great many little brothers. I think there are many other sheep that are not of this fold that will also have to be brought into our account. A while ago there was founded what is called Positivism, or the religion of humanity - some grand tenets: the human race always has progressed: the human race always will progress; the world exists for the sake of the human race! Ahl in that last was the infidelity-and it turned cold at the heart and, is almost dead. How do you know that the world exists for the sake of the human race. I am glad we are as good as we are; but I believe the time is coming for what Dr. Maurice Bucke calls "cosmic conscipusness," that shall take in something more than our own little race. In some ways man is the best thing we know, but he is not in all respects! Trees live longer; flowers are more beautiful and fragrant; sunsets are more brilliant; the wind moves swifter; the stone is harder; the horse is stronger; the lion is more powerful; and there is many another form of existence that is superior in some respects to man. But that does not hurt me. am in it all! You are in it all! God is in all life-all things are one. There is the old story that I like to tell over and over, of that heathen divinity—I think it was Krishna—who would not pass through the doors of heaven unless he could take the whole of the human race with him. But there is something beyond that, and better than that, and whether we will or not, I begin to suspect that the human race will not pass through the doors of the infinite heaven except as it takes all things along. Science is the sponsor, and poetry is the prophet of the Religion Universal.

Another painter looked at the work of his pupil on the wall, and he wrote only this word Amplius"-wider! broader! more! more! It is frequently said that the Liberals are all at sea, and if you thank God, thank Him for that! Thank Him for that! We are at sea! We are at se i, and we are sailing, and we mean to sail.



Capt. Charles H. Stockell

is of distinguished English ancestry. His grandfather, Capt. William Stockell, an eminent English sailor, came to this country in 1823. His father, Capt William Stockell, was for many years Chief of the Fire Department of Nashville. Tenn., and for forty years a successful business man in that city.

The subject of this memoir, being a natural reformer, entered actively, while yet a boy, into the temperance movement in Tennecsee: was one of the State executive officers through whose wonderful efficiency the membership was increased to thirty thousand. Though not of age he entered the Confederate service as a private, but for distinguished services was soon made captain. At t e close of the war Capt. Stockell entered with his usual energy into business, and built up the largest agricultural and seed establishment in Nashville.

Of late Capt. Stockell has measurably retired from active business, but finds time to take a deep interest in the various reforms, chief among which may be mentioned the spiritualistic and labor movements.

He early espoused the Spiritual Philosophy after a most thorough and searching investigation of its basic principles, involving much travel, and the expenditure of much money in reading and in the collection of facts. As a thorough investigator and defender of Spirit ualism, Capt. Stockell sustains the same relation to the State of Tennessee that Thomas R Hazzard did to Rhode Island in days gone by.

Who Knows?

BY JULIA A BUNKER.

Criticism and controversy are the point d' appui of intellectual evolution, the searchlights for truth and more knowledge of truth. One person cannot possess all knowledge of all substance and conditions of substance, or grasp the intention and sum of being, for that were an inversion of infinite law; nor can the fraction contain the integer. But the human factor can grow its way through phases of truth, and catch aglimpse of the intention and real homogeneity of all forms through the impulsion of desire, criticism and controverforces can humanity be taught to see how multiple sided truth, or life, really is.

I am trying to consider and digest the philosophy of inertia, or lifeless thing. Is there any inertia, or any dead substance? Are not inertia and death relative terms, having no positive meaning?

ertia, in the affirmative, supported by scientific

Who can decide the question of death, or inevidences of facts?

Logically, can complete deadness be proved of any of earth's substances, reasoning analytically back from animal life? for " whatever is predicated universally of any class of things, may be predicated in like manner of anything comprehended in that class." Now every element of earth-substance is comprehended in the animal, and life is universally manifest in every atom of the animal, so life can be predicated of every fraction of earth substance. Every step we take in backward scrutiny inmeshes us with life. But 't is the human eye as adjusted to the human sphere that most deceives the man as to the true status of substance; let him peer through a telescope out upon the universe of things, or through a microscope watch the intelligent, organized life comprehended within the circuit of a pin point, and his views will change as to the limit of living organisms of intelligent force. The telescope takes the conceit out of a person when it gives a peep at diversity of intelligent design as fashioned in systems of worlds billions on billions of miles remote-so far away from us that these menstrous revo'ving globes appear as lace work or frost tracery against the purple blackness of limitless distance; and were every orb that can be seen an eye, and could the eyeing planets and suns see us, little ephemera, they would most probably lump cities full of prople and register them as ex-tinct oraters of a dead world.

The same law operates in the gathering of the clans of the spheres into systems as the law which polarizes cellular substance and all substances of earth into the diversity of animal, vegetable and mineral form, or springs the beautiful in pictures on the window-pane; and all this is intelligent design, a statement of something, were we wise enough to inter pret the word spoken in expression. "I is the language of intelligent force, and the meaning is Universal Life—life in land as in stellar worlds and man. Why not all things the differentiated principle of intelligent force? That is the query. Is not a distinction made without a difference between seeming inert matter and intelligent force? and if not, where draw the line of demarkation between intelli-

gence and the inertia of things? The molecules of a bit of iron show similar motion and force, as do the planets of the universe. Similar intelligence of rhythm and

vibration, as man differing only in degree. All, even iron, follow nature's great law of polarity, but there comes a time to all sub-stances when some lusty fellow of a molecule -say an iron molecule-gets a surfeit of iron magnetism, kicks the traces, and centrifugates away in search of higher poles of expression, may be to become a fraction of a lichen, corn, ox or man, or even angel. Everything insphering the earth draws its substance from the earth. Mother Earth with all her treas-ures of mineral wealth is intelligent force's necessity-is intelligent force. If not, why

From my point of vantage I see only restless. insistent life, whose ever persistent desire for more and more of something, pushes rocks into sand, sand into the vegetable kingdom, the vegetable kingdom into animal life, and animal life reaches up and away with aggressive, accelerated motion until it blends with the sensorium of the universe-an eternal round of desiring, demanding life, all harmonizing in one majestic symphony of immortality.

Polarity is in everything; is involution and evolution; is life. So I postulate for everything seen and unseen intelligent life: life at any rate, and I, for myself, will nominate intelligence as inherent in all substance. Why

not, if God (or the principle of intelligent force) is emnipresently If there were no intelligence in, within, or

ocexisting in, what is called inert substances to reciprocate intelligent substance from without, rocks could not disintegrate and the animal could not be. Ice lends itself easily to the action of heat, reciprocating from within, expanding its atoms and affinitizing with celerity to the magic love-touch, heat, until it passes to water, and water dances and pulses into steam, and steam rotalizes and jubilates and waltzes with its caloric affinity into the blue ether beyond the reach of human vision. Sand is a form of rock. Sand per se is called

inert or dead, but we have scientific evidence that sand can be made manifest a mode of lile in the short space of one season. We see corn growing. Should we reduce this corn to ashes by fire, we would find mingling with the ashes, sand, that intelligent force bore into corn life. The same sand that cradled the seed affinitized with other forces and po lariz ed as corn.

Tuere is no death, can be said of all min eral, vegetable and animal forms and the human body as well as the human soll. All refuse of animals which we call offal and dead bodies drop back to earth a fine force; a h lping hand to assist in sublimating and lift ing to a higher plane the more ponderous substances of a lower sphere.

All refuse of life is the "stone which the builders rejected" and will become in time the corner-stone of a spiritual edifice.

The reason we cannot hear the vegetable and mineral kingdoms uttering intelligent thought is because the human being does not vibrate upon the vegetable and mineral plane, whose canticles are sung in deep-down majesty far below the gamut of human hearing.

Every cell, every tissue, every bone, muscle and ganglion of animal life is a statement of something-are nature's alphabet; and homo genous man is the biography of the world written in flesh; a canto; a part of the epic of nature; an epilogue to this earth's wondrous play of forces. Candia, N. H., Nor., '98.

A Few Remarks on the N. Y. P. S. U.

Read at the N. S. A. Convention, Lyceum Day, Oct. 21, 1898; S.E, 51.

BY WALTER E CLENDANIEL OF NEW YORK.

The National Young People's Spiritualist Union is, as its name implies, an organization of young Spiritualists throughout the country for educational, social and other kin ired purposes, with especial reference to the carrying out of those principles of life designated by various terms, and by us recognized under the name of the Spiritual Philosophy or Spiritualism-recognized under this name because that is the term by which they were originally reannounced, or at least more fully set forth. some fifty years ago, in the English language on American soil.

At the outset of forming and maintaining our organization we are confronted with the fact that there are many young people of Spiritualist parents outside the ranks of avowed Spiritualists, not because of any repugnance to Spiritualism, but because their seniors in the movement have not sufficiently provided for their distinct needs within the ranks, and they have therefore been compelled to 30 else where to obtain happiness. It is not my pur pose to dwell upon this condition-it is use less now to do otherwise than attempt to rem-

We say in all kindness to those young people who have left our ranks, we do not, cannot, under the circumstances blame you for doing so. You could not be expected to remain when there were no Sunday schools to provide for your especial needs, or when the Sunday sy, and only by such and kindred compelling schools which were maintained were not prop-forces can humanity be taught to see how mulstandpoint of having formed our present or ganization, appeal to you to come to our assist ance and cooperate with us in our work, and not merely come yourselves but bring such of your friends as are not avowed Spiritualists, and we will try to make it pleasant for them in return for what they have done toward adding to your happiness. If you as Spirit ualists could see your way clear to join out side church organizations because of their social advantages, then perhaps your friends as non-Spiritualists can reciprocate by mingling with us.

Like all organizations, our particular one will have problems to face, and in recognition of this we cordially invite the assistance, financial and otherwise, of all interested in our organization and its welfare.

In conclusion, let us trust that our organization will prosper, and pledge our best efforts toward that end, bearing in mind that only by unselfish effort can we succeed in our under-

Brooklyn, N. Y., Oct. 10, 1898.

Spiritualist Sunday Schools.

BY WILLIAM PHILLIPS.

It seems to me Spiritualists are sometimes inconsistent in that they patronize orthodox Sunday schools instead of Sunday schools gotten up and run by Spiritualist societies.

Such a course is entirely wrong. If our belief is superior to the orthodox-nearer in harmony with nature, as I believe it is-why be ashamed of it, or act as though old Pagan systems of religion still held a predominance of virtue which we in some way must acknowledge?

I question such people, why they send their children to Christian Sunday schools. Their replies are: "There are no other places of Sunday pastime, and children must have an outing of some kind on Sunday, or they will become reckless." "But why take part in the school exercises?" "Oh, it won't hurt them, I guess." But it does injure them every time they do so, sinks them deeper into conservatism and dependence on others as to

what they shall think or say. If there are not Spiritualist children enough in one locality to form a Lyceum or Sunday school, why not go with them to romp in the fields, among the grasses, the flowers, the birds and the bees, where Nature always teaches truth, purity and goodness? Such a course would bless, and not curse. But I fear Mother Grundy still has many devotees among

Spiritualists. If so, such should consult their friends in heaven: "Is it so over there?"
We might suggest the same inconsistency in regard to Spiritualist marriages. "Oh, it would look better to call in the minister," (whatever that may be) "for this occasion," thus pandering to custom and to conservatism. while our own toachers, those legally qualified for such work, are left in the background as not quite worthy for such occasions. Virtually another acknowledgement that the Christian religion is just a little the best after all.

Our teachers are just as intelligent, just as refined, and I believe, a little more progressive than are Christian teachers, consequently they lack nothing on the score of eminence that they need to be ignored in these fraternal cour

Also the funerals of some Spiritualists are conducted in the same way. A Christian teacher is called in on such occasions. The ites and ceremonies of the church are gone hrough with, and the body consigned to earth, without one word of the Philosophy of Life being spoken. As far as effect on the common mind is concerned, the party had better have been a Christian, for then consistency had not been outraged, and the implication had not appeared "though I professed one thing I really believed in another." Clackamas, Ore.

The Rebiewer.

THE POETIC AND DRAMATIC WORKS OF ALFRED, LORD TENNYSON, Cambridge Edition; Houghton, Mifflin & Co., Boston and New York, publishers, 1808. Edited by W. J. Rolfe, 888 pages; price, \$2 00.

This widely known publishing house has done the people great service by sending out in this compact volume the writings of the great English poet. In it are carefully col ected the thoughtful and uplifting works of a literary career which lasted sixty years.

A brief biographical sketch at the opening,

and coplous notes and illustrations by the editor in the Appendix, help to a better under

standing of the author.

Tennyson's poems were his gospels of life and immortality. From his life-work as an inspired poetic teacher he never turned aside as a public advecate or opponent of any form of

organized religious faith.

His deep insight of the world's needs inspired him to write "The Princess" to help the uprising of the world's womanhood, and to prophesy the peaceful federation of nations.

The splendor and truth of his poetry grew with the growth of his "passionate belief in personal immortality."

The agnostic poet is like a tree with its roots stopped by a rock just below the surface of the earth; its life brief and poor.

The rooms that live and last reach down to

The poems that live and last reach down to the eternal verities. As the reader will see he was a believer in the great truth of spirit presence and return.
Of intercommunication of spirits in its high

"I do not see why its central truth is untenable. If we would think about this truth, it would become very natural and reasonable to us. Why should those who have gone before not surround and minister to us, as legions of angels surrounded and ministered to our Lord?"

He had remarkable personal psychical experiences, or clairvoyant trances. One of these, in which his ascended friend, Arthur Hallam was probably a controlling influence, he describes as follows:

"Se word by word, and line by line,
The dead man touched me from the past,
And all at once it seemed at last The living soul was flashed on mine. And mine in this was wound and whirled About empyreal heights of thought, And came on that which is, and caught The deep pulsations of the world.

E mian music measuring out
The steps of Time—the shocks of Chance—
The blows of Death. At length my trance Was cane. il'd, stricken thro' with doubt.

Vague! but ah! how hard to frame In matter molded forms of speech, Or even for intellect to reach Thro' memory that which I became."

His early friendship with Hallam was deep and strong, and by the upward transition of his friend his inmost or spiritual life was exalted an 1 opened, and his feeling of nearness to a life largely independent of our external senses or physical bodies, grew to a strong and radiant conviction. Views which ran like threads of gold through his earlier poems gained a deeper reality. Arthur Hallam was a daily and real presence, even more than while in the earthly body. These two friends, one on earth the other in the celestial life, but not really separated, helped each other. To the one here came the opening of a great career as poet and religious teacher. What came to the one above

we know not. In that immortal poem, "In Memoriam," so tender, so large in its range, so full of divine philosophy, Tennyson says to and of his ascended friend:

"And doubtless unto thee is given
A life that bears immorth fruit
In such great offices as suit The full-grown energies of heaven.

And what delights can equal those That stir the spirit's inner deeps, When one that loves and knows not, reaps A truth from one that loves and knows:

God's finger touched him, and he slept! The great Intelligences fair
That range above our mortal state,

In circle round the blessed gate, Received and gave him welcome there; And led him through the blissful climes And showed him in the fountains fresh All knowledge that the sons of flesh Shall gather in the cycled times.

How fares it with the happy dead? No shade can last In that deep dawn behind the tomb, But clear from marge to marge shall bloom The eternal landscape of the past;

Eternal form shall still divide

The eternal soul from all beside; And I shall know him when we meet; And we shall sit at endless feast, Enjoying each the other's good What vaster dream can hit the mood Of love on earth?"

How large and inspiring, how natural and rational, this view of the celestial life! How beautiful the nearness of the "one who loves and knows not," yet reaps a truth from "one who loves and knows," while the one is here, the other not too far away to draw near, or send

a needed message. These psychical experiences and convictions are not emphasized or treated at length in the notes, as the editor, while aiming to be fair, did not share, or fully realize, the poet's views. Tennyson's poems can be read best in the light of his trances. He writes:

And while I walked and talked as heretofore, I seemed to move among a world of ghosts, And feel myself the shadow of a dream."

"Dare I say No spirit ever brake the band That stayed him from the native land. Where first he walked when claspt in clay? No visual shade of some one lost. But he, the spirit himself, may come, Where all the nerve of sense is numb Spirit to Spirit, Ghost to Ghost.

Descend, and touch and enter, hear The wish too strong for words to name; That in this blindness of the frame My Ghost may feel that thine is near."

What book so choice for a holiday present as this precious volume? G. B. STEBBINS.

JE CALL ATTENTION to a book just received entitled "The Banker's Dream." by Thomas H. Proctor. This book is written in fiction, but based on facts connected with our country's history during the past thirty years. The object of the author is to show the constantly widening gulf between the great mass of toilers of the nation and that of the investing class in regard to the comparative well being of each class.

The story begins in the spring of 1893, and continues through the "Dream" of the banker up to the year 1912. From this date the banker is looking backward, and sees the gradual destruction of his country, resulting wholly from the European systems he has been in-

strumental in establishing.

After passing through the panic of '93, resulting in the shutting down of the mills, the great fall in values of that year, and the marching armies; and also the great railroad strike of '91; the next very serious trouble commences in 1899, and in 1900 strikes of na tional proportion in coal-mining, rallroads and trolley lines cause such uneasiness that the depositors make runs upon all the banks. This causes panic and suspension of all financial institutions. This in turn causes all the mills to shut down, which fills the cities with hungry, unemployed people. The trouble, however, is compromised, and in a few days everything is running smoothly again.

But here the barons and magnates act in bad faith toward labor, and break the agreement, and also buy off the labor leaders, when the trouble breaks out again. Then follow cut downs in wages, lock outs and boycotts. Disorder and insurrection become the prevailing order of the day. Troops are out in every He who would have the respect of cheap colored labor is substituted for white cluded. Stepping back to gaze upon his handi-

labor in all the mines and industries in the land, and women, children and machinery

To those who care to speculate upon how the present hard times will terminate, this book, o say the least, gives thought for serious re

Price 252., 231 pp. Bann or of Light Pub. Co.

Our Serial Story

A California Girl:

Or a Romance of the Golden

Written Expressly for the Banner of Light

BY MRS. MARY T. LONGLEY.

CHAPTER XV.

our story whom we have seemed to neglect romped and played as such. They have both during the nearly three years in which we have been noting the affairs of our California girls, since Gordon Joscelyn started on his search weeks after it. I have seen them many times for his long-lost wife. Let us, therefore, turn like that, Baubee on the shoulder of his grandback to that event, taking up the threads in our story that have been allowed to slip from wear. Grandpa always were his blue coat and our hold, that we may weave them into the black velvet cap on Sunday afternoons, when narrative that has so much to do with the fate I dressed Baubee in his little blue frock, and of our heroine.

Straight to New Orleans the artist went, though he had no clue to the existence of his wife in that city except the post-mark upon the letter which her hand had penned so long ago. He had it with him, and often read it anew, pondering over the mystery of its writer and wondering where and how he should find her, for he never doubted but that he would her for an and wondering where and how he should find her, for he never doubted but that he would her had seen her, for he never doubted but that he would her, and how they had beginned her and how they had beginned her and how they had beginned her and how they had beginned her. yet find and reclaim her as his own. Otten was obliged to paint the figures that he had during that long journey he went over the learned to love; and she could not contain past in his mind, puzzling over the mystery of herself with amazement and delight. Then her flight and gazing at the pink pearl which she ran from the room, but returned in a moher flight and gazing at the pink pearl which he always carried with him in the hope that he should meet her somewhere and place it in the depths of a trunk, where they had reposed her hand.

The memory of his trance or vision of other days recurred to him, in which he had beheld the portrait of his little Lou and the dog Staff, that he was afterward to paint, and which he had always believed would find its way to Hazel, the wife of his heart. He wondered where that portrait was then, what had become of it, who was the man, Trevor, who he learned had purchased it, and why had that man fancied it? Could Hazel have ever seen it, and if so had she recognized it as the work of his hand? Yes, she must have known had she seen it, but that was the quest on. He remembered that in his vision he had beheld the commanding figure of a man who had spoken words of cheer and caution to him. This presence had assured him that the portrait ne should paint would prove a source of peace and blessing to his wife; and somehow he believed that she had seen it, even as he had portrait had been hung in the salon, and that it had proved of comfort to her. The noble presence had also assured him that he should some time find his wife again. Was the time near at hand to: that promise to be fulfilled he wondered; but she could not be recon ciled to him until one, the (n'y one who could clear the mists from Hazel's eyes, should confess the truth, though what that truth was he knew not.

In the sleepless hours of the night, while the speeding train bore him swiftly on, he wondered what life had in store for him; he was middle aged now, but he ought to have many years of health and active work before him. He lived over the past, its lights and shadows coming distinctly to his mind. He had been rich once, rich, and with many worldly friends and associates. He was poor now, and without grand environments, poor and in debt; but he did not weaken at the thought. Once in New Orleans he set out to make a search through the city, visiting various offices-in-cluding the postal institutions and other authorities, from which he might possibly learn of his wife; he did not know whether she had changed her name or not, but he ventered to inquire for both Hazel Joscelyn and Hazel early, finding, however, no satisfaction from his quest. Then he engaged a room on Canal street, where he quartered himself with an elderly couple of quiet and sedate habits. He could not attend to any special work, as he wished to devote his time to the search for Hazel; so he took to haunting the Public Library, art room, exhibition hall, and vari ous places of public resort, ever watching the moving throng at these places with the forlorn and almost hopeless hope of seeing her face and form in its midst. Thus months passed away, and still the patient man lingered in the Crescent City, loth to give up his task. He had written twice to Lou, but as he had no news to tell his child, only the stamp of a weary longing and heart sick suspense to impart to his writings, he concluded to cease communicating with her until he had some-

Finally, as the weeks of loneliness and of sickening search began to press heavily upon him, Gordon decided that he must get to work. Strange dreams had been visiting his slumbers of late. In them always appeared a little lad of perhaps four years, with golden locks and sunny blue eyes, and with him was an aged man, tall and spare of figure, but with a kindly face and gentle eyes. Always these two would appear by his bedside—for he was conscious in his dreams of lying upon his bed and look upon him, and always would the lit tle lad be perched upon the shoulder of the man, with his little hand securely fastened in the straggling, snowy locks of his bearer.

As these dreams haunted him, Gordon at length determined to embody them in ma terial form by transferring them to canvas, and purchasing the necessary articles for use, he proceeded with the work. Thus many happy hours were spent at his easel—hours in which he forgot the worry and fret of his fruitless search, and lost himself in the labor of the passing days. He had always seemed to see the little fellow, whom he really began to love, and the old man, for whom he was cultivating a great respect, in peculiar costumes, the latter in a sort of dark blue frock, with a tight-fitting black velvet skull-cap, from beneath which the snowy locks straggled around his neck. The child always wore a light, bluish gown, decorated with tiny gilt buttons, with a collarette of fancy tatting work, in one corner of which was embroidered the letter B in crimson silk. Thus he painted them, the figures growing under his skilful hand, calling them, as his fanny dic tated, "Spring and Winter," and ere his task was done, he had painted a spray of apple blossoms in one hand of the child, and a few scattering snowflakes upon the coat of the aged man.

One day his landlady entered his room with fresh towels to place upon the rack. He had always locked his painting in the closet when not at work at it, and as she had seldom vis ited his room when he was within, the good woman had not beheld the picture. But on

labor in all the mines and industries in the land, and women, children and machinery supplant men in nearly every calling.

By 1004 confidence is entirely destroyed, and all debts are demanded in gold. The banks are no longer trusted, as they suspend so often. All these conditions intensify as years pass on, until people are not safe on the streets in any city or in the country after dark. The land is full of roving, desperate, unemployed and hungry men, until finally the starving mobs of unemployed in the cities break out into revolution. The militia refuse to fire upon their starving friends, and the cities go down when the nation is wrecked.

To those who care to speculate upon how the

talked, for he had been busy in adjusting the window-shade to admit just the degree of light that he desired to fall upon his work, but flection, as the writer shows a familiarity with now he turned and was astonished to see his financial, political, social and religious system it it or standing before the portrait with a vi itor standing before the portrait with a face of ghastly whiteness and two big tears slowly rolling down her cheeks.

"Mrs. Meade, my good woman," he said, what is it affects you so? Surely my 'Spring

and Winter' does not produce such a startling effect upon you"

"Oh, yes, yes!" she gasped. "How did you get it? Where have you seen them? Tell me, man, what does it mean? How did you know about my little Baubee?"

"I do not know what you mean. I painted this picture with my own hands here in this room. I know nothing of any 'Baubee'man or child. I am an artist by profession. My themes have been taken from life, from nature, sometimes from my ideal fancies. This production may be classed with the latter, perhaps, though its conception came to me from having dreamed several times of a child and an old man like these."

"But I know them, man; they are my own. That is my little Baubee, he died just before NUMBER 94

It is time that we turn to other characters in

his fourth birthday. The old man is my own (ather, he lived with us in the o'd home far away. They were two children together, and

the collar that I worked myself."

The old lady had paused between her words a number of times, for she was nearly breathfor years. They were faded, but quite discernable, and one was the likeness of a golden haired boy in collar and gown like that in the painting, and the other a picture of the old

In an hour Mr. Meade entered the house, and he too had to be made acquainted with the portrait and its history. The story of this painting got abroad, and many curious people came to the house to view it, until at length it was placed in a large show window of the city on exhibition, the result of which was that Gordon received orders for three or four pieces of work which he remained at New Orleans to

The Meades were poor, and could not afford to pay a large sum for "Spring and Winter," but Gordon, who felt that there was something weird and mysterious in the manner of its production, agreed with them to pay for the mahe believed that she had seen it, even as he had been made aware in his vision years before the Thus several more months passed away the artist in the meanwhile filling his orders, from which he derived means to prosecute his search still further for his wife. But seek as he would he could find no trace of her in New Orleans, and at length he determined to leave that city, but whither should he go? that was the question. From the time that he had fin-ished the "Spring and Winter" p cture he had dreamed no more of little Baubee and the aged ire, but now he was seeing old Nurse Hawkins in his dreams, and she seemed anxious to tell him something, but what it was he could not define.

Thus matters rested, when one afternoon just before tea Gordon came in from the street and threw himself into an arm chair in his own room. He was tired, for he had been on a long tramp, and he leaned back in his chair, closing his eyes to shut out the light.

Suddenly he saw Nurse Hawkins standing beside him; she said no word, but beckoned him to follow her. He felt himself rising, then passing from the room and from the house. Then he found himself in a long and narrow street, and observed that the phantom had paused before the door of a house that she motioned him to see. He observed that the number upon the door was 94, and that the doorplate bore the name of Treadwell. Then, as he gazed around him, he recognized the street; it was one that he had often traversed. In a moment he was back in his arm chair in his own room, and the bell was ringing for tea.

That evening he took a stroll down the street that he had seen in his vision. At the number 94 he saw a door-plate, which bore the name of Treadwell upon it, as he plainly per-ceived in the light of the electric glow across the way. The house was dark and silent, evi-dently its inmates were absent, he would return upon the following day.

The next day he called, and in answer to his request to see the lady of the house, he was ushered into a handsome parlor, while the maid bore his card. "Gordon Joscelyn, artist," to her mistress. Opposite the entrance to the room hurg a portrait, a handsome picture of a little girl and a dog,—a picture that made his heart bound within him and then almost stand still from the shock of his surprise, for in that picture he recognized the work of his own hand—the portraits of Baby Lou and Staff, which he had seen hung in the salon across the sea. Five minutes, ten, he was left alone. Time enough in which to regain his composure and to decide upon his course of action, and then the door opened and a lady, of perhaps forty years of age, tall and well formed, with blue eyes and blonde hair, entered the room.

[To be continued.]

Texas Notes.

Allen F. Brown is continuing his work in San Antonio since his return from the N. S. A. Convention.

Mrs. Mary A. Wilson, pioneer worker, has closed a several months' engagement of successful work in Houston and returned to her home in Fort Worth.

Mrs. C. M. Hinsdale is to meet an orthodox brother in debate on the 21st in t., at Marshal. Mr. John W. Ring, State Secretary, is doing very good work in Galveston.

Mr. R. H. Kneeshaw has made El Paso his permanent home and is building a good society. Texas is a rich, broad field for a test medium, but she does demand a high standard of morality, and longs to see a real man or woman come into the State to produce the phenom-

The State Association revoked the papers of endorsement and ordination held by Dr. Louis Schlesinger, "Action taken because of violation of considerations for which such papers

were granted."
Miss Ellen T. Thomas is doing much needed missionary work in the northern part of the State.

Mr. Charles W. Newnam publishes a paper of this occasion he was present and busy with a interest and instruction, and keeps us posted few finishing touches, which he had just conon State news by the issuing of the Dawning

Written for the Banner of Light. MY BABY.

BY MINNIE MEARHYE SOULE. A pair of shoes, a little dress, A rattle and a doll; One softly curling, shining tress; Ou these my tear drops fall,

The shoes encased her dimpled feet; The ourl made bright her brow; Her gurgling laugh was music sweet, Would I could hear it now!

My lonely heart sobs out its grief, My life seems all undone; No comfort find I, nor relief; I need my little one.

Through blinding tears I raise my eyes, And see her standing there; No unreal child in angel's guise. But natural and fair.

Her tiny hands stretched out to me, Her face with joy abeam, While my heart beats with ecstasy To catch of her this gleam.

"Oh! baby dear," I cry at last, She smiles and fades away. The room, with shadows overcast, Seems filled with sunlight gay.

My mortal eyes had seen the face Of her I loved so dear; My inner vision now must trace The way from doubt and fear.

No longer doubt I that she lives, The child I feared was dead. God does not take away, but gives A broader life instead.

A life where love is as the air, And where our blossoms grow Like flowers in a garden fair, As seasons come and go.

I cannot fear she'll me forget. I know she'll find a way To bring me peace when I would fret, As she has done to day.

Literary Department.

SOMETIMES our expressed or implied test of civilization is in the methods of industry and control of natural forces. Sometimes it is in the extent and diffusion of knowledge; sometimes in the kindliness of manners and justice and benignity of laws and institutions; sometimes it may be suspected that we use the word as do the Chinese, when they class as barbarians all humanity outside of the "Central Flowery Kingdom." And there is point in the satire which tells how men who had lost their way in the wilderness, exclaimed at length when they reached a prison, "Thank God we are at last in civilization!"—Henry

THE REVIEW OF REVIEWS .- All ques-I tions of the day are discussed impartially and with full justice to each. No one who reads such a magazine thoroughly can fail to gain a practical knowledge of the world's progress. The Nicaragua Canal is presented progress. The Nicaragua Canal is presented from a political standpoint by L. M. Keasley. His article shows that the canal should be built and should be under American control. Mr. Keasley says: "Our determination in the late struggle with Spain, followed by the success of our arms in the Caribbean and the Pacific, has gone far, however, toward confirming our uncertain title in the New World, and judging from her attitude of generous and and judging from her attitude of generous approval, Great Britain is apparently willing to admit the justice of our present demands. On the other hand, England now finds herself beset along the line of ner easterly advance by a "Governments forget that the populace" "The Review of Reviews Co., 13 Astor Place, strong coalition of continental powers, and would no doubt be glad of American support in maintaining and extending her prestige in this direction. The present situation thus contains elements of an international bargain—to be formally framed or tacitly understood, as future expediency may decide—and a new line of demarkation might now be drawn between the Anglo-Saxon powers, making the mother country invincible in the East, and leaving the management of Western affairs in the able hands of her American de-

"An argument along these lines would, indeed, afford a happy solution of the existing diplomatic difficulty surrounding the political control of the transit route, for, though considerably transcending the terms, it would still preserve the tenor of the Clayton-Bulwer treaty. One of the acknowledged purposes of this antiquated contract was to provide some scheme of Anglo American cooperation, but its partnership provisions were too narrow, as they only applied to the West. If, however, the matter of the agreement were to be extended to include both lines of advance, the spirit of the convention might be retained, with reasonable hope of practical realization for England could then rest doubly assured of her ascendancy along the easterly sea routes to the Indies, and the United States be allowed exclusive control of the western gate-way to the Pacific."

Emory R. Johnson discourses upon the same subject in connection with our commercial interests. He says: "The Nicaragua Canal will benefit American industries in two general ways: it will increase existing traffic by extending it over a wider area, and it will create new traffic by giving a shorter and cheaper transportation route to commodities which cannot now be marketed because of the expense of shipment. The canal will promote the industrial and commercial interests of the United States by facilitating our domestic trade and by placing American producers in a more favorable position for the development

of foreign commerce." Two able articles, "An Impeachment of Modern Italy," by "Ouida," and a reply to the same, by Giovanni Dalla Vecchia, are of educational value. The editor says of the writers in question:

'Ouida, although so cosmopolitan as to belong to all Europe rather than to one country. has for many years made Italy her favorite home, and her familiarity with conditions in the Italian peninsula cannot be disputed. Signor Vecchiaisan experienced Italian journalist and publicist who believes in his country and writes with sincerity. Our readers will readily enough perceive that these two articles, though so differently conceived, are both London and the second sec est expressions of conviction. In the main both of them are truthful. Every modern political organism has its favorable and its unfavorable side. On the one hand, there is the record of solid achievement; on the other, the story of wrong, of oppression, of old evils unreformed, and of new growths of evil that need sharp exposure. The unification of Italy under Victor Emmanuel was a glorious chapter in the history of freedom and progress. Upon the whole, the Italian people have made very creditable gains in many ways during the last thirty years. Their municipal and sanitary work alone would entitle them to great praise. These two articles, taken together, throw a vast deal of light upon the problems with which the Italians have had to deal in the recent past, and those which now confront

them and must be solved at any hazard."
Oulda says in part: "You ask my opinion as
to the causes which have led to the great misery-and discontent now so general in Italy. For the general irritation prevailing there are causes within causes—causes manifold and unappreciable by those who have not lived long upon the soil. Supreme among these, however, are conscription, taxation, and their off-spring-misery; and these, already preying on the population, were increased a thousandfold by that Crispian crime, the Abyssinian war. Since that gigantic insanity the state of the country has passed from bad to worse as rapidly as a bronchial affection becomes pneumo-

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Beauty lies less in the features than in the be well and strong, and hence look her condition and expression of the face. The best, if she will use Dr. Greene's Nervura Creator has endowed every woman with to give her strong, vigorous nerves, pure, beauty and every woman in good health, rich blood, a clear complexion, and thus who is of a cheerful nature, is beautiful restore the energies and vitality of sound and comely to look upon. A clear, fresh, and perfect health.

wholesome look is the result of the pos-session of good health and no woman can for others. It will do the same for be beautiful and attractive without good you. health. The dull, dead, gnawing pain, the Mrs. Mary Frances Lytle of 2 Hunter sense of nervousness, weakness, oppres-Alley, Rochester, N. Y., says:

these are pure."

pains, the aching

pain in the back

symptoms of a

system, and all

beauty killers,

sion and discouragement, the tired, "I was very pale and delicate—had no listless, languid feeling, the shooting color. I took Dr. Greene's Nervura head the blood and nerve remedy, and now I all these are am well and strong, my face is plump, disordered and cheeks red, and my complexion

producers! Mrs. William Bartels, 239 East 87th St.,

New York City, says: "Dr. Greene's Nervura made a wonderful improvement in my health, and that dark, sallow look left my face. My friends hardly know me. I have gained in flesh and am like a different

Mrs. C. S. Allen, of 128 Pearl Street, Portland Me., says: "There was hardly any more color in my face and hands than in chalk. Dr. Greene's Nervura made me well, and restored my natural color and complexion."

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writes:

"Dr. Greene's Nervura has done wonders for me. I am strong again, and have got back my former looks and good color. A doctor met me a few days ago and said that I was doing wonderfully, that my eyes were bright, and that I looked These are only a few of the thousands

upon thousands of women who owe their present health and strength, and conseof dull, leaden complexions, unnatural quently their beauty, vivacity and enjoy-flushings, dark circles under the eyes, hum-ment of life to the timely use of Dr. ors, eruptions, black heads, lustreless eyes Greene's Nervura, and if the reader is wise, and other disfigurements which divest she will not hesitate or delay using this women of their natural gift of beauty. really wonderful remedy, this great nat-

Why be homely when you can be ural boon to womankind.
beautiful and attractive? Get good health and with it those looks and Boston, Mass., the most successful specattributes which attract, please and fasci- ialist in curing nervous and chronic disnate. It is within your power to do so, eases, can be consulted absolutely free of for it is within every woman's power to charge, personally or by letter.

every class except the hignest of all whose Well, it is impossible to deny that the Italians

"Governments forget that the populace everywhere is strongly impressionable, reasons little, but feels much; and that the strong contrasts between the vast sums demanded and squandered 'by authority,' with the poverty and suffering of those from whom they are wrung, would rouse the most torpid mind to indignation. It has required the most ingenious tyranny, the most oppressive and grinding taxation, the most unrelieved succession of years of barren and useless, callous and chafing government to rouse the populace.

"The small gentry are almost entirely throughout the peninsular ruined through taxation and the forced sale of their lands by the fiscal authorities. Not a day passes that there is not some territorial property forcibly sole, and sold for probably a tithe of its real value, at some local tribunal, because the local or imperial imposts have not been met A small house or a single farm will be seized because a few francs are owing to the fiscal authorities; the fees of lawyers and notaries, and the cost of the court, soon count up to and exceed its worth. It is lost forever to its owner, A poor wretch living by certing sand, who is forced by the State to pay income tax, and a further tax for keeping his 'amished lit-tle ass, may be pardoned if rash imprecations on authority escape him as he drags pence from his pocket to pay, in addition, a gate duty on his donkey's bundle of tares. "Gigantic defalcations of eminent men pass

unpunished, every expedient and every interest in high places being strained to the uttermost in the protection of the thieves in gold embroidered and decorated coats. The populace knows this, and at the same time sees a poor devil who has taken a loaf off a baker's counter or a bunch of grapes off a wayside vine, who has sung a seditious song or uttered a rash word, sent to the purgatory of the prisons, kept there for months awaiting trial, and sent back after trial to the cells to suffer a sen-tence inflicted at caprice. When Carlo Rom ussi was arrested in the editorial room of the Secolo newspaper, the director of a conservative and constitutional journal was calling upon him. The gentleman was without any excuse being proffered, handcuffed, like Romussi, and dragged through the streets to prison,

where he remained for several weeks."
Enough has been quoted to show the nature of the injustice prevailing in Italy. Ouida presents the dark side of the picture. Giovanni Della Vecchia is more optimistic in his views and feels that "Ouida's Impeachment of Italy" is unjust and dictated by hatred. He says: "The present political and economic situation in Italy is not so good as early had been supply that the says of the says." situation in Italy is not so good as could be wished. But it is sheer perversion of the facts and wholly misleading to say that we have deteriorated under the present régime; the contrary is the truth. One has only to compare Italy of fifty years ago with the Italy of to-day, to be convinced of the great and wonderful improvement which has taken place in my native land. In the industrial field we have made gigantic progress under very trying circumstances. One has only to betake himself to the arsenals of Spezzia, Castellamare, Venice, Taranto to the shipyards of Leghorn and Genoa, to be convinced of this great

"Milan and Turin are among the most charming and prosperous cities in Europe. Almost every town of Italy has been beautified and purified. Thousands of millions of lire have been spent in this much-wanted improvement, and in rail and mail roads, in bridges and water-works, in public buildings—especially schools—in purifying and rendering fit for cul tivation vast tracts of land, and so on. social life is a thousand times better and the number of crimes is steadily decreasing; the illiterate, who, under the ancient régime, were in some parts as many as eighty per cent., have now decreased to about twenty per cent The working classes are better fed, better housed, better paid. We possess institutions of charity and thrift which are the admiration of the world. Our savings banks are second to none for prosperity. Our Banche Popolari are the envy and the admiration of other countries. There is no foreign economist or philanthropist who visits Italy and does not carry ly as a bronchial affection becomes pneumo away with him the highest admiration possible nia. The incessant fiscal pressure has oppressed for the institutions. But what about taxation?

A Word to the Contributing Members of the National Spiritualist Lyceum Association.

As Secretary of the N.S.L.A., I desire to make a request of all who have paid fifty cents as contributing members to the N.S.L.A., that they report to me at once if certificates have not been received. In a few instances, I find a name with no address on the lists of applicants for certificates, consequently I do not know where to send them. A few names were handed in, written by those who wanted certificates, with simply the name of the town wherein they reside. It is absolutely necessary that State, city, street and number be given in order to insure the delivery of their

The certificates are numbered. I find on the list that several have four numbers against their names. With this there has come no order how the extra certificates should be writ-ten, or to whom they should be sent. If these lines fall under the eyes of any who are included among those mentioned, I ask them to respond at once.

MATTIE E. HULL, Sec y N. S. L. A. 359 Normal Avenue, Buffalo, N. Y.

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ACROSTIC.

The following poem was written by a gentleman eighty-one years of age. He is not a Spiritualist, but certainly has caught the spirit of calm inspiration, and interpreted it in words that are very comforting.

Calmly she slept-her soul of purest love Left its frail clay to rest with Ged above. Angelic hosts, soaring on pinions bright. Bejoicing, welcomed her to heaven's own light, A soul escaped from every earthly blight.

Why mourn we then for wife and mother true? A span of time, and we her face shall view Radiatt with joy, as one by one we come No more to part in God's eternal home. E'er be our trust that, come it soon or late, Reunion waits us at the heavenly gate.

Pure be the thought in this, my daily prayer: Reserve for me, dear Lord, a mansion where In thine abode my lost one I shall find E'en as she was when here: in manner kind-Berene in love-wife, mother, dearest friend! Thus may it be where life shall have no end. Written for R. W. Priet, by Oregon City, Ore., Oct. 22, 1898.

Passed to Spirit-Life.

From Forestville, Ct., Thursday, Not. 3, CHARLES H. THRALL, only son of Edward and Flavia A. Thrall, aged

28 years.

Mr. Thrail met with an accident when about three years of age, from which he never recovered. He was peculiarly unfortunate during his life, having met with several accidents, and the direct cause of his release was an accident. He was possessed of a peculiar organization, inherited from his mother, and it his physical strength had permitted of full development, he would have been a fine instrument in the hands of angel friends.

Our friend and brother was a universal favorite, and had the happy facuity of winning fr.ends wherever he went. His love for his mother was unbounded, and there existed between them a bond of affection that can never be severed as long as time endures. Few were aware of the devotedness of his parents toward him, especially his mother, so full of sympathy and love, with patience unbounded and with constant thought for his welfare. This may be said also of his younger sister, Mrs. George Merwin, whose study was to make her unfortunate brother happy as possible. A large part of the time his care devolved upon his aunt, who was ceaseless in her attention to his many wants both day and night.

We shall creatly miss our brother from our midst, but we

was ceaseless in her attention on hand,
and night.

We shall greatly miss our brother from our midst, but we
have the positive assurance that he will return to us in
spirit to cheen and comfort those who love him so devotedly for his purity of character and loving and sympathetic

nature.

His funeral was largely attended, notwithstanding the severe storm. Mrs. Russegue of Hartford officiated, and delivered a profound and impressive address. The song, "Only a Thin Veth Between Us," was truckingly rendered by a consin of our arisen brother.

The family have the full sympathy of their wide circle of friends, and they are strong in the knowledge that they will join him in the soul land where he will be in the enjoyment of entire emancipation from physical and mental suffering.

HORTON S. CLARK.

From St. Anthony Hill, Minn., Oct. 30, at 5 A. M., MRS. CYBELE B., wife of M. T. C. Flower, at the sge of 79 years.

Mrs. Flower, early in the movement of Modern Spiritualism, Investigated and accepted its claims, and with the writer has ever sought to upbuild the glorious truth. Her sufferings for the past two years have been intense, but borne with the utmost fortitude. While the end was expected at any moment for a month, it cament last as a shock, and though we shall sadly miss her familiar form, we would not call her back to endure the physical pain that was hers. My son, three daughters and self, desire to express heartfelt gratitude for the many expressions of sympathy and for the beautiful iloral offerings. I wish to especially mention the St. Paul Spiritual Alilance and Mrs. Lepper in behalf of the Lincoln Band.

The obsequites were largely attended by friends from both.

behalf of the Lincoln Band.

The obsequies were largely attended by friends from both St. Paul and Minneapolls. The ca-ket was literally burled in lovely flowers. Our Intumate filend of many years, Sister S. M. Lowell, officiated. The pall bearers, with but two exceptions (one a but iness man of St Paul and ex-Governor Austin of Minneapolis), were prominent Spiritualists.

M. T. C. FLOWER.

From Drewsville, N. H., Oct. 30. DANIEL N. BROWN, at

the ripe age of 83 years 4 months and 14 days.

A pioneer in Spiritualism, twenty years on the rostrum, upwards of forty years a clairyoyant test medium, giving positive evt once of the fact of spirit communion and immortality, truly he vas a sage, seer and philosopher. On the rostrum he was a Biblical scholar, and, like Moses Hull, proved Spiritualism by the Biblic. Spiritualism was exemplified in his life. Always possessed of an even mind, anger seemed almost foreign to his nature. He labored much without money and without price." He left behind to sorrow for his physical dissolution a daughter, Mrs. Harriet Sparks, two sons, Benjamin and Charles, a grandson, four granddaughters, three great-grandchidren, a younger brother, a sister aged nimety years, and a host of warm friends. His wife passed on quite a number of years ago.

My ploneer brother has gone from mortal sight, but there is only a thin veil between us.

Chas. Shepard. the ripe age of 88 years 4 months and 14 days.

South Deerfield, Mass.

Obituary Notices not over twenty lines in length are pub-lished graduitously. When exceeding that number, twenty cents for each additional line will be charged. Ten words on an average make a line. No poetry admitted under the above heading.]

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MRS. C. H. HORINE, 508 44th Place, Chicago.

- Margaret Fuller.

The human bliss whi ch angel hopes foresaw Is liberty to comprehend the law.

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As Thursday, Nov. 24, is a legal holiday, the office of the BANNER OF LIGHT will not be | Spanish-American war and its accompanying open on that date. Our patrons will govern | horrors, not forgetting the sufferings of thouthemselves accordingly.

A Reverie.

'T is evening; the shades of night are gently settling down upon the earth, wrapping the hills in somber robes, and filling the valleys with thick, almost impenetrable darkness. The dead leaves upon the branches of the oaks utter a protest as the cold night wind attempts to shake them from their abiding place. Their voices mingle in a perfect babel of noises as a chilling blast fiercely sweeps down upon them, seeking to take them along before him as companions in his mad gallop over the earth. The melancholy moan of the night wind as it moves around the homes of the living brings with it a message from the silence of the Past. The shutters vibrate to the harsh touch of the nocturnal visitor, and he utters a groan of disap pointment at being unable to tear them loose. which breaks in upon the ears of those within the house, causing their minds to turn back to other days when the same visitor came to them and to those who were then with them. Then, as now, they heard his groan as he slipped around the corner of the house and sped away inte the darkness; but merry laughter and songs of rejoicing were hurled at him as he flew across the plains of night back to his home in the boreal regions of the North.

To-night only a few are left in this home to listen to the call of Æolus, and his melancholy voice awakens no songs of rejoicing, no happy laughter, no merry challenge to give his message and begone. Rather does his call awaken painful memories, thoughts of sadness that link the Past and Present in a never ending chain of Regret. The inmates of the home see many vacant places around the hearthstone. Childhood has become manhood, while maturity has yielded to the touch of Time, and lovingly fallen into the arms of Old Age. The vacant chairs, the stilled voices, the absence of sunny smiles and happy laughter cause his moan to fill every corner of the home, and to imper-

dark mantle of hidden pain, around and about grown without having beed planted, and carethe forms of the few who are now "waiting fully nurtured during the proper season; 'midet life's shadows." "G me into the glimmering dream of things that were" are the flying footstops, the ringing shouts, the merry call to sportive combat, the touch of childish flagers, the deep tones of fillal affection, and the cherished associations of youth and middie age.

What wonder, then, that the shades of night strike chill the hearts of those whose memories are quickened by the visit of the one whose calls ever betoken the falling of the leaves and the approach of the winter of death? What wonder that the rustle of dead leaves seems like the rattle of skeletons hanging grim and terrible upon the branches of the tree of being? There, once laid the cooin; baby, whose sweet voice was hushed one night when Æ lus mouned and pleaded, and shricked without; there, is a pair of little shoes once worn by the feet that willingly ran to and fro carrying rave of sunshine into every portion of the house; there, is the chair mother loved so much, and where she was found one evening, sound asleep. Asleep? Yes, but sleeping that sleep whose awakening was in the home beyond life's shadows, beyond the vale of tears Here, was father's favorite corner, where he loved to sit on wintry evenings, and re-live the events of other days.

All these come forth to night, and subdued, aching pain within the heart tells us, that in the harvesting of God's eternities, Memory uses the keenest sickle and cuts the grain for binding by the hands of love with deftest, surest touch. Oh, those re-lived hours of the old and middle-aged! They unite the generations of men on earth with the legions of angels in heaven, and make life's upward pilgrim way a grand processional triumph, extending from eternity unto eternity. It is love and shadow, joy and sorrow, pain and pleasure, so linked that a mournful happiness springs forth under the magic touch of Memory from the casket of the soul, to gild and regild the years of life. Birth, growth, marriage, change and socalled death, are only steps in life's grand processional, only ways and means of expression as the soul makes itself known through the avenues of sense.

Let the dead leaves rustle upon the tree of life as winter's night comes on; let the skeletons in life's closet rattle as they are shaken by the icy breath of the storm of trouble and care; let the purple curtains of grief and pain softly fold themselves around us as we struggle mid the shadows; let the night wind sigh and moan as the departure of life's sunshine is made known at close of day; let Memory withdraw the veil from before the altar in the temple of being, at the beck of the Angel Azrael, and we can read life's full meaning in the rich, golden glow of a sunset whose rays reflect God's wisdom from on high. Then the call of the soul will be heard, and its varied expressions will be unified to reveal the lessons learned on earth in storm and in sunshine, in joy and in sorrow, in birth and in death. Glorious, indeed, is it to realize that the Past. Present and Future are but one in the world of being, and that Memory is the link in life's never-ending chain that binds together the sheaves of years whose golden grain becomes the food that sustains the soul on all of its varied, toilsome journeys across the plains of Life.

Thanksgiving.

The President of the United States has and prayer to an Almighty God for the maniupon the people of the United States during the past year. Nearly all of the Governors of the States have followed the President's gave them an opportunity to say something to nothing to what the President had said. It may be that such thanksgiving days are in keeping with the spirit of American institutions, but we have failed to find any evidence to that effect. It is, in the nature of a request, a virtual command to the people of the United States to engage in religious exercises, whether they believe in them or not. "To assemble in their accustomed places of worship," sounds very well, but as fifty millions all, in places of worship that belong to other people.

"To give thanks" is a very pleasing phrase, and is used most glibly by the unthinking. For what should the people of this nation give thanks to an Almighty God? For the destruction of the Maine and the loss of two sands of loyal soldiers and the death of hundreds of the bravest of them? For the numerous strikes, lockouts, cuts in wages, and part of the weak for the benefit of the strong? the consequent misery entailed? For the cywhich several lives were lost? For the successful close of the war through which national aggrandizement is to come in the interests of humanity? For the good our nation has wrought in Cuba, Porto Rico and the Philippines, whereby the promise, direct or implied, of independence becomes simply a makeshift to establish the policy of Imperialism in America? Are these the things for which we should give thanks to some Power, located in the indefinite regions of Somewhere. In the first place we know of no national

on the 24th inst.? If so, we must be excused. tutelary divinity to whom to render the homage of respect and devotion. In the next place, we feel that it would outrage the highest and noblest sentiments of right and justice to engage in any such service in respect to the above-mentioned queries. If there be an Almighty God, his face should crimson with shame to be thanked for such-blessings as we have enumerated. In the third place, the Infinite Spirit of the Universe cannot be brought within the limitations of a finite mind, hence the returning of thanks to such a power is a mere waste of valuable time. We hold that that the great principle of Life is too altruistic to take special pleasure in anything that would cause suffering to the majority of the people on this continent. It is therefore an insult to Infinite Life and Intelligence to re-

selfishly serving his own aims. ceptibly fold the sable curtains of Sorrow, the turns in many others, but no crop would have when their loved ones are emancinated?

Had the harvester neglected his work, people would have had no benefit of nature's prodigal gifts. Those whose labor has produced the splendid harvest are entitled to consideration, yet they are compelled to sell their products at almost starvation prices, while the railroads get the benefits of high rates of transportation Those who are dying in the cities for the fault that decayed upon the country farms, feel that they have little quasion to thank any one for depriving them of that which, left to itself, did good to no one. If the hungry could be fed, shivering forms clad, sickness caused by man's selfishness removed, we could and would feel far more thankful to some one or something than is now possible. As it is, we feel that we must be excused from "worshiping(?)" on Thanksgiving Day, We shall, however, continue our search for Truth, to give it to others as we find it, in order that they may be thankful for freedom to think and act as their consciences may dictate.

Christian Science.

The transition of Harold Frederic, the quondam correspondent of the Boston Herald, has brought the peculiar dogmas styled "Christian Science" prominently before the public. In his last illness Mr. Frederic chose to em ploy two so called physicians belonging to the above named order. They did not succeed in restoring his health, and while under their treatment he passed to spirit life. It is not known to what extent the so-called Regulars " fiad been employed upon the case prior to the engagement of the scien'ists. If at all, then it is only fair that the fact should be made known, in order that an unbiased verdict may be rendered by an intelligent public.

The two women who had Mr. Frederic's case in charge have been held by a coroner's jury for the crime of manelaughter, and are under heavy bonds to appear before court to answer to this charge. The coroner took occasion to express himself in very severe terms in his remarks to the accused, and it will be interesting to learn to what extent his views are shared by the courts of the world. The trial of these women will determine the status of the Christian Scientists in England. The Boston Herald says that it will be interesting to know just how far these people will be allowed to practice their peculiar rites hereafter. It is held by many that the practices of these people jeopardize human life, hence they should be proscribed by law.

We cannot believe that the Christian Scientists are any more culpable than are the physicians of the old school. Had Mr. Frederic been treated by a "regular" at the time of his transition, nothing would have been thought of the method of treatment. He would have been called hence by a dispensation of "Divine Providence," and his physician, no doabt, would have received due praise for his unselfish devotion to his patient, and almost superhuman efforts to ward off the visit of the death angel. But it makes a vast difference now, because the physicians employed were "irregulars" of the Christian Science school. They must be held for murder, and the visitation of "Divine Providence" is not even hinted at!

cere, and feel that some cures have been ple of his district upon having selected so wrought by them, especially in the line of nervous diseases. Where surgical skill is required. late the Spiritualists of America upon having designated Nov. 24 as a day of thanksgiving they can do little or no good. A gentleman one of their number, in fact, one of their ablest once broke his arm, and was comforted by a leaders, upon the floor of the House of Reprefold blessings He or It has seen fis to confer scientist with these words: "When you are less ignorant you will see that you really did not fall, hence were not hurt, and that your arm is not broken!" It is such arrant nonexample and issued similar proclamations. It | sense as this that has brought opprobrium upon this especial school. If its representatheir fellow-citizens, even if their words added | tives would but devote their energies to cases they can reach, and consult freely with skilled anatomists and clairvoyants with regard to cases that are critical, they could appeal to the people far more confidently.

Mr. Frederic is now beyond the reach of any physician. It will not restore him to imprison those who treated him, for the remain ier of their natural lives. They are no more guilty than are thousands of regulars who lose patients concerning whose ailments they know of people are outside of the church, it is clear absolutely nothing. If these women are conthat they must assemble, if they assemble at | victed and sentenced it will be nothing short of tyranny. If the knowing ones who are moving against them will extend their operations to those whose malpractices are hushed up, if diagnosis has resulted in the death of many curable patients, they will find so broad a field of labor as to cause the cases of the Christian hundred sixty six precious lives? For the Scientists to pale into insignificance. If the scientists now on trial failed to do all that could have been done for Mr. Frederic, it is losses of homes and other property on the allowed the precious life to slip away from after the maturest deliberation. earth. If they were criminally negligent of bigoted to permit any one else to do for him, clones, hurricanes and gales that have visited then they certainly are reprehensible and

regard to the case. ally blind who worship at the altar of the mate friends who really knew him as he was senses. Those who worship at the shrine of | and is; but those who did know the real man, sense are the ones who refuse to look beyond | the true soul of George C. Hill, found in him the realm of so called matter for enjoyment. Mammon, last and greed are their chief deities, whose mandates when followed out in full, result in mental agony and despair. Let | no immediate relatives survive him. your eyes be opened then to the soft, sweet light of spiritual truth, if you would travel progression's upward road.

pure desires and noble aspirations to do good unto their fellowmen.

The call of the Angel of Life, miscalled Death, by man in his ignorance, releases the struggling spirit from its prison house of clay duce it to the level of a quixotic human being, seemly deformity, and every carking care is right on doing business at the old stand. Its Bountiful crops have prevailed in many of | flesh, and clothed with the spotless raiment of | all ages, hence it is well worthy of the patron. our States. The harvest has yielded ample re the spirit. Why, then, should mortals mourn

State Organization.

The Spiritualists of Massachusetts have a

loyal friend in their but a Association. It has defended their liberties at the State House. and will continue to do so, provided it is prop erly sustained by them. New issues are constantly arising that must be met and settled by the Spiritualists of this State. Important measures must be supported 1: the interest of freedom for all classes of people. Through their State Association, the Spiritualists of Massachusetts can assume the aggressive, and not stand in the attitude of apologists or trembling defendants in their contests with their or ponents. Capital punishment, compulsory va cination, the present unfair medioal law, need attention, and measures introduced to secure the amendment or repeal of them all. A united body of people can influence legislation, whereas individual effort will count for nothing. If the State Spiritualist Association will but move in these premises, the people of the Commonwealth will soon learn that Spiritualism is eminently practical and decidedly humanitarian in all of its tendencies. Through decisive, aggressive action. Spiritualism can make itself felt, and will earn and receive the respect of even its bitterest opponents.

The policy of individualism has been tried by the Spiritualists of America and found absolutely wanting. The cooperative policy is now pleading for an opportunity to prove itself the panacea for the ills that now beset the spiritualistic body. The State Association is the avenue in this Commonwealth through which this policy can be applied. The Association is merely the servant of the people, hence it rests with the people to make cooperation a success. This they can do by joining the Association en masse, thereby unifying their best thoughts, their generous contributions of time, strength and money, for the purpose of making Spiritualism a power for good in the "Old Bay State." Now is the time to reflect upon this matter, and to come to a conclusion that will ultimate in putting our professions of a belief in Spiritualism into practice, through an earnest endeavor to work together to establish needed reforms for the good of our fellowmen. Join the State Association and set a good example for your friends.

Hon. A. Gaston.

It is with great pleasure that we record the fact that this well known representative of Spiritualism was, on Tuesday, Nov. 8, elected a member of Congress for the Twenty-Sixth Pennsylvania District. His opponent was a popular man, and had everything in his favor. The district nominally has a large Republican majority, but the people are quite independent in their political movements, and frequently vote for the man instead of party. Mr. Gaston's majority is only eighteen in a total vote of more than thirty thousand. It is small but it is decisive, and means more than an ordinary triumph to Mr. Gaston. He has overcome a heavy opposition majority, and in the face of religious prejudice has won his splendid victory.

He will faithfully serve his constituents of all parties, and will support only such meas-We have little faith in Christian Science, yet | ares as seem to him just and right. We conwe believe that its devotees are perfectly sin- gratulate him upon his success, and the peoworthy a representative. We also congratu sentatives. Mr. Gaston is a self-made man, and has earned every honor that has come to him. He has done much for Cassadaga Camp, and made a record as Mayor of Meadville of which he may well be proud. In his larger field of labor he will be found true to the truth as he perceives it, and will always be recorded on the side of the people. The toiling masses can be assured that in Athelston Gaston they have a friend who will not fail them in any essential during his term of office. His election is a triumph for Spiritualism, and all true Spiritualists have a right to be proud of his great victory for the sake of their religion. The BANNER OF LIGHT, at the time of his nomination, prayed that it might be "Congressman Gaston for the next two years," and so it is!

George C. Hill, A.M.

This gifted scholar, author and thinker took leave of earth on Wednesday, Nov. 9. He was they will but take in every regular whose faulty | ill but a few moments, the death angel giving him a sudden, decisive call which he instantly obeyed. Mr. Hill was a graduate of Yale College, and was most thoroughly versed in his especial line of work. As a literary critic he had few equals and no superiors. He was able to determine an author's meaning and corno more than might have been done by the rectly interpret his thought almost at a glance. regulars, yet we feel that they should have ex- His opinions, however, were never hastily hausted every means to restore him ere they formed, and he only pronounced judgment

He lived a quiet, unostentatious life, always For the failure of crops in some sections, and Mr. Frederic, if they were too prejudiced and preferring to withdraw to the fullest possible extent from the public eye. He loved books, yet he was no pedant in any sense; learning to many sections of our fair land? For the race should be held accountable therefor. Evi- him should be utilized for the good of his felwar in Illinois, North and South Carolina, in dence to this effect must be forthcoming ere lowmen. His natural modesty kept him in we can presume to form any judgment with | the background, yet he has done as much to shape public opinion in New England for the past forty years as have the editors of the "Death in life" is the condition of those | most popular dailies. His life was gentle, his who are spiritually blind. They are spiritu- soul tender and sincere. He had but few intione of the noblest representatives of manhood, almost an ideal for his race. His wife preceded him several years in spirit-life, and

Our good friend, Miss Abby A. Judson, is again sufferng much pain on account of her eyes. She deserves well at the hands of the The snow-clad peak of Wisdom can be Spiritualists of the world, and we earnestly scaled by those whose ears are attuned to catch hope that they will not forget our gifted sister the inspiring notes of the white winged bird of in her hours of physical agony. Her books Truth, whose falling feathers when found by should be found in every library, and as man are evidences that his every step thus far their sales now constitute her sole income, has been in the right direction. The song of | we urge our readers to purchase copies this bird is low, and soft, and sweet, but it can of the same at once. Orders may be sent be heard by those whose souls are filled with to her at Arlington, N. J., or to this office. Let us unite our efforts to make the present time a season of glad thanksgiving for our beloved co-

The Lyceum, Cleveland, O., Tom Clifford, editor and publisher, is a welcome visitor to enjoy the freedom of the spheres. Every at this office every week. It has recently celphysical pain, every cruel disease, every un- ebrated its birthday and purposes keeping left behind when the soul is disenthralled of columns are full of good things for children of age of the people. Every Spiritualist family should take The Luceum.

John Collier.

The sudden transition of John Collier on the evening of Nov. 10 was a profound shock to his many friends throughout the country. He was ill but a few hours, heart failure being the cause of his exit from the great stage of human life, Mr. Collier came to America more than a quarter of a century ago as a Spiritualist lecturer. He was employed at Lake Pleasant the first year of the meetings there, and frequently addressed local societies during the following winter. He was thoroughly in earnest, and ardently desired to advance the interests of the Cause. This wish ied him to devote his energies "without money and without price" to Spiritualism.

him, could have but one result—a dearth of finances, and he was compelled to seek other fields of labor. He obtained a position as reporter upon the Boston Globe, and for many years has most acceptably held that important office. It is said that he wished his obituary to consist only of these words: "John Collier, a faithful servant of the Globe, died vesterday." He was a faithful servant, and he had the respect of all his associates upon that great journal. He had many friends in all denominations, especially among the Spiritualists, all of whom remember him most kindly. His career on earth is ended at the age of seventy-three, to enter upon his duties in the realms of the spirit.

Such devotion, with no organization to aid

God's Poor Fund.

It is now the season of Thanksgiving. Spiritualists do not feel that it is necessary to engage in loud protestations of their gratitude to God for special favors to them, nor do they believe it to be their duty to utter long prayers of instructions to the Almighty with regard to what he had done or might do for them. Believing in the religion of humanity they feel that their duty consists in rendering some helpful service to their fellowmen. They therefore approach the national holiday with the hope in their hearts that they have eased the heavy burden of sorrow and care that has rested upon the shoulders of a friend during the year that has gone from earth forever.

We venture to suggest that it would be well to remember the burdens that will rest upon the poor and needy during the coming winter. The BANNER OF LIGHT is custodian of a fund designed to meet the requirements of those who are worthy to receive aid from their fellowmen. The subscription books of this fund are now open, and on this anniversary of national thanksgiving we respectfully remind our philanthropic patrons of the fact. Your donations to this fund are respectfully solicited, with a strict guarantee that every dollar will be faithfully applied to the needs of the suffering ones in our midst. Your money will be receipted for, and will be used for the good of our common humanity.

H. W. Richardson.

This broad-minded, progressive and generous Spiritualist, made a splendid contest for Congress in Erie County, New York, at the recent election. He led his forces into the thickest of the fray, but fell outside of the breastworks. The majority for monopoly was too strong to be overcome, but he succeeded in reducing it very materially, and has the satisfaction of knowing that, though overcome by superior numbers, the moral victory is really his. We did not learn of his candidacy for Congressional honors until the week before election, otherwise we should have spoken a few words in favor of our esteemed friend during his vigorous canvass. He would have made a true renresentative of the people had he been chosen, and we regret that they are to be deprived of his services upon the floor of the National House. We congratulate him upon his splendid canvass; we feel that while his opponent has won the seat, the real success is his. The right will triumph in the end, and the people will yet be victorious.

Truth forever on the scaffold, Wrong forever on the throne: Yet that scaffold swavs the future. And behind the dim unknown Standeth God within the shadow. Keeping watch above his own."

The officers of the California State Spiritualist Association have their hands full at the present time. The fraud question has been forced upon them, and they have honorably set to work to ascertain the facts in the case. We have faith in our California brethren, and believe that they will do their full duty in the present emergency. If they find fraud and rascality they will denounce them both in the interest of truth.

How much sorrow and suffering could be avoided if the ones who are engaged in the scramble for wealth would just pause and ask themselves the question, How much of this wealth for which I am now struggling will I carry away with me when I cross the border, and take up my residence in the beyoud to which I am hastening?-Dawning Light.

We take great pleasure in calling our reader's attention to the advertisement of Drs. Clough and Tallman in another column of this issue. They are natural physicians and know how to treat their patients successfully.

People's Mission Conference, Brooklyn, N. Y., meets every Sunday at 8 P.M., at 1810 Fulton street, instead of 810, as elsewhere announced.

An interesting communication from Jamaica Plain, bearing the signature of W. Raye, was received too late for this issue. It will appear in the near future.

Our good friend, Mr. J. C. F. Grumbine, has our sincere thanks for a splendid article on the subject of Psychometry. It will appear as soon as space can be found for it.

The secret of being loved is in being lovely; and the secret of being lovely is in being unselfish.-J. G. Holland.

We received a pleasant call from Dr. F. S. Bigelow of Skowhegan, Me., on Monday of this week.

Look out for an address in next week's BANNER by T. E. Allen.

Jubilee Deficit.

Previously acknowledged, \$1,111. Mrs. W. J. Voss. Jonathan Arey, and Morrisville, Vt., each \$1: H. E. and Emily Lepper, O. W. and Ella Smith, 50 ents; H. Rumsey and wife, 50 cents; N. M. Talimadge, 25 cents; D. B. Hobart, 25 cents; Miss Alice Gough, Miss E. K. Crowell, Lena B. Barlow, Miss A. L. Keyser, J. E. Walker, Hezekiah Bowen, Calista R. Bowen, Fred B. Howell, Adda B. Howell, Mrs. B. A. Chubbrick and R. F. Putnam 10 cents each. Total, \$1,116.60.



Note.—We have no besitation in cordially recommending the soaps of the Larkin Soap Manufacturing Co., as we have used them and know whereof we speak. Although their combination is unusually generous, it is genuine.—*Hanner of Light*.

The Independent, New York, says: The Larkin Soap Mig. Co. make our readers a wonderful offer. Not only do they give you a box of excellent hundry soap and tollet articles of great value, but they also give each purchaser a valuable premium, and we personally know that they carry out what they promise.

Spiritualism means progression now and hereafter. We go backward, seemingly, but the next swing of the pendulum will take us | PROVIDENCE.—The Providence Spiritualist beyond the farthest point we had previously Association, Columbia Hall, Joseph Cooper reached. Thus we go on gaining new experi- writes, had for speaker Sunday, Nov. 13, Dr. ences, ever reaching out for a new truth, a Geo. A. Fuller of Worcester. Brother Fuller new thought, holding on to that which will is a very able speaker, a most worthy and willbenefit, and discarding that which is hurtful and of no value to us in our progression .-Dawning Light.

Young was for a series of years agent for and Young was for a series of years agent for a year years. correspondent of the BANNER OF LIGHT at Lake Pleasant, and is well known as a jour-

The New York State Association of Spiritualists

in connection with the various Spiritualist societies and meetings in our city, will hold a tre, Grand Avenue and Fulton street, Brook lyn on Tuesday and Wednesday, Jan. 16 and 17, 1809. grand Mass Convention in the Criterion Thea-

There will be two sessions a day, afternoon and evening. Admission, afternoon fifteen cents, evening, twenty five cents. A season ticket, admitting to all four sessions, will also be issued at sixty cents. It is intended to have some of the finest talent, both in oratory and mediumship, on our platform. The music will be under the direction of Prof. E. A. White

All Spiritualists in our city and vicinity are most cordially invited to join with us in making this occasion a grand success.

HERBERT L. WHITNEY,

953 Madison street, Sec'y N. Y. S. A. S.

Passed to Spirit-Life

From his home in Davenport, Ia., Oct. 28, B. A. Cleveland, aged 76 years and 7 months.

The above announcement will send a pang of sorrow to the hearts of many who enjoyed the friendship of this most estimable man. Though not a pioneer in the cause of Spiritu alism, his earnestness and devotion made him very prominent in the work. He served as President of the Mississippi Valley Spiritual ists' Association for a couple of terms, and gained the love and esteem of all his associates. His was one of the gentlest and tenderest hearts I have ever known, and his hand was ever open to the needy and suffering. Severe financial losses in his later years weighed heavily upon him, but seemed to add to his tenderness and spiritual-mindedness. A short time before his transition he said to a friend:
"Oh! the beauties of this higher thought, how it purifies and uplifts me! My soul seems so at peace with the world, I have not one un kind feeling toward a human being. The old-time periods of doubt and skepticism have passed away, and I feel sure of immortality and spirit-communion."

Mr. Cleveland's purity of character and earnestness of purpose have been the means of leading some of the best people of his city into the knowledge of the truth as it is in Spiritualism, and his work there will yet bear sub stantial fruit and be a monument to his memory.

In the name of his many friends, I lovingly present this testimony to his worth.

W. F. Peck.

Kind Words.

John D. Haskell, Abilene, Kan., writes: I have John D. Haskell, Abilene, Kan., writes: I have taken The Bannensince 1858, and have liked it J. N. M. Clough, all along, but the last fifty-two numbers "take the cake." I am happy to see you are not afraid to say a good word for socialism. Spiritualism, as I understand it, is the basis of all reforms, then why not let The Banner help all good movements, religious, political and social?

I am for the National Spiritualists' Associations of the Spiritualists of the Spiritualists. tion, provided it gets into a hide that will keep growth with the body. Be sure it starts with

a good healthy skin that has the power to re-

new itself with fresh clean cuticle whenever

a spot gets dry and unyielding.

RHODE ISLAND.

ing worker and a thorough Spiritualist.
On Sunday, Nov. 20, Mr. J. Frank Baxter occupies our platform at 2:30 and 7:30 P M.

On Friday, Nov. 18, Mrs. Effie I. Webster of Lynn, Mass, will officiate at the Helping

a very able and pleasing manner. Mrs. Goodrich made a few very appreciative remarks.

SPECIAL NOTICES.

J. J. Morse, 26 Osnaburgh street, Euston Road, London, N. W., is agent in England for the BANNER OF LIGHT and the publications of the Banner of Light Publishing Co.

Fred P. Evans, 103 W. 42d street, New York City, agent for the BANNER OF LIGHT and all Spiritual and Occult Literature. Orders by mail promptly attended to.

F. A. Wiggin.—Those who desire sittings by mail with Mr. Wiggin can address him (inclosing one dollar) 239 Greene Ave., Brooklyn,

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



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MORTGAGEE'S SALE.

MURITAGEE'S SALL.

DURSUANT to power of sale contained in mortgage deed given by GRACE M. MILLER to CHARLES E. ALD. RICH, dated September 12, 1888, and recorded with Sutfolk Deeds, Book 2535, page 284, for breach of condition of said mortgage, and for purpose of foreclosing same. will be sold by public auction on the premises hereinafter described, on Wednesday, December 14th, 1898, at 9:15 A. M., all the property described in said mortgage, viz.: "A certain parcel of land with the buildings thereon, situated in that part of Boston, in the said County of Suffolk, called Allston, formerly Brighton, being the casterly part of lot 'C,' as shown on a plan from the office of Henry W. Wilson, dated January 5th 1893, recorded with Suffolk Deeds, Book 2108, page 483, and bounded south by Easton street forty (40) feet, west by the remainder of said lot 'C' by a straight line parallel with the east rly line of said lot 'C' and distant forty (40) feet westerly therefrom, sevenly (70) feet more or less, north feet westerly therefrom, sevenly (70) feet more or less, north by lot 'D' on said plan forty (40) feet, and east by laud now or formerly of Hill seventy (10) feet n ore of less, contain-ing about 2800 square feet, subject to a former mortgage for

34,500.

Terms, \$300 cash at sale, balance within ten days thereafter.

MAURICE CLARKE,

MAURICE MATRICE CLARKE,

Assignee of Mortgage.

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CONNECTIOUT.

Norwich. - Mrs. J. A. Chapman, Sed'y, writes: Sunday, Nov. 18, Prof. W. M. Lookwood of Chicago, that brilliant and fearless exponent of a Spiritual Philosophy based upon the sublimity of nature's processes, and intellectual unfoldment of the human, delivered two masterly discourses before the Spiritual

Union of this city.

The afternoon topic: "If You were an Immortal Soul, and Possessed Free Will, Would you be Born an Adam, and Live in the Garden of Eden? a Materialist? a Christian? or a Progressive Spirit?" portrayed in vivid word-painting the contrast between the different schools of thought, and the grandeur of being born, a progressive spirit.

born a progressive spirit.
"The Evolution of the Thinker" was the topic dealt with in the evening. A fine and in telligent audience listened to this discourse with deep interest.

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

Mr. Russ H. Gilbert, lecturer and writer, 627 Massa churetts Avenue, Boston, has a few open dates for this season, and would be pleased to correspond with I cal societies. Special rates for week-night meet

Mrs. Abb'e E. Sheets is speaking for the Spiritual Society of foronto during the present month. Socie-ties desiring her services kindly address 131 York-ville Avenue, Toronto, Canada. Mr. and Mrs. John Dowd of Hartford, Ct., are located for a few weeks at Utica, N. Y. Address 34 O-lumbia street.

George A. Fuller, M. D., lectured at Lowell the 6th George A. Fuller, M. D., lectured at Lowell the 6th, also at the Quarterly Convention of the State Association at the same place on the 10th. He also lectured at Providence, R. I., the 13th, and will lecture at Mariboro. Mass., the 20th, and at Fall River, Mass. the 20th. Would like engagement for Jan 22, Feb. 19, and the first three Sundays of March, 1899. Address 42 Alvarado Avenue, Worcester, Mass.

Mrs. S. E. Hall spoke iv Plymouth Nov. 6: in Quincy Nov. 13; has the last two Sundays of November and December open for engagements. Address 12 Bur-rell street, Roxbury, Mass.

Lake Pleasant, Mass.

The Committees of the New England Spiritualists' Camp-Meeting Association are as fol-

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INDIANA.

SOUTH BEND.-John H. Leslie writes: The First Spiritual Society of South Bend, Ind., had the pleasure of the ministrations and counsels of Mrs. M. Klein of Van Wert, O., for the month of October. They were of a high or-der, and very enjoyable. She goes from here to Dayton, O., for November. She is a very pleasant lady to meet.

WOMEN NEED NOT BE DISCOURAGED The nervous tension under which most of our women constantly live affects the female organism ser ously. Heavy household burdens, social gayeties. work in some commercial establishment-any of these duties seem impossible to women who are ill, and yet they keep up for a time under pressure of the demands upon them. When they do break down, the advice upon them. When they do break down, the advice and treatment they receive from their family physician don't go to the root of the trouble, and they get no better. They are discouraged worn out, thred of life. The great specialist in women's diseases, Dr. Greene. of Nervura fame, 34 Temple Place, Boston, Mass., has shown thousands of women who thought themselves hopeless invalids the way to health. His office is even to all women for free consultation and office is open to all women for free consultation and advice, or it you will write him about your case he will advise you by mail absolutely free of all cost, and confidentially. The glorious remedies discovered by this prefound physician are an invaluable b on to women. It costs nothing to be put on the road to health, and all ailing women should write Dr. Greene

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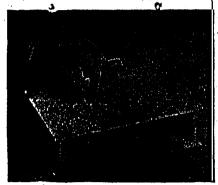
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SPIRIT ssage Teyartment

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

In Re the Banner Spirit, Messages.

As correspondents residing in all parts of the country are frequently writing to us and our medium, asking to know of the method by which these messages are given, expressing pleasure at some particular communication, and requesting the spirit enunciating it to manifest again -)r in some cases mentioning by name certain friends in the higher life from whom the writers are anxious to hear-we to all such answer:

1. The spirit communications given through the instrumentality of our medium, Mrs. Jennie K. D. Conaut, and regularly appearing in the Message Department, are received in private weekly on Friday forenoons in the Banner of Light Building.

2. The messages spoken by the entrancing spirits through. Mrs. Conant's organism are taken down by a shorthand reporter.

3. All excarnated intelligences receive cheerful welcome at these séances; but the managers on both sides of life ao not solicit at any time the special attendance or control of any particular spirit. Each presents himself or herself whenever the desire to communicate prompts the spirit to do so. Therefore, it will be understood by our readers that those spirits who control the medium and deliver their messages do so entirely independent of all action on our part.

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MRS. JENNIE K. D. CONANT.

Report of Séance held Nov. 4, 1898. INDIVIDUAL MESSAGES.

William T. Hutchinson.

I am thankful for this privilege to come in contact with my loved ones of earth life, and send a few words of consolation to them, for I want them to know that I am with them, that I have conquered death and the grave, and that there is continuation of life after the separa:ing of the spirit from the physical form. I would like to help destroy the great terror that death brings to al', whether Spiritualists, Materialists, or of whatever belief. The death scene has always been a dread. Sometimes the conditions surrounding the physical body are such that the mind becomes very weak; many seek a separation before the right time comes, and others seek it, and yet have no moral cour age, as the mortal often express s it, to make the change. Yet, as a rule, death is regarded only with dread, and for the reason that the conditions are unknown, and there are so many explanations of the after life. I suppose Spir itualism comes as close to the right conditions as any other ism, for it does leave the gateway open, and demonstrates personal experience after separation from the physical body. So I feel that my mission this morning is two fold; first, to give those I left behind me comfort in the knowledge that we will meet again; second, that I have been partially conscious of many things that have occurred in life, and of some things I am not conscious. I wish to say that when we meet in spirit these clouds, doubts and fears will pass away.

We do not locate ourselves in the spiritworld by great mansions of beauty, and have our homes prepared for us. We have to prepare our own homes, and ornament them with our own thoughts and desires. I have many times been by Marth's side and heard her wonder what kind of a place the spirit-world was, what kind of a heaven I found, what kind of a house I live in. There is much I would like to say on this point, but time will not permit. If you desire me to be with you in earth-life, live in your earthly conditions and minister unto your wants, then my home is by your side, for wherever I am contented, that is my home; but if my desires lead me to seek some thing peculiar, and get some peculiar thoughts that carry me into other spheres and conditions, then I am thrown out of the rut, for our heaven is where we are contented or with those who want us. I would like to say that many heavens might be built in earth-life if the mortals only understood each other.

I do not want to give a lecture this morning. but it is necessary for me to express myself for identification, as we all do not see alike, do not hear alike, do not comprehend alike, so we must be guided by our own spirit, and demonstrate to the best of our abilities, and in doing that we can build our heaven in whatever sphere we may be in.

You can just say that my name is William T. Hutchinson, and my home while in earthlife was Troy, N. Y., where I feel I will be remembered.

Matilda E. Tyler.

Well, I am awful glad I have got here. These meetings or circles, as you call them, remind me a good deal of the revival meetings I every one was excited, every one shout actly right and identified. ing glory hallelujah, and others affected seri

each one was to tell his or her own story—usu- you will find more truth than poetry; but I ally the same old, old story-and that is, the | want those who come in contact with this to love that beams in our hearts toward our own, study it, and if you think this does n't sound toward our children, brothers and sisters; it like me, if you do n't see why I have not called seems so different from the story we used to all the names of the family, and gone back and sing of Jesus and his love, for that might be told who was my mother's mother and father's shed abroad for all men, but I find this father and grandfather, etc., why I wish to love, in the hearts of men and women, limited | say I have not returned to gratify curlosity, and attended so much with selfish admira but to satisfy the spirit that searches after tion of their own earthly existence that truth and knowledge, and is desirous to know they do not always work for the pure and if we exist after the physical body is sepaunselfish side as they ought to. Now I rated; if we are conscious of the past existwish to reach my loved ones in earth-life, my | ence and the friends we come in contact with husband especially, and two darling children, if we recognize our own in spirit-life. also a mother and two sisters. I have been out of the body some time, and many changes have hope my family (for I have five boys in earth-lis scarcely safe to dogmatize, as we may well taken place. They may feel now that the life and my wife, and I have a daughter in hardest battles of life are over, and that I have waited until all was accomplished before I returned, but I wish to say to them that is not so. I have lingered many times by your side unbeknown to you, and I have tried to sustain our work in spirit. Thank you very kindly you while you were tossing on the sea of circumstances, and helped to keep you afloat, knowing from the spiritual standpoint that there were better times coming bye and bye, and better things in store for you, because time heals all wounds, and our places can be filled, and too it seems best that each individual should work out his or her own salvation.

That is why so many have doubted the ability of the disembodied spirit giving assistance and preventing troubles, trials and tribulations. It has been very difficult for me to find an instrument that I could control so as to bring the glad tidings of immortal joy to the world and those I love, for they have not sought to assist me in demonstrating the truth of immortality of the soul; but I have now lived out my petty feelings in spirit, and I now return with love in my heart and unselfishly seek to elevate and benefit all I am able to come in contact with.

Now I wish to say to my daughters, Susan and Nellie-for they have grown up to years of discretion, and only remember mother as children-that I see where a mother's hand can lead them, and I feel that it will be appreciated. I do not wish to go into personalities; but if they desire me to personally assist them, tell them to open the doorway and I will come to them. My name is Matilda E. Tyler, and my husband's name was James. I shall be remembered in years gone past in Manchester. N. H. I think my husband is in Boston, Mass., now, as I sense his presence sometimes in this old familiar city.

Agnes Wentworth.

My name is Agnes Wentworth, and I have friends in Maine; but those I seek are here in Charlestown, Mass. I passed away sometime ago with pneumonia. I was not sick very long, so I left strange influences on the minds of those I was connected with. Grandpa Went worth has joined me since, and I feel it is his influence that interested me to control this medium, and send out a few words of comfort to mother and the rest of the family, especially spirit of death comes to you, you will be preto grandma, as she thinks she is all alone. We want to say to you all, you are not alone for the spirit is with you, and grandpa is only waiting until you too can come over into spiritlife, and then we shall have things understood and comprehended, as we do not always have them in earth life. My mother's name is Caroline, and I want to say to her, that I have often stood by you and tried to help you when and accomplish our own salvation. I have seen you were not very well, for I know how your head aches, and how often you feel sick of the scenes that surround you, and wonder if they are conscious on the other side of what the mortal goes through, and if they are, you don't think they can be very happy.

I want to say, that while we can come in contact with the earth ones, and can sense their conditions from the spirit, we often see the outcome of these things, and it does n't look so hard and dark as it does to you when you are going through it so blindly. Aunt Charlotte is with me also this morning, and she wishes me to say that byc-and bye you will see things very much different, both in your home and in your material conditions, and father will meet with changes that will be beneficial to him. We have spoken these words, knowing that you get THE BANNER, and I feel you will be satisfied when you realize we are closer to you than you now think. I know you have said so many times, "Why don't they come to me in some way, so I would not doubt their exist-

Now we have done the best we could, and can do no more. These are my words this morning; I wish them to convey the feelings and affections of us all in spirit, and I hope they will be received as they are sent. I think this will be enough, for I don't just understand how to word my thoughts to they can be understood.

George Ingersoll. My name is George Ingersoll, and you can locate my home in earth-life at Pniladelphia, Penn, where I was connected with railroad business. I was carried out of the body very quickly, although not directly, by an accident. I have been watching the progress of this meeting for several weeks; I have also been watching the influence they have. I used to think, when in earth-life, that the largest part of humanity was more interested in some one else's affairs than their own, hence it was a question in my mind as to what power creates in the bosom of man this inquisitiveness that makes him so interested in other folks. It seems to me since I have been in spirit that one is permitted to follow other people's affairs in the spirit of knowledge and not inquisitivenessthat is, anything that is mysterious or not understood, people are anxious to know if it is

And so I am prompted to come in this morning to say that I have done as hundreds and thousands of others are doing who have watched your paper week after week. Many only desire to see who manifests in the message department, and it is really curious and sometimes quite interesting to see how much pains they will take in writing from one person to another to see if an article printed in the paper is true, or if such a person ever existed, if they know the medium, if they are Spiritualists, etc., etc. We find them searchappointment, and when they do get disap-

Now, to those inquisitive ones, I wish to say onsly. I have watched the progress of these that if you investigate diligently, and are not meetings many times, and seen how anxious too anxious to draw your own conclusions, E. Mathewson, and my home Hartford, Ct.

That is my mission this morning. Now I spirit), will take this in the spirit sent. Mabel joins with me in sending these few words, and we are glad to open the way, so that we can come to all and assist all we can. This is for your patience and the assistance you have given me in expressing my thoughts.

Mary Welch.

through your spiritual postoffice.

Oh, what a God-send this is to humanity and to the world at large if we could only make it could understand! There is one beautiful in the most friendly terms to Agassiz, who times led with Pilate of old to ask, "What is thing about it, and that is: no discrimination | taught a theory of development not unlike is made against any denomination, race, color the philosophy of Swedenborg in many reor religion. When we enter the sanctuary, all are made welcome if prepared to do our work. I was not a Spiritualist when in the atomists to-day, he may not have grasped any body; I was a Roman Catholic; but I was spiritual basis for atoms, and therefore have carnate God came to be surmised, and this taught that our loved ones were with us, and I sought to expound a materialistic fallacy. felt the touch of my tiny child upon my breast Darwin was distinctly non-committal as to the many times before I left the physical body. I primal origin of life, and it is therefore not A.D. This was emphasized at the Council of have two children in spirit with me, and left surprising that Swedenborgians as a rule, nine children behind me. I know that the creeds in our churches and our obligations helps us in many ways to seek a higher and more spiritual life than we would be apt to do | creative action as the cause of material exeven if we were left entirely to the physical impulses of life. I wish to say to my friends in earth-life that my education and my experience with the church have not held me back in spirit. They have helped me to love the work more and to live more unselfish than before, for as we minister unto others, so shall it be ministered unto us.

I wish to say to my children, now scattered upon the great sea of life, tossed to and fro by its environments and temptation, look of obedience will make it well with thy soul; and to my companion say, I am glad he has done as he has; but I wish he would come closer to the church, closer to the divine side, Seek more diligently the spiritual assistance; bind yourself to the ob'igation of the Holy Sacraments, that you may feel that when the heart and a right mind.

Oh! Thomas (for that was my husband's name), how often have I stool by your side. praying for you without ceasing and helping you all I could to bring you to a higher and better life, for I have learned in spirit that each one of us must sound out our own life

does not change, that we are often drawn | materialism would triumph as a result of their closer together than ever before, and I wish them to feel that they have rothing to rebell against, that Gol costh all things well. My name is Mary Welch, and my former home right here in Poston, Mass.

William E. Mathewson.

Well, those who cannot express themselves as others do are often kept back, and often not understood, but I think we sometimes feel things deeper in our soul than those who can give expression. Now I have no faculty, and never did, of expressing my ideas so that others could understand or thoroughly comprehend me. Many times in earth life my heart felt heavy and sad, when to all appearance I looked my happiest, and seemingly most contented. Each one must make his own way, and each the best of our ability the end will be all right. It seems to me that it is hard where a man or woman has to be condemned just because he prior life." or she cannot advance self, or prove to others the whole soul meaning. I am glad I am out of the body, for I never was understood, and I do n't know as I understood others, but I would like to say through your paper this morning | rial basis of life just as it is taught by some that since being in spirit I have learned more by chance, perhaps, than through my own faculties, and I can now see things a little clearer. Others may think I am a little different, and I would like to let them know I realize that for there is no question about it. Many things can be forgotten in death that never can be whi e in earth-life, and I think that it often makes us think of things we never would think of or give credit to if they were alive in the form. That is why, I think, a good many people wish they were dead, for there is always some good in them. Now just say I have come in this morning not to take anything back, nor to explain anything, for I don't think it is needed.

Those for whom this message is intended will thoroughly understand; they are Spiritualists, and I never was. My wife is a medium, not like this one, though I know she has good power, but so many different things work upon her, and because of the peculiar conditions that surround her, as I stated before, I don't feel we were understood, but I wish to return and say all is well as far as I am concerned. I am satisfied that the spirit lives. I am satisfied that many times influences work upon others unconsciously to themselves and to those surrounding them, that cause them to do and see things they never would if they were their own selves. There is more of this influence series of perpetual paradoxes in every domain used with those who don't pretend or don't know that they are influenced, than you to-day are aware of; so I wish to say to all, have charity; do n't condemn until you know what you are saying; do n't call fraud until you know what you say, for there are many things in ing and searching, and sometimes they reap | heaven that man never dreamed of that will the harvest of content, and other times of dis- come and minister unto you and others within the next few years. The work of revelations pointed their reason is not well enough bal- is now at hand, and many things in the spiranced to make them see that the parties of itual will be brought to the material world whom they inquire do not know it all any more | that have not been expected; so I say to all, than they do themselves. Hence they are apt | be firm and be true; you know not the time used to attend when in earth life, when to lose interest if they find things are not ex- nor hour that the son of wrath is upon you. Seek for the son of truth and the mother of love. These are my thoughts to the world and my friends this morning. My name is William

Auswers to Questions

GIVEN THROUGH THE MEDIUMERIP OF W. J. COLVILLE.

Ques.—[By Geo. A. Bacon, Washington, D. C.] Which is the true statement, from your standpoint— that spirit precedes matter, that matter gives birth to spirit, or that the two are coexistent and coefernal? Ans. - In the order of dignity, spirit certainly takes precedence of matter, therefore if pri ority be associated with sovereignty in the mind of the questioner, we unhesitatingly reply, spirit precedes matter, as it is the greater, and manifests superior attributes. If, however, a chronological meaning is intended, it be told that no one knows of a time when matter, in some form or other, did not exist. Spirit is always at the positive, and matter at the negative pole of expression. Spirit dominates matter, worlds, shapes, fashions, and in written some thirty years later, brings out his every way controls it; but though matter may be considered as only an effect, while spirit is causative, it is conceivable that cause and the fourth, written a generation after the effect are alike eternal. When endeavoring to | third, presents the dogma of incarnate delty, state a spiritual proposition, it is only neces-I, too, would like to send out a few words, if | sary to postulate a priori intelligence, and init is possible to reach, my friends in earth-life sist that there can be no evolution, save the that Mr. Clarke's illustration was not founded evolution of something involved.

When De Witt Talmage, in a recent sermon spects. When Democritus in olden days taught | that of Christ. Those about him said "Never the theory of atoms much as it is taught by though they teach that protoplasm or bioplasm is essentially spiritual, evince no hostility to are very binding and sacred, and help us many | the idea of evolution as set forth by modern | mother of his human nature. The same was times to bear the great trials, and our love scientists with whom they are only disposed reiterated at Constantinople in 553. to disagree if they detect a denial of divine pressions.

William Denton's book, "Is Darwin Right?" may be profitably read by all who are seeking to trace out a palpable connection between spiritual causes and material effects, though with which he sought to deal.

Some years ago in Philadelphia Rev. Chauncev Giles delivered a valuable course of lectures in the New Jerusalem Church in that city well to thy father and mother, for the spirit which were published under the title of "The True and the False Theory of Evolution"; in those discourses Swedenborg's doctrine of discrete degrees is illustrated in popular language and brought within the comprehension of all intelligent church-goers.

We do not wish to convey the impression that when we mention books we endorse all they contain, but the two works just alluded pared to enter with clean garment, a pure to though written from widely different stand points in some respects, are both worthy the serious attention of all who are seeking to understand as far as possible the relations between spirit and matter in their present manifest state of coexistence.

After the publication of Prof. Tyndall's celration, and at one time it was confessed that exactly the opposite direction, and it is now entirely out of date to revamp those materialistic speculations of twenty or more years ago, which led some over-zealous advocates of a speculative fallacy to enthrone the common nettle in the place of Deity. When Tyndall said that water contained the promise and potency of all life, he spoke only as an experimentalist, and though entitled to high respect by reason of his eminence in many directions, he was not entitled to the deference paid him when he left his fields of triumph as a demonstrator of the principles of light and sound, and sought to establish a material basis for life which is unquestionably a spiritual power.

In the opening chapter of Dr. J. R. Buchanan's Therapeutic Sarcognomy there is much of one has so much to do; I think if we do that to instructive interest bearing on this subject, and Dr. Buchanan is certainly in the right when he says "Life can only proceed from

We are often told that messages or communications from the world of spirits, even sometimes such as profess to emanate from Descartes and other eminent philosophers, teach a mateable lecturers on the rostrum and talented contributors to the spiritualistic press. There is no ground for perturbation among sound spiritual philosophers on this account, because every one who has thought at all deeply on the subject has by this time been convinced that though the actual fact of post mortem existence is necessarily vouched for by all who consciously communicate between the two states of existence often called two worlds, the fact of pas ing into the spirit-world does not cause immediate enlightenment on all spiritual prob lems. As there are appearances on earth which are the reverse of realities, it is the same in the unseen spheres, which are the abodes of those who are still closely connected with earthly states by reason of their affections; such may be perfectly honest and thoroughly truthful, but teaching from the standpoint of appearance only, they cannot grasp the reality which lies back of external phenomena.

No astronomer ever seeks to deny the appear ances known as sunrise and sunset, and all almanac makers are compelled to use geocentric terminology, no matter how thoroughly convinced they may be of the truth of the heliocentric theory of the solar systems. As we see what looks like sunrise and sunset every day, we speak of it as though we were describing a reality; yet science denies the correct ness of every obvious inference. Just as the same cloud is dark on its under and bright on its upper side, so that whoever stands below it calls it black, while whoever stands above it speaks of it as white, so nature produces a of experience. "Things are not what they is a line from Longfellow which is everlastingly true in the sense in which it is clearly intended in "The Psalm of Life."

So long as the soul slumbers, or, in other words, until our intellects are illumined by the soul, we shall certainly go on thinking that spirit is a material evolution, because so it appears on the outside of things; when, however, any one is sufficiently awakened to discern what lies on the other side of existance matter is at once seen to be not exactly an illusion, but rather a negative, passive background, on which the artist hand of intelligent pirit is ever painting the ploture of life. Spirit is always positive, matter is always negative. Both may exist forever, but their mutual relations can never vary.

Messages to be Published.

Nov. 11.—Panny Conant; Lover D. Harrison; Samuel A. Montgomery; Celia M. Nicholson; Sarah F. Burns; Wil-Montgomery;

A Letter from Abby A. Judson.

NUMBER FORTY FOUR.

To the Editor of the Banner of Light:

Some twenty five years ago I heard James Freeman Clarke illustrate the presentation of Jesus of Nazareth by the four Evangelists in the following manner. He said it was like putting Jesus in the centre of four mirrors that were placed around him. The reflection in each mirror was a different one, and yet the union of the four showed him as he was.

As an illustration, it was good, and, had a'l four been written by eve-witnesses while their subject still walked the earth, the picture might have been as true as other pictures of famous men. But when we recollect that the two written soon after his resurrection give a simple narration of facts; that the third, sacrificial nature, which doctrine had meantime become a part of Christianity; and that which had in the meantime been incorporated by many into the body of doctrine, we see on the facts of the case.

Still, this illustration of Jesus and the four which has provoked some controversy, de mirrors is applicable to many a subject which clear, that all eyes could see and all hearts nounced evolutionists as infidels, he alluded occupies the human mind, and we are sometruth?"

> No character has been more discussed than man spake like this man," recognizing him as a man among men. Later, that he was an indoctrine was adopted as an article of church doctrine by the first Nicean Council in 325, Chalcedon in 451, which also proclaimed Mary to be "the mother of God," in opposition to Nestorius, who claimed her to be only the

From this time the deity of Jesus has held sway in the Christian Church, and was disputed only by those who denied the Bible to be the word of God, like Voltaire and Frederic the Great.

In our century, in which human reason, blunted and stunted in previous ages, has burst we are not prepared to say that Denton reached | into bloom, the "higher criticism" has waxed a final settlement of the tremendous question stronger and stronger, the metaphysical doubts of German thinkers and the aggressive efforts of French skeptics, and the publication of such works as Strauss's and Renan's lives of Jesus, have reduced the doctrine of an incarnate deity to a dogma, held to only by the most conservative adherents to the old Orthodoxy.

Meanwhile Spiritualism has been throwing a new light into many an obscure and tangled nook in the records of the past. It has shown that some of the most extraordinary events recorded in the Hebrew Bible are duplicated by mediums in modern times, and are thus divested of all supernatural quality. It has shown that Socrates derived his power from his consciousness of a guiding spirit, whose voice he heard. It has shown that Joan of Arc was a clairvoyant and a clairaudient medium, and accomplished the liberation of France through the assistance of decarnate and patriotic Frenchmen. It has shown that ebrated Belfast Address in 1874, Bastien and Mohammed was a trance medium, instead of other scientists in Europe endeavored to prove | an epileptic impostor. It has shown that the This is what I will send my loved ones the theory of abiogenesis or spontaneous gene. | world's greatest losts, orators, artists and inventors were susceptible to spirit influence. and that genius is itself an extraordinary phase experiments. The tide, however, turned in of mediumship, working on a highly endowed brain.

We expect Buddhists and Taoists to take but scant interest in the assumption that Jesus of Nazareth was an incarnated God. But the question is of considerable interest to those who live within the pale of Christendom, and especially those of us who were brought up to worship him, and to pray to him, exactly as if he were indeed and in truth "very God of very God." And our church friends, too, desire to know what we think that our spirit-friends have to say of Jesus.

One would naturally suppose that we who claim to be in intelligent communication with the spirit-world could now get something definite, harmonious and integral regarding Jesus. Did he ever live at all? Was he Apollonius of Tyana? Was there anything extraordinary about his birth? Was he an incarnation of "God over all blessed forever"? Was he the God of this planet? Have any spirits ever met him, and talked with him? Does he ever control mediums? What does he say about the four gospels? Had he in any sense more of the divine nature than inheres in all human beings? Was he just a great healing medium?

To any and all of these questions we receive through various mediums the most con-tradictory answers. In fact, there seem to be nearly as many answers as mediums. Robert Dale Owen's lovely spirit friend, "Violet," says that Jesus was born from a perfectly pure Jewish virgin. The medium through whom "Antiquity Unveiled" was given to mortals, under the supervision of the learned and the absolutely sincere J. M. Roberts, says no such man as Jesus ever lived, and has communications from scores of spirits never heard of in America, but identified in obscure and ancient European encyclopædias. Dr. J. R. Buchanan, on the other hand, says he has talked with Jesus and the apostles, and that they are bona fide individuals.

A very lovely medium in Providence, R. I., now in spirit, claimed that she was the scribe of Jesus, Mary, Joseph, and many other friends of the Nazarene. She saw the words printed in electric light, and wrote exactly what she saw. In her book, "The Autobiography of Jesus of Nazareth," he claims to be a mere man, a meek, ailing, hunch-backed man, but strong when controlled by Leiah, once King of Arabia, whom he calls his father, though Joseph and Mary were his real father and mother.

Some mediums teach that one special spirit, god of this planet, is incarnated once in about six hundred years. He was Confucius, he was Jesus, he was Mohammed, seems not to have manifested in the thirteenth century (unless Dante were he), but will now soon appear.

In all these conflicting accounts what are we to believe? I say, nothing at all, and for two reasons. One reason is, that what comes through mediums, or to us personally as individual spirits, is so tinctured by their or our previous opinions and prejudices, hereditary biases and spiritual affinities, that it is not very reliable regarding personalities and facts that have to do with past existence on the

earth plane. The other reason is, that it is not what we believe that matters, it is what we do. It matters not to us whether Jesus existed personally or not, provided we live as purely and as lovingly as he is said to have done. It matters not whether he was immaculately conceived but it matters whether we live immaculately ourselves. Are we to-day humane, kind, truthful, brave, industrious and reverent? If so,

we are preparing to be more so tomorrow. "And better thence again, and better still, In infinite progression,"

Yours for humanity and for spirituality, Arlington, N. J. ABBY A. JUDSON

Met in quarterly convention at Lowell in Old Odd Fellows Hall, on Thursday, Nov. 10. A good delegation was present from Boston. A reception was tendered the visitors by the of the Lyceum scholars, who had made an officers and members of the Lowell society on good delegation was present from Boston. A officers and members of the Lowell society on their arrival at the hall. The pleasing manner in which all were welcomed established the best of feeling on all sides, and the officers of the State Association knew that the meeting would be a success.

The session opened with congregational sing ing. An invocation was offered by Mrs. Carrie F. Loring, after which Dr. George A. Fuller, President of the Massachusetts State Association, greeted the officers and triends of the Lowell society. He said in part: "Friends it gives me great pleasure to have the opportunity to greet the members of the Lowell society and to lend my voice to help unify the local and State associations in their work. It is not necessary for me to make any extended remarks in regard to the work of the State Association. We are here in the interest of organization; our aim is to promote unity of thought and purpose. We have only been organized a few years, yet we have had many organized a few years, yet we have had many hundreds of people working for us, and we have proved to the world that our Spiritualism is not only a religion, but a science. We know we can only bring the truth before the world through organizeffort. We are here to day to assist your local society, as well as to gain assistance from you. Tuese conventions are our great conference meetings, where we can get acquainted and confer with all. We are here with a grand object in view, and by work ing together in harmony and love this meeting will go down on our records as being one of the best and most profitable in the history of our soci ty."
Mr. J. S. Jackson, President of the Lowell

society, then welcomed the officers and friends of the State Association in a very pleasing manner. He said: "It is with great pleasure we welcome you to Lowell. We are deeply in sympathy with the work of the President of the State Association (referring to the lecture given by Dr. Fuller at Lowell, Sunday, Nov. 6), and believe in treating all churches with respect. Let them see what we can do, and then we will gain the respect of all. I do not believe in a particular of the sales o not believe in abusing others for the sake of bui ding ourselves up. I am also glad you have come to Lowell, and hope it will prove a profitable day to all."

Mrs. Carrie P. Pratt, of Boston, then spoke briefly. "I am always interested in organiza-tion, and that is why I am here to-day. We must work together in order to be able to meet any issues that may come before us. We do not want to organize Spiritualism, but Spiritualists, to bring them into line for the discussion of important subjects, as other societies do, and to be able to accomplish good results in any direction." She complimented the Lowell society upon having so young a man as its President, and was glad to see so many young people present taking an active part in the work.

Mrs. Apple Jones of Lowell was the next

Mrs. Annie Jones of Lowell was the next speaker. She spoke of her interest in the work, and said that mortals must have the cooperation of the invisible forces to aid them in their work. Spiritualism is a religion; it is a grand truth to live by and a grand truth to pass away by. Charity should be one of the watchwords of the Association. Spiritualists should assist one another, and sympathy, love and harmony will do this good work. Mr. J.S. Jackson then favored us with a fine vocal se-

lection.
Mrs. M. H. Wallis of Manchester, England, then addressed the audience in part as tollows: 'I am pleased to have this opportunity to say a word to you in behalf of organization.
I have a pleasant duty to perform, for I have

been commissioned by the Spiritualist Federation of England to tender to the Spiritualists of America their hearty good feelings and greatings of encouragement for all organized effort. I shall be able to report to them the growth of Spiritualism in this country. It was said to me the other day, Spiritualists are strongly individualized; so they ought to be, because Spiritualism teaches personal growth. It teaches us to think for ourselves and to have the courage of our convictions. This sometimes tends to friction; but if we would only try to find the points of unity we have in common, we would grow faster, and thus help the Cause. Every Spiritualist should pro claim, with no uncertain sounds, the knowledge he possesses in regard to the truth of Spiritualism. The time has come for Spiritualists to take a decided stand for truth. I trust this meeting to day will prove of benefit to both local and State organizations."

Mr. J S. Jackson at this time thanked the local press for the interest manifested in the meeting. After congregational singing, Mrs. Higgins of Lowell closed the meeting with a

Afternoon session opened at 2 o'clock with singing and an invocation by Mrs. M. H. Wallis. Mr. J. O. Perkins of Lowell was the first speaker: "I am glad the State Association is holding its meeting in Lowell, and that the friends have come here to give their experiences to the Lowell Society." He referred to his advent into Spiritualism and how happy he was when he realized that death was but an incident in life; that it was only a door through which we could pass to gain more knowledge. He said he believed the time would come when every local society would be an auxiliary to the State Association, and that all would work in harmony together. Vocal solo by Mr. J. S. Jackson.

Mr. J. Browne Hatch took the chair, and introduced one whom it always gave him pleasure to present, for he knew he was a Spiritualist in the highest sense of the word, and whose character was spotless-our good President, Dr. Geo. A. Fuller. Dr. Fuller received a grand ovation as he arose to speak, and was nearly overcome by emotion He said:
"Friends, I hardly know what to say. I appreciate your kindly spirit and sympathy. I hope sometime to be worthy of all the Chairman has said of me.. I have my aspirations; the man I would be is never present, but is somewhere in the mists. I hope sometime to reach him. I have been thinking while sitting here of a book I have read some twelve times possibly, for I make a point to read it every year. It is called 'Dream Life.' It is a remarkable book, because it is so real. It is a story of a New England home from early childhood to old age; the struggle along the pathway to the parting of the ways, where one has to go alone; a picture of every day life, ruled over by a most perfect love. It is the same idea with Spiritualism. It makes it possible for us to meet all conditions in life; it makes it possible for us to be the real man and woman, and brings out all there is in us. It helps us to tear the weeds out of our gardens, and shows us the way to be noble and

So much has been said in the past in relation to Spiritualism breaking up homes that I think it is well for us to tell of the influence Spiritualism has worked upon our lives and our homes for good. Truly we can say it has made our lives more beautiful and sweet. We know that all other systems of religion point to faith. Spiritualism demonstrates the fact of spirit communion; that our friends live and do return. We know that without mediumship we should know nothing about the world beyond. We know there are frauds in our midst, but they are no part of Spiritualism, and have no more to do with it than a counterfeit bill has with a genuine one. We have a science which can be demonstrated, for it is based upon fact. It is essential that we draw a line between what is all right on the one hand and all wrong on the other. Since we have organized we are better able to contend with the fraudulent element in the ranks, and the time will soon come when they will be driven from God's

We must commence with the local societies. begin at the foundation and see that they stand upon business principles; the State comes next, then, towering above the State, stands the National Spiritualist Association, that needs our aid and cooperation; and when we know the local societies are builded right, then the success of State and National is assured. I exhort you to organic effort, to stay

The Massachusetts State Association | the hands of the directors of your local societies; to work in harmony with one another Met in quarterly convention at Lowell in Old | and help sustain the Cause. The auccess of Spiritualism lies in the success of organiza-tion"

> Lyceum could be represented. The following are the names of the pupils: recitations, Master Harry Pihl, Miss Leslie Farrington; Master

Walter Coggeshall, plano solo; all were well received; vocal duet by Mrs. Arthur and Mr. J. S. Jackson.

Mrs. Carrie F. Leving of Braintree, Second Vice President Massachusetts State Association, was the next, speaker. She said she felt that President Fuller had embodied all she could say in his eloquent address, and if we would think over carefully all he had said we would have plenty to disest. She sait that all would think over carefully an ine had said we would have plenty to digest. She sai t that all nature is organized, and if it had not been for a perfect organization upon the spirit side of life we would not know of the truths of our beloved philosophy. We have plenty to do to build up, and have not one moment to spare to tear down. She referred to the edito:ial in the BANNER of LIGHT of Nov. 12, entitled "Mediumship," and said she was proud to endorse the provided that the state of the state o every word of it. We are trying, as a State Association, to represent principle. Spiritualism is a religion to live by now and here, and we must take a stand for that which is exalting. She complimented the Lowell society for the stand it had taken. The work of the children showed that they were started in the right way.

President Fuller then in roduced one whom President Fuller then in roduced one whom he declared to be always ready to stand for the truth; one who endeavored to live up to the teachings of Spiritualism, the friend of a l true mediums and a friend to humanity; President of the N. S. A., Harrison D. Barrett. Mr. Barrett was greeted with great applause, and was so overcome that he was unable to great for a few moments. He said in part. speak for a few moments. He said in part:
"This kin'lly greeting is one that comes home
to my heart. I came here to listen to the inspiring words that might fall from the lips of my comrades, in order to gain encouragement to go on with my work. This greeting is, I assure you, an added help to me. I wish all that has been said might sink deep into our souls, that we might gather new inspiration from the same. I feel that this State Association will bear the tyrch of truth and justice forward for the good of all. I hail this Convention as a sign of promise, and I know we shall be able to keep the white flag of Spiritualism from being trailed in the dust"

Mr. J. Browne Hatch made brief remarks.

He spoke of the work of the State and National Association, of the Lyceum work, and how pleased he was to tell the society of Lowell they were the first ones to introduce the Lyceum members into the State work, and thanked them for the same. Mrs. W. J. Hervey rendered a vocal selection. "If the Waters Could Speak as they Flow." Mrs. Yeaw closed the session with a benediction.

Evening session opened at 7 P. M., with J. Browne Hat.h, First Vice-President, in the chair. A very fine vocal selection by Mrs. Davis was well received, after which Mr. H. D.

Davis was well received, after which Mr. H. D. Barrett gave an eloquent address. He was greeted with great applause. He spoke upon the leading topics of the day, of the needs of the hour, and the necessity of cooperation in opposition to medical legislation, and of the vari ous issues at stake.

Mrs. Juliette Yeaw was the next speaker. She said: "It is a great pleasure to stand upon the platform and once more greet the friends of Lowell. I know many have passed to the higher life, yet I know they are here just the same. I always stand for organization. I believe there never was a more auspicious moment than the present on v. I know there can be no retrogression in Spiritualism. I believe that the future of Spiritualism is upward and onward more than ever before Spiritualism has become like the leaven that has leavened the whole loaf, for it has diffused itself through all the churches. I feel that has leavened the whole loaf, for it has diffused itself through all the churches. I feel that there was never such a power between the lines of the spirit and mortal) as to day. We have the contraction of the spirit and mortal as to day. We lines (of the spirit and mortal) as to-day. We are in line and harmony with any scientific thought of the age. Science has proclaimed many truths that a few years ago we could not believe. Spiritualism has proclaimed many truths that are hidden from the material eye. Death breaks no tie: love and harmony are in the material life, and are born into the spirit ual life. The time will come when the white banner of Spiritualism, unpolluted, shall float over all mankind."
Mr. A. B. Plympton, one of Lowell's oldest

Spiritualists, was the next speaker, who said he always stood up to be counted a Spiritual ist. He told of his search for knowledge long before the Rochester knockings as one of the first investigators of Spiritualism. Modern Spiritualism pure and simp'e is the basic principle of human life. Duet oy Mr. Jackson and Mr. Davis.

Mrs. Wallis of England, was the next speaker. She spoke under influence, and urged all to buckle on the armor of truth and work for humanity. If we as Spiritualists stand still, some one else will bear the torch along, as there is no such thing as stoppin; the wheels of progress. She spoke at length and was lis tened to with rapt attention,
Mr. Jackson thanked the Association for com

ing to Lowell, also the ladies who assisted him.
Mr. Barrett made a met on, seconded by Mrs. Hatch, that the officers of the Massachusetts State Association tender to the choir, musicians, Lyceum scholars, ledies, officers of the Society, to the local press for fair and impartial reports of this meeting, to Mr. R. A Griffiths for flowers and plants, and to the co-workers and all who as sisted in making the meeting a success, a vote of thanks. It was a unanimous vote. Mrs. C. F. Loring of Braintree was the last speaker. She spoke of the thoughts thrown out by Mr. Plympton, and urged all to reëstablish the home circle. The hour was late, and Mrs. Loring spoke briefly. Mr. Barrett closed the meeting with a benediction.

The hall was beautifully decorated with flowers, ferns and flags, and the word "Wel come" was arched over the platform in red and white, and was the first thing to greet the eye of the stranger when entering the hall. This closed one of the most successful meetings of the State Association; the harmony that prevailed throughout the entire day and evening was felt and appreciated by all. CARRIE L. HATCH, Sec'y.

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MRS. MARY T. LONGLEY, Sec'j, Pennsylva-nia Avenue, S. E., Washington, D. C. tf† Feb. 20.

JUBILEE MEMORIAL TRIBUTE.

TOR THE FIRST TIME in the history of the Spiritual movement that anything like a compilation of the the names of the earlier mediums, speakers, workers, lecturers and prominent advocates, etc. has ever been attempted, appears in the Adiress of George A. Bacon, The Passing of the Grand Army of Spiritual Pioneers, delivered at the recent Golden Jubilee at Rochester, N. Y. This little pamphlet is a timely and valuable tribute to those who became identified with the cause in the years agone. All Spiritualists should have a copy. Price 5 cents.

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Spiritualist Societies.

We desire this list to be as accurate as Possible. Will secretaries or conductors please notify us of any errors or omissions. Notices for this column should reach this office by 12 o'clock noon, of the Saturday preceding the date of

BOSTON AND VICINITY.

B ston Spiritual Temple meets in Berkeley Hall, 4 Berkeley street. Every Sunday at 10½ and 7½ p. m. E. L. Allen, President: J. B. 1atch, Jr., Secretary, 74 Sid 1ey st., Descharts Many.

Buton Spiritual Lyceum meets in Berkeiey Hall every Suday at lo'clock. J. Browne Hatch, Conductor; A. Clarence Armstrong, Clerk, 17 Leroy street, Dorchester, Mass. The Helping Hand Society meets every Wednesday in Gould Hall, 8 Boylston Place. Business meeting at 4 o'clock. Supper at 6 o'clock. Entertainment at 7½. Mrs. Garrie L. Hutch, President; Mrs. Grace Cobb Crawford, Secretary. Spiri uai Fraternity - At First Spiritual Temple Exeter and Newbury streets, Sundays at 10% and 7½ P.M. the continuity of life wil be demonstrated through different plasses of mediumship. Other meetings announced from the platform, A. H. Sherman Secretary.

The First Spiritualist Ladies' Aid Society meet every Friday afternoon and evening. Supper served at 6 P.M.—at 241 Fremont street, near Ellot street. Mrs. Mattle E. A. Allbe, President; Carrie L. Hatch, Sec'y, 74 Sydney street, Dorchester, Mass.

The Ladies' Spiritualistic Industrial Society
mosts at Dwight Hall, 514 Tremont street every Thursday
afternoon and evening; supper at 6. Mrs. M. A. Brown,
Postdent; Miss C. M. Manning, Secretary.
Children's Progressive Lyceum—Spiritual Sunday
Smool—meets every Sunday morning in Red Men's Hall,
514 Tremont street, at 10% A. M. All are welcome. Mrs.
M. A. Brown, Superintendent.

M. A. Brown, supermonuent.

Owight Hall, 514 Tremont Street.—The Ladies'
L/ceum Union meets every Wednesday afternoon and evenleg: supper at 6½ P. M. Mrs. M. A. Brown, President; Mrs.
A ble Thompson, Secretary.

The Veteran Spiritualists' Union holds meetings the third Thursday of each mouth in Dwight Hall, 514 Tremon treet, at 7% P. M. All are Invited. Christopher C Shaw, Preside tt Mrs. J. S. Soper, Clerk, 67 Huron Avenue North Cambridge. J. K. D. Conant's Test Circles every Friday P. M at 2½, in her rooms, BANNER OF LIGHT Building, 8½ Bos worth street.

Harmony Hall, 724 Washington Street.-10% A.M., 2% and 7% P.M. Tuesday and Thursday afternoons at 2%. N. P. Smith, Chairman.

Hollis Hall, 780 Washington St.—Services Sun days, 101/2 a. M., 21/2 and 71/2 P. M. George B. Cutter, Chair Ommercial Hall, 694 Washington Street.— M etings Tuesdays and Thursdays, at 3 P. M. Sundays at 11 A. M., 214 and 7½ P. M. Mrs. M. A. Wilkinson, President.

hible Spiritualist Meetings, Odd Ladies' Hall, 4 to Tremont Street.—Mrs. Guiterrez, President. Services Sundays at 10% A.M., 2% and 7 P.M., and Wednesdays Sunlight Hall, 21 Soley Street, Charlestown,-

icetings Tuesday, Thursday and Sunday evenings, at 7¾ clock. J. W. Cowan, Conductor. Eagle Hall, 616 Washington Street.—Sundays at 11 A.M., 2½ and 7½ P.M.; Wednesdays at 7½ P.M. W. H. An erige, Conductor.

Echo Hall-I Johnson Avenue, Charlestown Dist.-Sunday, Wednesday and Friday evenings. Mrs. E. J. Peak Chairman. Progressive Spiritualists' Society holds services a

ower "Deliberative Hall" Balley's Building, Pleasant treet, Malden every Sunday at 3 r. M. Mrs. Emma Whit ier, Presi tent; Mrs. Rebecca Morton, Sec'y. The Cambr dge Spiritual Industrial Society holds meetings second and fourth Wednesdays each mouth, a numbridge Lower Hall, 631 Massachusetts Avenue. Mrs. f S. Roper, President: Mrs. L. E. Keith, Secretary. Sunday meeting 7½, in G. A. R. Hall.

The Spirit of Trut's Selety holds Sunday meetings at 521 Massachusetts Avenue, Cambridgeport, at 11 A. m., 2½ and 7½ P. M. Mrs. A. J. Banks, President.

NEW YORK CITY. International Conservatory of Music, 744 Lexingto Av. nue, one door above 58th street.—The Spiritual and Ethical Society holds meetings every Sunday morning and evening. Mrs. H. T. Brigham, speaker.

First Society of Spiritualists meets at the "Tuxedo," 637 Madison Avenue, corner of Madison Avenue, and holds services at 3 and 8 P. M.

The Yonkers Spiritualist Society holds its meetings every Friday at 8 r. m.; Sundays 3½ r. m., and Children's Lyceum

BROOKLYN. The Woman's Progressive Union holds meetings avery Sunday afternoon at 3, and evening at 8 o'clock; Lyceum at 2 o'clock; social meetings every Thursday at 8 o'clock; supper at 6½, at the hall, Walsh's Academy, 423 Classon Avenue, between Lexington Avenue and Quincy street. Mrs. E. F. Kurth, President.

The Advance Spiritual Conference meets every Saturday evening in Single Tax Hall, 1101 Bedford Avenue. Good speakers and mediums always in attendance. Seats free. All welcome. Mr. G. Deleree, Preside t; Mrs. Alice

Fraternity Spiritual Society meets every Sunday at 8 P. M., at 1101 Bedford Avenue, near Gates Avenue. Mrs. L. A. Olmstead, Medium. Good speakers regularly

rovided. The Fraternity of Divine Communion, dedicated to "Spiritual Truths" on the "Christ Principle," holds its meetings at the Aurora Grata Cathedral, Bedford Avenue and Madison street, every Sunday at 8 p. M. Mrs. L. J. Weller, President. Ira M. Courlis, Medium.

Meeting of Associate Spiritual Missionaries every Sunday, at 3 P.M., at Evolutionist office, 1099 Bedford Avenue. Thought, philosophy and fact from our volunteer workers. W. Wines Sargent, Conductor.

Spiritual Conference, Jackson Hall, 515 Fulton Street.—Saturdays, 8 P. M., musle by Prof. Chas. Coleman, Herbert L. Whitney. Conductor. BANNER OF LIGHT always on sale.

A Religio-Philosophical Conference will be held at 497 Franklin Avenue every Wednesday evening at 8 o'clock. Mrs. F. M. Holmes will preside. People's Mission, Coulmbia Ha'l, 810 Fulton Street.-Sundays at 7½ P. M., Mrs. M. C. McGibeny, me-dium, Herbert L. Whitney, Chalrman. Jackson Hall, 515 Fulton Street.—Sundays at 3 P. M.; Wednesdays at 8 P. M. Mrs. L. A. Olmstead, Conduc-

630 Myrtle Avenue.—Mrs. B. R. Plum conducts meeting every Sunday at 3 and 8 P. M. PHILADELPHIA.

The First Association of Spiritualists (founded 1834) meets at 13th treet and Cirard Avenue. President, Capt. F. J. Kedfer: Servistry, Krank h. Morrill. Lyccum 2 P. M. Services Ijand 74 P. M. Lecturer, W. J. Colville The Philadelphia Spiritualist Society meets at Handel and Haydn Hall, 8th and Spring Garden streets, every Sunday at 2½ and 7½. Lyceum at 2½. Seance every Friday evening. President, Hon. Thomas M. Locke; Secretary, Chas. L. GeFrorer, 1325 S. 15th street.

CHICAGO. The First Society of Rosicrucians meets every Sunday in the pariors of the College of Psychical Sciences, 810 Masonic Temple Building, at 164 a. M. and 74 P. M. J. C. F. Grumbine, permanent lecturer. BANNER OF LIGHT and other literature for sale.

First Spir'tual Church, South Side, 77 Thirty-First Street.-Sundays. 23 and 73 P. M. Georgia Gladys Cooley, Pastor. MILWAUKEE, WIS. Unity Spiritual Society meets at Ethical Auditorium, 538 Jefferson street, every Sunday at 7½ r. m., and Thursday at 8 r. m. Flora S. Jackson, President.

NEWARK, N J. The First Church of Spiritual Progression meets in the hall, corner of West Park and Broad streets, at 8 P.M. Mrs.G. A. Dorn, President.

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The mother

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You never can tell
We shall not pass this way ns, mother
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The evergreen mountains of Itali who hate would love us
Bolltude The land beyond

Solitude
A good time now
When the wife has gone Such beautiful bands
The real life
Waiting
Beyond
It's weary the waiting
My mother's beautiful hands
The beautiful land
The beautiful land
The beautiful land
The angel life
Infinite Father
An angel band doth 'watch'

o'er me

When the wife has away
The stingy man's fate
Don't look for the flaws
Be careful what you see
And so g. es the world
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An honest man
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TESTIMONIALS.

BOSTON; Nov. 11, 1897.

DEAR SIR—I have used "Dr. Mack's Benzoin Emulsion" in my family for several years, and highly recommend its use to the public in cases of asthma, inflammation or irritation of the throat, coughs and colds, and bronchial troubles.

Very truly, GEO. M. STEARNS. No. 1 Beacon street.

BOSTON, MASS., Nov. 12, 1887.

DEAR SIR—Permit me to add my testimony to the great medical value of Dr. Mack's Benzoin Emulsion. I have used it with signal success in acute and chronic bronchitis, and other throat affections. Also, I find it of much value and other throat affections. Also, I find it of inder value in allaying the irritating cough of pneumonia, and in a case of consumption it relieved the cough after all of my efforts had been exhausted without avail. I am familiar with its composition and ingredients, and therefore can speak authoritatively.

Very truly,

WILLIAM A. HALE, M. D.

This Excellent Remedy has been extensively used in private practice for many years in England and America, and has always proved MOST SPEEDY AND EFFICACIOUS IN ITS ACTION, which renders it INVALUABLE in all Difficulties of the Respiratory Organs, not only for Adults, but also for INFANTS AND CHILDREN.

Price 50 and 75 cents per bottle.

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CIPIRITUAL ECHOES FROM HOLYROOD.
Inspirational Addresses, Replies to Questions, Poems, delivered by W. J. COLVILLE, at the residence of Lady Caithness, Duchess de Pomar, 121 Avenue de Wagram, París, during June, 1885.
Famphlet, price 15 cents.
For sale by BANNER OF LIGHT PUBLISHING CO

WRITING PLANCHETTES for sale by Ban ner of Light Publishing Co. Price, 60cents.

Banner of Wight.

BOSTON, SATURDAY, NOVEMBER 19, 1898.

Correspondents Take Notice!!

in order to insure the publication of your reports, you should write only on one side of the paper, make your accounts brief and to the point, refrain from too much flattery, and sign your name in full to all reports. You will also take notice that the management of the BANNER OF LIGHT will not be responsible for the misspelling of names of speakers and mediums. Strict observance of the above will he necessary, otherwise no attention will be paid to your reports.

MEETINGS IN BOSTON.

THE BOSTON SPIRITUAL TEMPLE - J. B. Hatch, Jr., Sec'y, writes: Sunday, Nov. 13, Mrs. M. H. Wallis, of Manchester, England, spoke before a large audience in the morning at Berkeley Hall. Prof. Geo. E. Schaller favored the audience with an artistic piano solo, after which Miss Gertrude E. Laidlaw sang. Mrs. Wallis offered an invocation, and was followed by Miss Laidlaw with another beautiful selection. Mrs. M. H. Wallis took for her subject, "Growth Here and Hereafter." Below are a few of the statements made during the address:

Doing right and being right should be taught in every school. In order to grow, man should live in accordance with the laws of nature. A right thought will prepare an individual to perceive another right thought. If you strap your arm to your side it will very soon become paralyzed, and this is true regarding the growth of spiritual power. If spiritual gifts are not used they become paralyzed, and it will be impossible to

How often do we hear the children told that they do not do right. If men and women always lived rightly and thought rightly, their children would always do right. Man should rise to the highest and the best he can reach. To tell a child he is honest will make him honest. This rule will work the same with man and he will be better. When man un derstands himself better, then he will know that there is a force that will make him better. When man thinks that there is a natural law that will make him better, then his prayer will be answered; but he must work out his own

If for one short hour man could have just what belongs to him, what a revelation there would be. Man may go with dragging feet upon the road of life, and the flowers and the trees have no message for him, but if the flow-

trees have no message for him, but if the flowers speak to him, how much can be understool. After another selection by Miss Laidlaw, Mrs. Wallis gave many descriptive readings. In the evening Mrs. Wallis took for her subject "Employments and Social Life in the Worlds of Spirits," and gave another fine address. Mr. Schaller and Miss Laidlaw furnished the music nished the music. Dr. F. S. Bigelow of Skowhegan, Me., was

visitor in the morning.
On Sunday next Mr. E. W. Wallis will begin a course of four lectures, taking for his subject next Sunday, in the morning, "The Power and Purpose of Spiritualism;" in the evening, "The Spiritual Value of Thanksgiving."
Remember Mr. Wallis is only here for four

lectures, and as he is to return to England in January the Spiritualists of Boston will not have the opportunity to listen to him again very soon. Don't fail to hear him.

On Thursday evening, Nov. 17. Mr. and Mrs. Wallis will give a scance for spiritual instruc-

tion at the parlors of Mrs. Barnes, 603 Tremont street, Boston, for the benefit of the Boston Spiritual Temple. Tickets 25 cents, to be had of the writer.

Do you read THE BANNER? If not, why not? You can always procure it at the hall. Single copies 5 cents; \$2.00 per year; \$1.00 six months; 50 cents three months.

THE HELPING HAND SOCIETY-Mrs. Grace Cobb Crawford, Sec'y, writes-met at Gould Hall Wednesday, Nov. 9. Business meeting at 4 o'clook. The evening meeting was turned into a circle, which proved very interesting. Music was furnished by Mr. Edward Hatch. Those taking part in the circle were Mrs. M. H. Wallis. Mrs. Alice Waterbouse, Mrs. C. P. Pratt. Mr. Ross (who has been absent for three years) and Mr. E L. Allen. Wednesday, Nov. 16, the Society tenders a reception to Mr. and Mrs. M. H. Wallis.

A SPECIAL OCCASION.

The very many friends in New England of the President of the N. S. A., Mr. Harrisen D. Barrett, are urged, on account of the good work that he has done as President of N. S. A. and as the editor of that fearless paper, the BANNER OF LIGHT, as well as for the grand work done at the State House for the State Association last winter, to unite in a reception to him on Nov. 30, to spend a social hour with him and become better acquainted. and take him by the hand. It has therefore been arranged to hold a reception on Wednesday evening, Nov. 30, 1898, in Gould Hall, No. 3 Boylston Piace, Boston, Mass., under the aus pices of the Helping Hand Society, assisted by the officers of many other chartered societies of the N. S. A. All delegates to the Washing ton Conventions for the past four years are cordially invited to be present and make this reception a grand reunion.

All Spiritualists throughout New England are invited to attend and join with the Helping Hand Society in making this reception the grandest event of the season. Every Spirit best speakers in this vicinity will take part in the exercises. The music on this occasion will be of the best. Put yourself on record as a supporter of true Spiritualism by being present on Wednesday evening, Nov. 30, 1898, at Gould Hall, No. 3 Boylston Place, Boston,

I OSTON SPIRITUAL LYCEUM-A. Clarence Armstrong, Clerk, writes-held a very interesting session in Berkeley Hall Sunday afternoon, Nov. 13. Question for younger groups grand march Ausel Haynes gave a recitation; reading, Master Charlie Hatch; Mr. E. B. Packard remarks and reading; remarks, Dr. F. S. Bigelow of Maine, and Mrs. M. H. Wallis. Lyceum closed by singing "America." Questions for next Sunday: "What is the Meaning of Thanksgiving?" "Do Circum stances Control our Lives?"

FIRST SPIRITUALIST LADIES' AID SOCIETY -Carrie L. Hatch, Sec'y, writes-held its regu lar meeting at 241 Tremont street, Friday evening, Nov. 11, with Vice-President Mrs. A. F. Butterfield in the chair. The evening was given up to the Veteran Spiritua ists Union. Next Friday, Nov. 18, we will have a special fancy supper, and the evening will be devoted to phenomena. Medium's night, price for supper and entertainment in the evering twentyfive cents. A good time is assured. Friday, Nov. 25, will be devoted to a whist party. Price, fifteen cents.

THE VETERAN SPIRITUALISTS' UNION held public meeting in Hiawatha Hall, 241 Tremost street, Friday evening, Nov. 11, with
Temes H. Lewis in the chair. Albert Sawin

BANNER OF LIGHT for sale. Yearly sub-James H. Lewis in the chair. Albert Sawin presided at the plane. Opening remarks by A. P. Blinn, who presented the regrets of his mother, many veers President of the Ladies' Ald, and also of Mrs. Allbe, the acting President, for not being present because of sick at once. Terms, \$2.00 per year in advance.

nees. Mrs. M. H. Wailis of England spoke interestingly of the charitable work being carried on there by Spiritualists.

In England, instead of providing a home for the needy, pensions are paid individuals. Kate Stiles, Aibert Sawin, Mr. DeBes and Prof. Proctor, spoke words of encouragement. Mrs Chapman saw, clairvoyantly, a large trust fund coming to the Union, and cautioned its officers as to receiving and handling it. Dr. Lowe said that the debt could and would be paid, and saw a great work yet to be done at Waverly.

Owing to lack of time to properly advertise the meeting there was not a large number

the meeting there was not a large number present, but a pleasant evening was passed which all thoroughly enjoyed.

The next meeting of the Union will be held

this week Thursday evening, in Dwight Hall. 514 Tremont street. Francis B. Woodbury will be present, and will speak reminiscently of Spiritualism in Washington.

FIRST SPIRITUAL CHURCH, M. A. Wilkinson, pastor. - A correspondent writes: Sunday morning service opened with congregational singing; reading and prayer, Mr. Pye; 1emarks, Mesars, Proctor, Hill, Baker of Lynn, Morse of Onio, and Martin; Mesdames Bishop and Watts took part in the exercises.

Afternoon service -reading and prayer, Mrs. Bishop: singing, Mrs. Wilson; reading and tests, Mesdames Peabody, McKenna, Knowles, Walsh, Messrs. Tuttle and Clark.

Evening service opened with singing led by Jubilee Singers; reading of Scrinture and prayer, Mr. Pye. After the chant. Prof. Proc tor made a brief address; solo, Mrs. Wilson: remarks, Mr. De Bos; tests, Mrs. Chapman of Brighton, Mrs. Cunningham, Arthur Mc-Kenna; remarks, Mrs. Maggie Butler. Thursday afternoon. Nov. 10, Mr. Arnaud,

Mrs. Bishop, Mr. Cohen and Mrs. Gilbert participated in the exercises. A testimonial benefit will be given Mrs. Wilkinson on Tuesday evening, the 22d, at Red Men's Hall, 514 Tremont street. Nov. 27 Mrs Wilkinson moves into Knights of Honor Hall, 7:30 Washington street, where the meetings will be held in the future.

BANNER OF LIGHT on sale.

THE CHILDREN'S PROGRESSIVE LYCEUM No. 1.-C. B. Yeaton, Sec'y, writes-on Nov. 13 held a very interesting service. It being Harvest Sunday the rostrum was appropriately decorated with truits, vegetables and flowers, and the exercises were especially arranged for the occasion. The hall was well filled, it being the largest attendance for the month. The lesson for the day was "Thought and its Potency"; the subject for the little folks was "Harmony." After the lesson seventy five members took part in the banner march, after which the following members and friends contributed songs and recitations, which were both instructive and entertaining: lona Stillings, Francis Peters . recitations; Little Riy, song: Helen Sullivan, Ethel Weaver, Israel Neuhoff. Harry Greene, Warren Tir-rell, Murray Palmer, recitations: Clara Wes-ton, song: Amy Glover, Maud Morgan, Mabel Emmons, recitations; President Wm. A. Hale made a short address; Mrs. Bassett, of Brooklyn, N. Y., talked very interestingly to the children; Floyd Sibley rendered a song in Scotch dialect; Clara Weston, Etta Palmer, recitations; Mabel Clark, song; Fern Foster, recitation; Mrs. Conant spoke very interestingly upon "Sowing and Reaping"; she also practically demonstrated the power of thought by reading from the atmosphere the thoughts projected during the lesson, at which time she was not present; Mr. Estey, of Lynn, made a few remarks; Mrs. Ida Milligan rendered a song; Mrs. W. S. Butler addressed the audience, stating how the Lyceum was propressing. The session closed by all singing "What Shall the Harvest Be?"

A calico party will be held in Red Men's Hall, Dec. 14, for the benefit of the Lyceum.

given, all recognized. These circles are in creasing every Sunday. The afternoon and evening meetings were well attended by very attentive and interested audiences. Harmony prevailed throughout the day, and many tests and readings were given and recognized. Medlums who kindly took part throughout the day: Mrs. Maggie J Butler, remarks and tests; Mrs. E. D. Butler, speaking, tests and readings, also reading articles from a tumbler blindfolded; tests, Mrs. Hattie C. Webber, Mrs. L. A. West, Mr. Martin, Mr. William Estes of Lynn, Mrs. M. Ratzel, Mrs. M. Char-ter, Mrs. T. Fox, Mrs. Florence K. White.

Next Sunday, Nov. 20, the above and other talent will be present. Hereafter we shall commence on time. Mrs. Maggie Butler will be with us next Sunday sure. Mrs. Belle Nichols, pianist, assisted by Mrs. Strong and

THE BOSTON PSYCHIC CONFERENCE. - A correspondent writes: The first session of the season convened at the hall of the Copley Metaphysical School, No. 18 Huntington Avenue, last Sunday at 2:30 r M. Mrs. F. J. Miller, the popular teacher of metaphysical subjects, gave the opening address on the subject, "Is Life Worth Living? Why?" The answers to this question would take columns instead of inches to report correctly. Many instead of inches to report correctly. Many who see no evidence of a future life and have no idea of any past existence, and only know trouble and deprivation here, think it is not worth living; but to the soul who sees in every move new thoughts, experiences and duties, and a continued existence of life, a home of the soul, an ever-increasing intelligence hereafter, it is worth living. Many persons expressed their ideas on the question, among whom we mention Mrs. Dr. C. P. Pratt, Dr. W. O. Perkins, Mr. Morse, L. L. Whitlock, the

THE LADIES' SPIRITUALISTIC INDUSTRIAL ualist should be present to show Mr. Barrett Association, a correspondent writes, held its that his work is appreciated. Some of the usual meeting Thursday evening at Dwight. usual meeting Thursday evening at Dwight Hall. Supper at 6 P. M. The evening session was called to order by the 1st Vice President, Mrs. M. J. Davis; instrumental music by Mr. Sawin; Dr. Dean Clarke made an interesting address upon the important subject of Spiritual Education; Mr. Sawin of Buffalo followed along a similar line, and Prof. Proctor spoke a few minutes. It was an interest ng session to lovers of true spiritualistic education.

THE LADIES LYCEUM UNION-a correspondent writes-met in Dwight Hall, 514 Tremont was "How Should we Prove to Others that Spiritualism has Benefited Us?" for the older ones "What Constitutes Liberality of Thought?" Both questions were ably disable entertainments of the seast in was held, onssed by the respective groups. After the and the largest audience in a year was present. The following took part: Mrs. Lizzie D. But ler and Mr. William Estes of Lynn, tests; Mrs. Julia E. Davis. of Sonerville, remarks and tests; Mrs. Webber, Mrs. Sadie L. Hand, and Mrs. S. E. Cunningham, tests; "Wild Flower," through Mrs. William S. Butler (the second time ever in public) gave tests; Mrs. S. E. Jones and Miss M. A. Curtis, recitation; Mr. Osgood F. Stiler, tests; Mrs. Haven, remarks; George Cleveland, songs. Mr. J. P. Weston presided at the piano. Every body went home ieeling that a very pleasant evening had been passed. Next Wednesday evening, Nov. 16, is

our whist night. Come, and bring your friends. ODD LADIES HALL, 446 TREMONT STREET .-Mrs. Guiterrez, President, writes: Morning circle well attended. Afternoon meeting opened by Mr. Demby. Tests by Messrs. Huot, Cohen, Bates and Warner, Mesdames Smith, Lewis and Knowles. Evening meeting opened by Mr. Haynes. Messrs. Woods, Stiles, Hersey, and Mesdames Stackpole, Knowles. Wheeler

and Gulterrez took part.
The Smith sisters will be with us next Sunscriptions for BANNER taken.

If you are not now a subscriber to the

MEETINGS IN MASSACHUSETTS.

MALDEN PROGRESSIVE SPIRITUALISTS-R. P. Morton, Sec'y, writes-met in their ball, Bailey's Building, 50 Pleasant street, Sunday, Nov. 13. Meeting opened with song service, led by Mrs. Moodie, Mrs. Barber presiding at the piano, ably assisted by Mr. Allan with violin accompaniment; Bible reading and invocation, Mrs. Moodle: welcome by the President; solo, Mrs. Barber; opening address, Bro. Ab bott, who gave us a very beautiful talk, illustrating with pictures from real life; remarks, Prof. Ryder, taking up different points from the Bible reading, explaining them, and pointing out the truth and beauty of this beautiful religion of ours; musical selection by the quartet, "I Shall be Satisfied"; messages, Bro. Pierce of Boston, Bro. Rawlins and Sister Moodie of Charlestown; welcoming words, Bro. Barber. Our sister and co-worker, Mrs. Fagan, is again isid aside by illness, and is not able to be with us. We ask your helpful thoughts that she may speedily recover. Prayer, Bro. Abbott; benediction, Bro. Barber. All mediums and co-workers cordially lings were held on Sunday, Nov. 13, at Walsh's sunny clime. invited to our platform. BANNER OF LIGHT for sale in the hall.

The First Spiritualist Association.—S. E. W. writes: Nov. 20 Rev. S. L. Beal, of Brockton,

will occupy the rostrum.

LYNN SPIRITUALISTS' ASSOCIATION-J. M. Kelty, President-Mrs. A. A. Averill, Sec'y, writes: The services at Cadet Hall on Nov. 13 were well attended. Mrs. Sadie L. Hand was the speaker and medium. Mrs. Hand is a pleasing speaker and good test medium. The singing was in charge of President Kelty, with Mrs. Cross organist and W. H. Thomas cor-

We promise ourselves great pleasure next Sunday in listening to Miss Lizzie Harlow, of

THE ARTHUR HODGES SPIRITUAL SOCIETY, LYNN-T. H. B. James writes-held very interesting services, Sunday, in Templar's Hall, 36 Market street, with appreciative audiences. Appropriate musical and vocal selections by Misses Lena and Elsie Burns. At 2:30 Prof. J. W. Kenyon read a fine poem on "Spirit of Nature," then gave an able lecture on "The Beauty of the Divine Laws." This was fol lowed by tests, remarks, medical diagnoses and magnetic treatment by Mrs. Matson, Mrs. Quaid, Ers. Pierce, Furbush, Rounseville, Warren, Sheppard, Captain Balcom, and Mr. Beals, of Portland, Me. At 7:30 Mrs. Kenyon read a poem on "How Readest Thou?" Prof. Kenyon then spoke on "Readest Thou Thy-sell?" Mrs. Kenyon gave many excellent tests and spirit communications. Next Sunday the same and other mediums.

SALEM.-First Spiritualists' Society-A. O. U. W. Hall, Manning Block.—N. B. P. writes: Sunday, Nov. 1, Miss Lizzie Harlow of Haydenville was our medium and speaker. In the afternoon she delivered a beautiful address on Love," which was rendered in a very clear and excellent manner, and was well received by the audience. In the evening she answered questions placed upon the desk, and gave great satistaction.

Sunday, Nov. 20, Mrs. Hannah A. Baker of Danvers will be our speaker and test medium. BANNER OF LIGHT for sale and subscrip tions taken. Annually, \$2.00; semi-annually-\$1.00; quarterly, 50 cents.

THE CAMBRIDGE INDUSTRIAL SOCIETY OF SPIRITUALISTS-Mrs. A. J. Banks, Secretary, writes-held its regular meetings afternoon and evening, Nov. 9, the President, Mrs. J. S. coper, presiding over both meetings. The business meeting was called to order at 4:30. Supper served at 6:15.

dress and teste; Mr. Scarlett an address. Mucic was turn ished by Miss Came and Miss Clark. Our next meeting will be held on the afterncon and evening of Nov. 23.

G. A. R. HALL, 573 Massachusetts Avenue, Cambridgeport. - A correspondent writes: The Cambridge Industrial Society of Spiritu alists holds Sunday evening meetings at 7:30 P. M. Mrs. A. J. Pettingill of Malden gave an address and tests Sunday, Nov. 6. Mrs. Kate Stiles was with this Society Nov. 13.

Lowell -Thos. W. Pickup, Sec'y, writes: Mrs. A. J. Pettingill of Malden was our speaker Nov. 13. She gave very interesting talks afternoon and evening, and also a num ber of satisfactory delineations at both services. Our audiences were somewhat larger than they have been at any time this season, owing largely, I think, to the local reports of the mass meeting held here last Thursday. It would be well if we could have one at least every three months.

Our Lyceum met as usual with an increased attendance. The ladies are working hard to make a success of their fair, which is to be beld Nov. 16 and 17 in Highland Hall. Tae evening of the 16th will be devoted to an en tertainment, and we shall have a dance on

Mrs. Jul'a Davis is to be with us next Sunday.
Mr. E. W. Wallis of England will lecture for us on Thanks, iving eve. Nov. 23; subject, "If Spiritualism Be True-What Then?" At the

relevant written questions.

FALL RIVER, G. A. R. Hall, South Main Street .- Mrs. Ann Hibbert President, writes: Our speaker, Nov. 13, was Mrs. Carrie F. Lor ing, of Braintree. She gave two grand lee tures, which were listened to with the closest attention. Large audiences convened at both sessions to listen to her inspiring words. In the evening she gave a large number of delineations and descriptions, which were very fine and correct in every instance.

Our Lyceum met at 12 o'clock, with a large attendance. Our speaker for next Sunday will be Mrs. Annie E. Cunningham, of Boston.

Sunday, Nov. 27, Dr. Geo. A. Fuller. BANQUET HALL, ODD FELLOWS BUILDING. Mrs. E. A. Foye, President of Chelsea Spiritual Society, writes: Sunday, Nov. 13, afternoon, conference and circle; fine addresses and tests by Mrs. J. W. Kenyon and Mr. G. L. Baker of Lynn; excellent tests by Mrs. A. I. Brennan of Lynn and Mrs. H. E. Millan of Cambridgeport. Evening .- Fine and instructive lecture by Mrs. Abbie N. Burnham, which was highly appreciated; Mrs. E. M. Kimball of Malden gave excellent readings and to ti; all recog-

BANNER OF LIGHT for sale.

LAWRENCE-First Spiritual Society .- J. H. Feugill, Pres., writes: Oct. 6 and 13 Mr. Victor Wyldes spoke for our society and gave the greatest satisfaction as a lecturer and psv-

Society-J. P. Brewer, Sec'y, writes-held the weekly meeting in Traders Hall, Sunday, Nov. 13, with Mr. J. S. Scarlett of Cambridgeport as speaker. Although the first time our people had heard him, they were well repaid for attending the meeting.

FITCHBURG, FIRST SPIRITUALIST SOCIETY -Dr. C. L. Fox, President, writes-had for speaker Nov. 13, Mrs. L. A. Prentiss. Large audier ces were in attendance. She gave many descriptions and tests. Mrs. Sadie L. Hand of Boston will occupy our platform next Sunday.

GAIL BORDEN EAGLE BRAND

CONDENSED MILK HAS NO EQUAL AS AN INFANT FOOD.

"INFANT HEALTH" SENT FREE. MY CONDENSED MILK O

MEETINGS IN BROOKLYN.

THE WOMAN'S PROGRESSIVE UNION.-Mrs. L.L. Smith, Sec'y, writes: The regular meet-Academy. 423 Classon Avenue. The subject of Mr. Wiggin's discourse at the afternoon meeting was "Science and Religion."

The evening session opened with a poem and invocation. followed with a vocal solo by Mrs F. K. Sleber, and Mr. Fred Watson, the well-

known pianist of Now York, favored us with an exquisite selection. We are proud to claim this gifted friend as a member who takes an active interest in our Lyceum work.

On Thursday evening, Nov. 10, we tendered an informal reception to Mr. E. W. Wallis, of England. After several musical and literary selections, our President, Mrs. Kurth, welcomed Mr. Wallis, who responded in a hearty, placeing manner, which won the indicator. pleasing manner, which won the admiration of those present. Judge Dailey made a few remarks appropriate to the occasion, and the remainder of the evening was devoted to

JACKSON HALL, 515 FULTON STREET.—Her- for free distribution in the offices of the Banbert L. Whitney, Conductor, writes: Feeling NER of Light. The Light of Truth and The the need of a down town, week-day confer ence meeting, I opened one in the above hall, and the interest and enthusiasm manifested during the month I have held the meeting proves that it is appreciated. We have been especially favored in music, Prof. Chas. Coleman giving his services at each meeting, and Miss Annah Chapin, the blind medium, whose singing and playing is listened to at all times with great pleasure.

Our discussions have been animated but har monious, and the spirit mess ges given by Mrs. M. C. McGibney, Miss A. H. Chapin, Mrs. Annie Fowler and others, have been clear and convincing.

On the evening of Nov. 11 the meeting was opened with a piano voluntary by Prof. Cole man, followed by a song. Remarks were made by the Chairman, followed by Prof. Pease, the phrenologist; Bros. Davis and Swackhamer, and Prof. Van Horn, also spoke briefly; Miss Chapin rendered a song very sweetly, after which she gave tests.

It is our desire to maintain this meeting free, supported by collections only, as long as the 31, 1899. people will respond. THE BANNER is always on sale at these meetings.

THE FRATERNITY OF DIVINE COMMUNION -Anna M. Tuttle, Cor. Sec'y, writes-held its usual services at Aurora Grata Cathedral Sunday evening, Nov. 13, a large audience be-God, to Thee," was sung by the congregation, followed by Scripture reading and invocation.
"He Leadeth Me" was then sung by those present, after which Dr. J. C. Street, of Man charming violin solo, and, after reading of ne-EAGLE HALL.—W. H. Amerige, Conductor, writes: Sunday, Nov. 13. the morning circle was well attended. Many good tests were in given, all recognized. These circles are in gave many convincing tests.

> THE ADVANCE SPIRITUAL CONFERENCE .-Mrs. Tillie Evans, Cor. Sec., writes: The regular Saturday night meeting was held as usual in Single Tax Hall, 1101 Bedford Avenue. Opened with congregational singing of "Bring ing in the Sheaves"; poem, original, by Mrs. Keating, "Mysteries of Life and Death," followed by remarks; address, Mr. Lafumee; Miss Terry spoke energetically for children, love, home and education. Communications through the medial power of Dr. Frank. Hopkins and Mrs. Evans. THE BANNER, Evolutionist and other spiritual papers on sale.

MEETINGS IN NEW YORK.

FIRST SOCIETY OF SPIRITUALISTS. - The Tuxedo, Madison Avenue and 59th street, M. J. Fitz Maurice, Sec'y, writes: Mr. E. W. Wallis of England delivered a lecture upon "The Value and Use of Spiritual Gifts" before a most attentive and appreciative assemblage, who were most enthusiastic in applause. Mr. Wallis also sang two solos, "The Mystic Veil," and "The Loom of Lite," with expression. Mr. W. W. Sargent, editor of the Evolutionist, was called to the platform, and said Spiritualism in America was far less active than in England, and advocated a revival, or a series of revival meetings, after the manner of our Methodist brethren, to infuse new life into the

ranks. Mr. Sargent will speak for us next Sunday, and will be followed by Mrs. Antoinette Canclose of the lecture Mr. Wallis will answer dee with psychometric readings and tests.

> THE YONKERS SPIRITUALIST SOCIETY-Titus Merritt writes-continues Fillay evening meetings and has had the following able speakers and mediums to aid in the work Mrs. H. T. Brigham, Miss Minnie Terry of Brooklyn and E. W. Wallis of England. All have rendered valuable service and are appreciated by Yonkers people. A worthy member, Mr. J. E. Robinson, will give a synopsis of Mr. Wallis' address on the 11th inst.

For a Nerve Tonic Use Horsford's Acid Phosphate.

Dr. H. M. HARLOW, Augusta, Me., says: "I regard it as one of the best remedies in all cases in which the system requires an acid and a

MAINE.

PORTLAND, Orient Hall .- Mrs. M. A. Brackett writes: Mrs. S. E. DeLewis and Mrs. M. A. Redlon occupied the platform Nov. 13. We always appreciate the efforts of home talent.

Save the Pennies.

Few people realize the value made and saved by buying family supplies in quantities. More dollars are lost each year by hand-to-mouth policy than most persons are aware. We do not consider the cost each year for any one article of daily use in the nome; the greatest satisfaction as a lecturer and psychometrist. He is one of the best in giving life readings of oharacter and incidents. We had large audiences and expect to have the same to hear Mr. Edgar W. Emerson on the 20.h and 27th.

year for any one article of daily use in the boar in a year county not alittle! Did you much your Soap costs you in one year; you will be surprised at the amount thus paid out. The Larkin Soap Company tells our subscribers how to save money in the purchase of this houshold necessity; not only do they give a very large box of the best WAKEFIELD. The Wakefield Spiritualist bociety—J. P. Brewer, Seo'y, writes—held the weekly meeting in Traders Hall, Sunday, Nov. 3, with Mr. J. S. Scarlett of Cambridgeport as peaker. Although the first time our people and him, they were well repaid for atending the meeting.

Ont only do they give a very large bux of the best soaps, but additional value in a beautilu, useful premium. The "Factory to Family" plan of this Company, though unique, is none the less wonderful in the great values given. Many youths and children have earned a \$10.00 Larkin Premium by selling several bixes among nelghbors and friends, thereby alming their first knowledge of practical business. That the C. mpany have faith in their Soaps giving satisfaction, is evidenced by their offer of thirty days' trial of goods before you pay the bill. trial of goods before you pay the bill.

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

Lake Helen Camp-Meeting, Florida.

The management has nearly completed the program for the mid winter meeting in this

The session will begin Feb. 5, 1899, and continue five Sundays. The following speakers and mediums have been secured: Prof. W. F. Peck, St. Louis, Mo.; Mrs. C. Fannie Allyn, Stonebam, Mass.; Mrs. Clara Field-Conant of Virginia; Mrs. Loe F. Prior, Atlanta, Ga. A first class platform test medium will also be engaged. Other speakers and mediums will be announced later.

Prof. Peck will lead the singing.
The hotel will be ready for guests Dec. 1, un-

der an entire new management.

Rooms in the Club House for light house-keeping can be hired for \$2.50 a week. Rooms in private cottages can be hired for \$1. to \$2 a week.

Mr. J. D. Palmer. the Secretary, will be at the Camp early in December, and ready to assist all who come to get good accommodations. The circulars are out and can be obtained of he Secretary or of myself. They will be placed Progressive Thinker.

CHEAP RAILROAD TICKETS FROM THE WEST. Those who wish to get the lowest railroad Phose who wish to get the lowest railroad prices for a round trip ticket from the middle West should go by the Queen and Crescent route from Cincinnati, Ohio. By writing to W. C. Rynearson, General Passenger Agent of the Q. & C. at Cincinnati, all details as to time, route and price of tickets can be obtained.

New England and New York State tourists who wish to go by water, c. n get all desired information by writing to me (enclosing four cents in stamps for circulars, etc.)

I shall have an excursion from New York
City on Dec. 9 The third excursion will leave

same place on Jan. 6, and the fourth will leave Price per member (in a party of ten or more) round trip first class ticket from Boston, Worcester, Springfield, Providence and Fall River to Lake Helen and return, \$44 56. From New York City to Lake Helen and return,

These tickets are good to return up to May

It you order your state room three weeks before time of sailing it is better. H A Budington, Sec'y. 91 Sherman street, Springfield.

FACE

I had Eczema of the scaly, itchy kind seven years. I thought my face and arms were afire. My face was full of large white scales, and my head was full of sores. I was ashamed to go in company. I took five bottles of Curi-CURA RESOLVENT, washed with CU DURA SOAP, put on CUTICURA (ointment), and found great relief instantly, and got a clean face again, thanks to Curreura. VALENTINE EGNER.

March 7, 1898. 108 Stagg St., Brooklyn, N. Y. SPEEDY CURE TREATMENT.—Warm baths with Curicusa Soar, gentle anointings with Curicus Ra (ointment), purest of emollient skin cures, mild doses of Curicusa RESOLVENT, greatest of blood purificrs and humor cures. Sold throughout the world. POTTER DRUG AND CHEM. CORP., Props., Boston. How to Cure Skin Diseases, free.

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