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BOSTON, SATURDAY, DECEMBER 13, 1902.

No. 16

JUSTICE

ld the justice ages bring. The rich corrections centuries show;
Poets such tales of sorrow sing.
But evermore in gladness cling
To thought that here shall beauty grow

For they believe in what is best—
Within these common lives of ours;
To tham its glory is confessed;
By them in noble speech expressed,
To quicken us in all our powers!

They turn aside from scenes of ease, Now measurements of man to seek; The poor and plodding they would plear And lead New Israel through the seas; And help the downcast and the weak!

They show how men can do and dare, Despising shame and death and loss And by a patience sweet as prayer, Bring bles sing out of want and care, And win the crown in bearing cross!

They picture Christ, the gentle man, The preacher of the pure and true, And how that he was under han, While fires of hate around him ran, Yet how at last all men he drew!

'Tis message of our human might, The proof that spirit's best of all; 'Tis in our pain a gleam of light— That here abides eternal right, To shield her sons when right shall call!

To shield her syms when right shall call!
There is so much of want and woe,
The new humanity must stay;
To more of justice we must grow;
And more of manhood we must show,
To bring about the better day!
This is encouragement of time,
That we no tash beneath us deem;
The battle fought becomes shallow;
And from its prose there rings new rhyme;
And our rough world like heaven doth sees
William Brus

The Outlook Beautiful.

BY LILIAN WHITING.

Number Eight.

"Five minutes of today are worth as much to me as five minutes in the next milleunium. Let us be polsed, and wise, and our own, today. Let us treat the men and women as if they were real; perhaps they are. The results of life, are uneschalated and uncalculable. The years feach much which the days never know. The persons who compose our company converse, and come and go, and design and execute many things, and somewhat comes of it all, but an unlooked for result. The individual is always mistaken. He designed many things, and drew in other persons as conduitors, quarreled with some or all, blundered much, and something is done; all are a little advanced, but the individual is always mistaken. It turns out somewhat new and very unlike what he promised himself."—Emerson.

"I will wait heaven's perfect hour Through the innumerable years."

Success and failure are by no means so remote from each other as is sometimes believed. Indeed, like tragedy and comedy, like pathos and wit, they are closely allied. It is possible,—it is perfectly possible, to be in the condition of failure one minute and in the condition of success the next, by an instant, and a complete transformation.

"Success in thyself which is best of all." is a line from one of the peems of Emerson. The success "in thyself!" What does it mean? In another line in one of his cessays Emerson says, "Let us be poised and our own today." The two lines are closely allied in significance.

Of late years a new force has been dis-

Emerson says, "Let us be poised and our own today." The two lines are closely allied in significance.

Of late years a new force has been discovered in the line of ethico-spiritual aid, in the higher order of hypnotism as discovered and practiced by Dr. John Duncan Quackenbos, of New York, who may, indeed, without exaggeration, he called the discoverer of this higher phase of applied suggestion. Henry Wood, to whose fine and thoughtful and uplifting work is due the first authentic and important settling forth of this marvelous power of suggestion whether of nuto-suggestion by the hypnotic spell induced by another,—Henry Wood is on this subject a great authority whom no inquirer can fall to study. His book called "ideal Suggestion" is one that may most profitably be made a daily companion, and one that communicates immeasurable aid. On the same high plane is Dr. Quackenbos. "I have been brought," he mays, "into closest touch with the human soul, first, objectively; subsequently in the realm of subliminal life, where, practically fiberated in the hypnotic simple form its entanglement with a perishable body, it has been open to approach by the objective mind in which it elected to confide, dogmatically absorptive of creative stimulation by the mind, and lavish in dispensing to the personality in rapport the suddenly apprehended riches of its own higher spiritual nature."

Of the nature of this power we again find Dr. Quackenbos saying:

"Hypnotic suggestion is a summoning into accendency of the true man; an accentuation of insight into life and its procedures; a revealing, in all its beauty and strength and significance, of absolute, universal and necessary truth; and a portraiture of happiness

as the assured outcome of living in consonance with this truth."

The learned/Doctor regards hypotism, indeed, as "a transfusion of personality."

The truth is that there lies in every nature forces which, if recognized and developed, would lift one to higher planes and induce in him such an accession of activities and energies as to fairly transform his entire being and achievement. This would be effected, too, on an absolutely normal plane. The development of the spiritual faculties is just as normal as is that of the intellectual, and it is to this development that we must fook for the true communion with those who have passed on into the Unseen. The objective life must be spiritualized. The soul can come into a deeper realization of its own dignity and the worth of its bigher nature; can discera the spiritual efficiency, the energy commensurate to every draft upon it.

All, however, that is done by the highest phase of hypnotism can be done by autosuggestion. The soul has only to call upon its own higher powers. And in the last analysis that life, alone, is successful which holds its daily experience amenable to the standard imaged by St. John as that of "standing before God." In one of his great discourses l'hillips Brooks has said:

"The life which we are living now is more aware than we know of the life which is to

"standing before God." In one of his great discourses Phillips Brooks has said:

"The life which we are living now is more aware than we know of the life which is to come. Death, which separates the two, is not, as it has been so often pictured, like a great, thick wall. It is rather like a soft and yielding curtain, through which we cannot see, but which is always waving and trembling with the impulses that come out the same property of the same

while the curtain may settle into stillness, to use the figure of Dr. Brooks in the extract above, it is stirred and partially swept aside any hour and any moment by the obeleay of thought and love. In this sermon we find Dr. Brooks saying: "Behind this curtain of death, St. John, in his great vision, as passed, and he has written down for us which is any there. He has not told us mny things, and probably we cambot know how great the disappointment must have been if he had tried to translate into our mortal language all the ineffable wonders of eternity. But he has told us much, and most of what we want to know is wrapped up in his simple and sublime declaration, "I saw the dead, small and great, stand before God!"

The great preacher questioned as to what it meant by "standing before God!"

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The great preacher questioned as to what it meant by "standing before God!"

The situation that has not its ideal was never yet occupied by man," well said Goethe, and perhaps one of the greatest aids to both achievement and happiness would be to recognize this ideal as the standard placed before one, the model after which be is to fashion his life, because he is, now and and here he "stands before God." Nor is this too high and too sublime a test for the trivialities of every day. As a matter of truth, nothing is trivial that has to do with the life of the spirit. The petty irritations, impatience, joys and exaltations of life are things that affect one's spiritual quality, that make or mar his higher self, that accelerate or retard his progress in the upward way, according as these feelings are allowed to take control or resolutely conquered. The occurrences that excite them are, to the life of the spirit, like the "girts" in a kinder-garten,—they are the object lessons, by means of which growth and progress are attained. Now if one can canceive of his life, every day, every hour, as lived in the very presence of the Divine and the "cloud of witn

"'Mortal,' they softly say, 'Peace to thy heart.

We, too, yes, mortal, Have been as thou art.'

We, ton, yer, merch.

"Here's year, a special control of the contr

will; the period of more closely uniting one's will with the divine purpose, and when this is achieved, boundless energy will flow in the direction and its power will appear, and even as the formless stellar nebalae begin to come under the control of law in this process of evolution toward a world, so the individual will find himself coming into the possession of definite work, of the growing power to control circumstances, and the possession of an individual orbit in the social firmament. The "energizing spirit" is the one necessity of life. Having found that, all else is easy. Circumstances are findile: they are ready to flow in any direction; to take on any form; to pour themselves into any mold. The "energizing spirit" is the controller and the creator of destiny.

Now this "energizing spirit" is found by doing the duty that lies next; by doing, indeed, whatever one can, that lies next. All the various kinds of work in this world, whether of the intellectual or industrial orders (as if the industrial did not require the intellectual, that persistence of activity that we call industry), those two orders, if they can be thus operated, comprise a great variety of employments, whose chief use is the development of spiritual forcers; and whether these forces are gained from the platform of a motor car or from the chancel of a church; from the further side of the sales counter, or a shop, or a library table; from the sewing room or the studio, is far less coasequence than the matter of gaining them. The end is one; the means are various. This entire physical world is but a spiritual kindergarten, where the spiritual mankes on a physical body for a time, in order, by the discipline or material things, to develop and cultivate his spiritual qualities. He learns application to a given work, devetion to duty, patience, serenity, generosity, love. All these qualities we develop by the discipline and friction of action in the physical world, living in relations with his fellow belans.

Fortune or misfortune are not arb

baffled efforts, the devotion that gives it without peturn or response,—it lies in doing and the giving, and not in the cylving, nor does one fare oaward une panioned by the friends and balpers ams as w-ll as those in this visible world. the

"Mortal," they selfly say,
"Peace to thy beart!
We, too, yes, mortal
Have been as thou art.
Hope-lifted, doubt-depress
Seeing in part;
Tried, troubled, tempted,
Sustained as thou art."

Herein lies that "success in thyself" which is the only success worth achieving in life, and which leads one to say, in the beautiful words of Emerson:—

"I will wait heaven's perfect hour Through the innumerable years."

Through the innumerable years."

This perfect hour is to be achieved by conquering spiritual territory. We create our own future. It is an endless chain of alternating causes and effects. If the present is unsatisfactory it is a lesson that may teach us how best to create for ourselves a future that shall be all radiance and gladness and beauty,—that shall be, indeed, one of the "perfect hours" that may extend through all the "innumerable years."

The Brunswick, Boston.

Told Through a Typewriter.

A Danish West Indian Story.

DS. CHARLES E. TATLOS

"Among the many patients I had upon my free list, was a woman named Black Mary though why they called her black when she was livour, always punded me. I atterwards learnt that it was because of her violent conduct in former years, the deaths of one or two of the people on the estate where she lived, being laid at her door. She was wretchedly poor and the room in which she dwelt was a hoved. It was said, that, in her younger days, she was handsome and had scores of admirers, though at the time when I first knew her, her face was more like a death's head than that of a human being. The lower order of people rarely went hear her, unless it was to consult her as a card cutter, for she used to tell fortunes, and claimed to possess certain mysterious powers which are now looked upon as belonging to the domain of Animal Magnetism and paychical research. When I was first called to her she was crippled with rheumatism and as far from experiencing any fear of her, as was the case with most people who visited her in her miserable den, I entertained a sentiment of profound pity for her and a still greater one for those who believed that this woman by any occult power could injure them.

"Perhaps she divined these feelings and a feeling of gratitude may have sprung up within her bosom for the one solitary follow creature who pitted her and endeavered to soothe her last hours on this earth. Whether or no, she called me when at the point of death and after clearing the room of the crowd of people who had focked in with me to 'see the old witch die,' as they clamored, she whispered in my ear, 'Dector, you have been good to me, and for all they call me "Black Mary" I san thankful to you. For this, I will give you happiness, will cenfer upon you two of the greatest powers that rufe the world. The means to get love and the means to get money.' Here she gasped for breath. She had wrought herealt in to a pitch of excitement and seemed on the very of dissolution. I administered a stimulant and besought her to any no more, that her t

she expired.

she expired.

"I was inexpressibly aborded, and is upon what she told me us the ravings madwoman. Nevertheless, I took away bag with me and after my day's work over and I was alone in my study is reming I opened it. A small package bled out. Outling the eithern over which tied around it, I curefully untokied it, or ing to view a sheet of paper, reflow with and a ring mode from that hard gross of which the Caribe made their hatches ormamonts. It was inc from outputs to the commonts.

Beyond this place of wrath and tears Leonis but the horror of the shade; And yet the menace of the years Finds and shall find me unafraid.

It matters not how straight the gate.

How charged with punishments the acro!

I am the master of my fate;

I am the captain of my soal.

—W. E. Henley.

Clairvoyance and Psychometry.

W. J COLVILLE

Since the twenty-fifth anniversary of my introduction to public life was celebrated in March last, in consequence of the wide publicity given through the press, to some extraordinary episades in my career. I have been simply deluged with correspondence concerning psychic experiences in general and particular. I am now endeavoring in some degree to supply the demand by furnishing well-remembered incidents in my creatful life, strongly illustrative of the great problems which multitudes are rightly eager to softe accurately.

In England, at present, both the dangers and blessings of Spiritualism are very widely discussed in "Light," "The Two Worlds," and other prominent periodicals, and it has come to light that quite a number of people in literary and other influential circles have found the path of investigation into psychic mysteries not a road entirely strewa with roses.

Some of these have turned away dis-

in literary and other influential circles have found the path of investigation into psychic mosteries not a road entirely stream with roses.

Some of these have turned away disgravated and disheartened, while others have taken up the cudgel of an unbalanced pen, and attacked Spiritualism as a whole in the alleged interest of some particular aspect of religion. Quite sharp discussion is often rife in the British Metropolis, and in many other places throughout England and Scotland, regarding the reliability of spirit communications and the authenticity of spirit messages. I have personally received within the present year a large number of complaining letters from investigators in different parts of the world, calling my attention to the non-fulfillment of prophecies, and to the generally unsatisfactory trend of alleged psychic communications, through planchette and by means of more directly mental mediumship. This is no news to me, for from early childhood to the present hour I have head superishments of prophecies, and to the generally mental mediumship. This is no news to me, for from early childhood to the present hour I have had superishment proof of the unreliability of many so-called psychic revelations, though I can sincerely state that whenever I have been in a truly receptive mental frame, and have been willing without prejudice to follow any counsel which might be given me from the Unseen (provided it did not go against my pronounced convictions of right and reason). I have never been deceived nor have I had the slightest cause to regret paying close heed to instructions given either through my own, or through another's mediumship.

Clairvoyance and Psychometry as so closely alled as means of holding converse with the nascen universe, that I scarcely lend to the spirit of the same time it must be admitted that a psychometer sees, hears, feels, taxtes, smells and touches all at once, but in such a manner as to suggest the existence and opportion of a lingle all-including sense trailing through though th

them; yet at the same time it must be admitted that a psychometer sees, hearts, seeds, tastes, smells and touches all at once, but in such a manner as to suggest the existence and operation of a single all-including sense, which we may well designate perception, or seeing through things ordinarily opaque to risign.

Ordinary vision may be called Outsight, as it discerns only the outside of objects, while clair-royance is distinctly Insight, as it enables its possessor to see through the veil or behind the screen of materiality.—

To many a clair-royant (so-called) ft...sreevents are seen as already present, and this singular phenomenon receives a considerable explanation directly it is admitted that psychia activity subsequent.

We think, plan, design and model in our imagriation, long before our architectural projects are submitted to practical builders, and receives a rotal and thin solid, objective receives a rotal and the solid, objective and the subsequent.

It is absolutely impossible to keep secrets from those who can read though accurately, and it is likewise impossible to make revelations to any who are aed though accurately, and it is likewise impossible to make revelations to any who are read though accurately, and it is likewise impossible to make revelations to any who are aed though accurately, and it is likewise impossible to make revelations to any who are add though accurately, and it is likewise impossible to make revelations to any who are add though accurately, and it is likewise impossible to make revelations to any who are add though accurately, and it is likewise impossible to make revelations to any who are add though accurately foredular predicted by virtue of an indwelling sensitiveness on the proof of prophesy are leading to much added light being thrown on the old puzzle of prediction or prognostication. It certainly transpires that many are added to the condition of Mrs. Denton, Mrs. Buchanau, and other far-famed psychometers, whose delineations of past occurrences, and distant plac

or subjective minds for the demolition iritualism, which can never be essendemolished.

cems strange that after 54 1/2 years of callief propagandism, so many people have looked into psychic phenomena extensively, should still hold such disartives of their origin, but our wonder ye cases when we remember that ensured the subject of the subject of the region of the

s spicitual universe.
Psychosomy, in its éarliest stage of development among ordinary people, has to de chiefly with character reading and inspection of the inner side of common objects. Take a letter or an article of wearing apparel history and the control of the control of

Question and Answer Department.

W. J. COLVILLE.

by Arthur Macmillan, Auckland,

New Zealand:—
Can progress be made toward the higher plane while human beings enjoy to the full the bliss of happy love of "Mate and Offspring." If so, why all this advocacy of cell-

the bass of nappy sove of "Mate and Oli-sering." If so, why all this advocacy of cell-bacy?

Was Paul merely a jealous man when he left us the words, They that marry do well, but they that remain single do better?

Why was the first man without a mate un-til be had evolved sufficiently to appreciate one? Was he not a higher man when God bereft blim of his rib, and bestowed on him his wife?

bereft him of his rib, and bestowed on him his wife?

Answer 1.—The very highest development can certainly be gained by those who live happily and healthily in married bliss and realize that there can be no higher vocation on earth than that of noble parenthood. It is certainly extremely desirable that children shall be brought forth in the best possible conditions and this could not be the case if all the noblest men and women in the world were vowed to cellbacy.

The cellbaie state is well adapted to some jersons of rare endowments who can serve mankind as special geniuses, but such people are no purer or holler than others who have different missions to fulfil. If writers on spirital life would wisely confine themselves to strating that there are different vocations in life, but one is not necessarily higher than another, and—then advise people to seriously examine their respective aptitudes for specific lines of kerrice, they would make their otterances far more useful than they possibly can be, so long as one kind of life is held up indiscriminately above another. When marriage is truly-sanctified, it can never be a hindrance to spiritual growth.

Answer 2.—It is never a fair judgment of any author to take isolated passages from his works and strain them to mean what under knowledge of that author's statements does

parls episties follow very much the line pursued by Matthew Armold in his celebrated
Resays in which he always undertook to
throw as much light as possible upon contemporary circumstances. Paul wrote in exceptionally stormy times and gave much advice to the harassed Christians of the first
century during a period when they were in
constant strife and danger which would not
fality apply to times of peace and prospecity.

We see no cridence of lealousy in the passase quoted, even though it be the honest
ophilon of the one who of the precisely that
view of life for themselves and others who
are engaged likewise, but a counset adapted
to a minority can never be a precept endoned
upan a majority. Minorities as well as majorities have to be reckoned with, and any
system of social philosophy or sociology which
fails to consider frankly varied necessities
and conditions of life is necessarily lamentably defective.

Paul wrote to various peoples in various
styles and to him were submitted in times of
difficulty. Paul never claimed infallibility
and he often speaks of his own-decided limitations. Therefore treating the epistles fairly
as literature we must weigh the different
kinds of advice files-contain and study to
what condition in life special recommendations are most applicable. Paul may have
felt that it was best for him to remain single,
but he does not therefore conclude that marriage is under a ban.

Paul's epistles are remarkable literary miscelinnies and the scholarly reader deals with
them as he deals with the Shakespearian
drams. To blindly follow ain author because for is sometimes highly inspired is a
great error and nothing is more mischevous
than building dogmas of the second and
succeeding chapters of Genesis may fairly be
taken as a world wide allegary of human social evolution, as kindred stories to Adam and
Eve are to be found in the sacred books of
all nations. The first chapter of Genesis distincity says that at their original readon husimulaneous erration is carlier

Letter from Washington.

Letter from Washington.

To the Editor of the Banner of Light:

Dear Sir: Though I could easily expatiate upon the beauties of this lovely city, where I always meet with a most cordial reception and am granted the privilege or addressing most distinguished audiences, and could easily give detailed accounts of my own immediate experiences. I prefer to use available space in your columns on this occasion for a description of an institution in the immediate vicinity of this glorious city which does great bonor to the nation's capital. Not supposing that the bolk of your readers see the Washington Star I venture to reproduce an article which appeared in its admirable columns Nov. 23, in place of an original contribution from my pen. The institution should be visited by all lovers of humanity who are seeking to solve the mighty problem of transforming reputed "incorrigibles" into useful citizens. There is not a word of exageration in all that follows.

Yours sincerely.

Confined within an area of the cares and

rorang reputed "incorrigibles" into useful citizens. There is not a word of exaggeration in all that follows.

Yours sincerely.

W. J. Colville.

Confined within an area of 14s acres and situated about thirty-two miles from Wash-Ington, near Annapolis Junction, Maryland, is the National Junior Republic, which has been appropriately termed an ideal republic in initiative.

Been appropriately termed an ideal republic in initiative.

For exercise a secondary presented to the public a vivid imaginative republic as a secondary presented to the public a vivid imaginative republic of a form of government that partook so much of the fantatic in its nature that it was generally considered as not available for modern application. While the Junior Ilepublic, in some respects, suggests the government of the work referred to, yet it is not the theorytical possibility of the dreamer, as was that other, but rather the happy consumnation of the hypothetical and practical in appropriate proportion. It sustains that theory of government that actual participation in the nation's affairs by its citizens will foster loyalty and national pride, for while the territory under the domain of this republic is small in extent, yet its citizenes evidence their love for the government in no uncertain manner.

A visit to this miniature nation now, after its successes of over three years, is a startling revealation to the unimitated. He who goes there for the first time will most likely approach the soat of its government with more callises playing it accention of the highest atrainments and character. He perhaps, will think of it as a matter of recreation for the boys and girls, such as playing their appreciation of the responsibility that rest upon them as citizens of a commonwealth.

A representative of The Evening Star on a recent Saturday afternoon made a visit to this ministure nation, when its purposes and attributes and its agreement manner. A visit of the principal government will affairs; so while only necessary work was being dose,

the most integer to the proper to the proper

stances. Not only individually, but collectively, there was an atmosphere about the little fellows of such mailiness as is not usually found among an equal number of boys, even in homes where they have been surrounded with the best things of life.

It is evident that one of the principal factors in this transforming of unruly boys into well-conducted citizens is the nature of the government itself.

The republic is complete in its composition, which the customary branches of government—legislative, judicial and executive. The laws controlling the subjects are made in general assembly by the citizens; a citizen judge interprets them and makes their application, while a police force, composed of citizens, action under the cabinet, enforces the commands of the statutes. There is also a national militia, property officered, exceminations. The army was organized in Yuly, 1962, with a maximum strength of thirty, including officers and enlisted men. This lockies on the same footing as the regular army, of the United States, in so far as the rules and regulations of the United States, in so far as the rules and regulations of the United States, in so far as the rules and regulations of the United States, in so far as the rules and regulations of the United States, and has the same military organization, with its various departments. The officers consist of one captain, two first lieutenants, one of whom is detailed as ald-decamp to the president of the republic when occasion requires; one second lieutenant and the proper quota of non-commissioned officers and privates make up its personnel. A signal corps has already been successfully started, and it is capable of receiving and transmitting official messages in a satisfactory and exheditions manner.

A competent corps of telegraphers will be formed from the signal corps, some members already having qualified themselves for telegraph operators since the formation of this corps, and it is anticipated that a telegraph line will be established between the headquarters and

ment has grown in size. It is by no means a metropolis, for the town numbers only six buildings and a large barn. The buildings and designated as the executive building and boys' dormitory, the Clitzens' Hotel, the government store, school house, carpenter shop and jail.

The first fibor of the "state house" contains the president's office, the library, armory, assistant superintendent's room and a general play hall. On the second floor are the rooms of the government officials and the more wealthy clitzens of the republic—the aristoracy. These separate rooms are striking in their appearance, for tastily arranged on the walls are photographs, paintings, pictures and flags. The floors are covered with neat carpets and the rooms are scrupulously clean. The general appearance is so inviting that the visitor can only wonder that boys of the age of these clitzens can be brought to take such pride in their surroundings and to appreciate the beautiful in such degree.

The third floor of this building is one large dormitory, where the larger portion of the clitzens sleep. The floor is marked off with lines into small apparaments, but the only walls separating the rooms are builded out of the boys' imagination.

The Critzens' Hotel is a large building, containing the rooms of the superintendent and his assistants and the dlaing room, kitchen and strist dormitory.

The jail is thedeed a formitory.

The pail is the deed at formitory secure cells, with the same and the dormitory and the superintendent and this house of detention is no laughing tones by the diminuity people. Indeed, incarceration in this house of detention is no laughing matter, for one is an securely held in the jail at hough he were placed behind the bars by order of a count of justice in the larger republic.

The purpose of imprisonment as viewed by the diminuity people. Indeed, incarceration in this house of detention is no laughing matter, for one is an securely held in the jail ashough he were placed behind the bars by order of a count of justice in t

house.

Maxie Trepagnier, a bright seventeen-year-old lad, is now president of the Junior Re-public. There was no red tape to dispose of in order to get an audience with Maxie. He

is and intelligently, serves once intage that he had a secretary who would state his a few to the head as secretary who would state his a few to the allowed the head head the state head head the state of the advertised of the ad

Life means, be sure.

Both heart and head—both active, both complete,
And both in carnest. Men and women make
The world, as head and heart make human
life.

Work man, work woman, since there's work
to do
In this beleaguered earth, for head and heart,
And thought can never do the work of love!

—"Aurora Leigh."

a the beautiful, golden, "sometime,"
This life's secrets shall all be plain;
writest nights shall be as the daytime,
Serrow trouble us not again,—
orrow which to earth bowed us down,
No rift we saw in the clouds above,
ally the griefs lying around,
While we doubted that God was Love.

Wane w description of the contine,"
We shall never God's goodness doubt;
Barth's lessons shall forever rhyms,
All discordant notes be left out;
Heaven's music shall perfect be,
Rligging an everlasting chime
When we have crossed the dividing sea.—
Renched that beautiful, golden, "sometime,"
Annie M. Burdick.

True Spiritualism.

I tell to thee, the same old story as was told Ages agone, though always new, art ever old. It is well, if thou doth not murmur or com-plain. Over troubles and changes that now cause thee pain. For when thy spirit from its earthly bond is free.

shalt understand all trials past had "to

be."
Though seared and scarred by affliction's fire, thou shall know
It was all for thy best good and thank God
'twas so.
The Spirits' hidden mysteries shall then be past. The Spirits' hidden mysteries shall then be past,
The Great Jehovah will reveal himself at last.

last.

The Spiritual or Divine part of our nature is that spark of God, Himself, which He has implianted in every one of His children. In some, the spark burns up into so bright a fame, that it penetrates their whole being, and then it is that they speak as with whe tongues of angels, or write as with the saming torch of Truth.

Mat. the human man, is prose to sail.

being a name, tant it penetrates their whole being, and then it is that they speak as with the tongues of angels, or write as with the faming torch of Truth.

Man, the human man, is prone to evil, as the sparks it yupward and he seeks temporal or earthly pleasures, but the spiritual man seeks after the things which are above and beyond all that is mortal; he seeks the immortal or spiritual, and it is ouly to such that God manifests Himself.

He tells us to seek for Him, and I believe it a privilege which is denied to none, and if we seek carnestly—to find.

True happiness is not found, unless it is presided over by God's Holy Spirit and we, spiritually minded enough, to be aware of that fact.

Who says Spiritualism divides the churches? It is lack of Spiritualism. "Let

that fact.

Who says Spiritualism divides the churches? It is lack of Spiritualism. "Let the Spirit of Christ be in your midst and bey espiritually minded, one toward another," then see if your churches do not flourish like an oasis in the desert whose spring, like the Weter of Life, flows from an inexhaustible fountain.

an oasis in the desert whose spring, like the Water of Life, flows from an inexhaustible founds.

All that is mortal, must die! no matter how tenderly we guard our loved ones and would fain keep them with us. Death is an inexorable reaper and our friends, one by one, are numbered with those who have departed this vale of tears.

We note the change of seasons—the change time makes in the landscape; grassy fields change to wooded plains, tiny rivulets to broad, deep rivers; the mountains are carried to the sea; and we are ever mindful of the changes in ourselves—infancy, youth manhood, old age, and we have no power to stop the ravages of time, though we may strive as carnestly to do so, as ever Ponce de Looz sought for the Fountain of Youth.

Our efforts are of no avail, for these changes, some perceptible, others not, are constantly going on with a placid unconcern and regularity which well nigh maddens us, as we realize our utter powerlessness to prevent them.

As we note the ravages time and death have wrought in our houses and the broken circless around our firesides, we fervently thank God that He is a Spirit and changeth not, but is "the same, yesterday, today and forever."

My readers, it is only the spiritual that

mot, but is "the same, yesterday, today and forever."

My readers, it is only the spiritual that shall endure when Time rolls up his scroll and is no more, then let me entreat you to seek that which is spiritual, as it is your only abiding happiness, both here and hereafter.

Clarks Falls, Conn.

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Resolutions of Respect.

Whereas, George W. McLaughlin having finished his earthly pilgrimage, and our association with the arisen brother having endeared him to us, it is fitting and proper that we should express our esteem of his merits as a man and his worth as a neighbor and brother. Therefore be it I. Geolved, by the Spiritualists' Progressive Union, Hermon, Me., that in the transition of George W. McLaughlin we lose from our midst one ever ready in the performance of kindly acts and ever charitable in deed, word and thought.

and thought. Resolved, that while we feel deeply his going, we know it is well with our brother. Resolved, that this Union tenders its heartfelt sympathy to the mourning widow and relatives in their affliction.

Resolved, that a copy of these resolutions be sent to the widow. That copies be sent to the Rangor Commercial and Banner of Light for publication.

Arthur Smith,

Arthur Smith,
Belle H. Smith,
Mrs. H. M. Fuller,
Mary Blabop,
Leon Hewes.
Com. on Resolution

For Over Sixiy Kears
Vinslow's Soothing Syrup has been
or children teething. It soothes the
oftens the guna, allays all pain, cures
olic, and is the best remedy for DiarTwenty-Twe cents a bottle.

Passed to Spirit Life

Passed to spirit life from Sallsbary, New Hampeldire, Nov. 29, Jonathan Arey, aged 54 years, 10 mooths, after a short lilness, He was a tried and true Spiritualist of many years, and a highly respected citizen of his town—an houset, good unn. His home has been the resting place for the workers for many years, and he will be missed by all-He has been a subscriber to the Banner of Light for years. He leaves a wife and one daughter to grieve over his departure. A number of his family preceded him to the higher life. Services were conducted on Saturaly affermoon, Nov. 22, by the writer, Educate W. Educates.

1. Lessed the spirit life from Concord, N. H., Nov. 77, Mrd. Susan Stration, aged 19 years and 14 days. A good woman gone home, and one that was ready and writing to go. Her Spiritualism was her great comfort all through her decilning years. She leaves a daughter and one sister. Services were conducted by the writer at her request on Sunday afternoon, Nov. 30. Edgar W. Emerson.

see the market has off the market of the last bear and the see that the market of the last bear and th

Ida Craddock's Letter to Her

The Golden Echoes.

a new collection of original words and music for the use of Meeting, Lycesum, and the Home Circle. by 8, we Trucker, as there of various Musical Philications. Contents Large Breeding Lycesum (Lycesum Contents) and the Contents of the Cont Rins; Lee Fur and the bo more Sea; There's no right mark Voyage; There'll be ho more Sea; There's no right mark voyage to the like; The University We are Wall in the "I see Again, one dosen copies, 23-250; wenty-ky copies, 23-750; one dosen copies, 23-750; and by BANNER OF LIGHT PUBLISHING TO

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By J. G. DALTON.

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Open the State of the Conference of the State of the planet for that period. Fried, paper, 75 event.

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VACCINATION A CURSE AND A MENACE TO Personal Liberty

with statistics showing its dangers are criminality,

By J. M. PEEBLES, A. M., M. D.

By J. R. FLEEBLES, a. R., a. S., a. S

LIFE OF Jesus of Nazareth.

BY DEAN DUDLEY.

By DEAN DUDLEY.

Having made an exhaustive study of the first Grumenical Council of Nices, it was but natural, Mr. Dudley says, that he should supplement that work with the life of the man concerning whom the Church Fathers dogmatized so much at their first great conclars. This work of Mr. Dudley la written in a bopeful spirit, from the standpoint of a precounced free thinker, is free from many of the object the standard of th

Life Saved by Swamp-Re

Neamp-Root, discovered by the enthest kidney and bladder specialist, promptly cares kidney, liver, bladder and ark acid tropties. Some of the early symptoms of weak 15d-neys are pain or dull ache to the back, rheamatism, diminese, headache, nervoustees, extarth of the bladder, gravel or calcult bloating, saflow complexion, pepily or dark circles under the cree, suppression of crise, or compelled to pass water often day and night.

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or uric acid trouble you will find it just the remedy you need.

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ten to Mr. Chamberlain tonight to trill you just where I have placed it. I do not know who may read this letter before you get it, and so have laken this precaution.

Will you mind expressing the various books I addressed here tonight? As you know, I have been unable to get out today to send them off as I hoped to do. For there is an Adams Express Company on this street, several doors this side of Fifth avenue.

Dear, dear mother, please remember that I love you, and that I shall always love you. Even if you get fantastic communications from the border land, remember that the real Ida, your own daughter, loves you and waits for you to come soon over to join her in the state of you get and waits for you to come soon over to join her in, where unthony Comstocks and arringly indiges and impare minded people are not known. We shall be very happy together some day, you and I, dear mother; there will be a blessed reality for us both at last. I love you, dear mother, never forget that. And love cannot die; it is no dream, it is a reality. We shall be the individuals over there that we are here, only with enlarged capacities. Good-bye, dear mother, if only for a little while. I love you always. I shall never forget me. Do not think the next world an unsubstantial dream; it is material, as much so as this; more so than this. We shall met there, dear mother.

CLIMPSES OF HEAVEN. By Gilbert Ha-

CLIMPSES OF HEAVEN. By Gilbert Ha-Tren, Late Etshop of the Methodist Enheropal Course, in little work is the second purporting to come from dim by whose hand fit. Haven has been emailed to see this, sod the former work. Mrs. Carrie R. S. Twing, has carried an homorable and national reputation as a reliable medium, a popular logador, writer and laborer for the Grangs, the Vonant's Dariella Promovance of them. medium, a popular speaker, writer and laborer for the Grangs, the Woman's Christian Temperance Union, Woman Buffrage and for the cause of Modern Spiritualism. Pumphlet, pp. 64. Price 20 cents. For sale by BANNER OF LIGHT PUBLISHING CO.

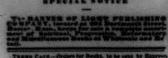
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Editorial Notes.

THE VALUE OF LIFE

TRE VALUE OF LIFE

has become a topic of popular discussion through a verdict recently rendered by a New York jury in the case of one of the Kealms of the great tunnel disaster. A Mr. Leys lost his life in that terrible accident and his widow brought suit for damages. The jury awarded her fillogood, out of the kindness of their bearts, and the railroad company must pay it. Their verdict was the result of a curious line of argument. Mr. Leys was fifty-one years of age, and was shown to be earning more than thirty thousand dollars per year at the time he was killed. It was proved that both his parents lived to be overeighty years of age, In view of the latter fact, it was assumed that he would have had at least twenty years to live on certil under ordinary circumstances. Twenty years with an income of more than thirty thousand dollars per year, meant a tidy sum of money-\$400,000 at the least. Under the circumstances, and influenced by the above figures, the jury gave Mrs. Leys one sixth of the sum named, or \$100,000 as compensation for her loss. We do not think the award too high, yet we doubt very much if the self-same jury would have given a humble mechanic with a family of ten children to support, any such sum. Yet, is not the mechanic's life of equal value with that of the stock dealer to whom we are referring? Who does the most for his country, the man who gambles in stocks, or he who labors with his bands for the good of others? The former generally has no children, while the latter fortes has ten or tyrelve. Is not the interferedore, of at least equal value with the former? Who can place a money value upon human life?

A CASE IN FOIST.

A CASE IN POINT.

A CASE IN POINT.

The cash value placed in estimate upon luman life was plainly instanced in the sincursed State of Pennsylvanh a few years ago. A man lost his life in a railroad accident. His heirs brought suit for damages and were awarded in round numbers thirty fisce-sind dollard. The railroad conjunction point the next seed on with the State Legislature at the behest of the railroad foliby, a bill was introduced dimiting the amount recoverable introduced dimiting the amount recoverable. behest of the railroad folloy, a bill was need timiting the amount recoverable tages in the case of toss of life in a f accident to five thousand dollars, seemed to notice it. The bill passed, gaed by the Governot, and the cor-a value upon a human life was estab-We understand that a similar law in many other States, especially in

right to prevail.

MIGHICAN'S PECULIAE LAW

The State of Michigan, owned body and soul by corporations, has enacted a cruelly unjust law in regard to railroads and their employees. A man who works on a railroad in Michigan has no redress nor has his family, in case he loses his life in an accident. All passengers who are killed or indured have cases against the road, but none of the employees have any rights under the existing law. It was corfously and cuaningly, even craftily drawn, and makes the point that it one employee loses his life through the carelessness of his fellow employee he is coresponsible with the dareless one who caused the accident, hence has no redress for his own act! If this law is not the quintessence of wickedness, we do not know what wickedness is. Accidents will happen despite the caution of railroad men. They frequently occur when no employee of the road is responsible for them, yet no one who is hired by that road, nor any one of his heirs can obtain damages in case of death or injury in any accident. An ordinary passenger, although one of little account morally, spiritually, or intellectually, can recover thousands, for himself or his heirs, while the sturdy engineer, fireman, conductor and brakeman have no redress whatever! Surely true Spiritualism has a work to do in this field, and we hope the Michigan State Association will deal with it. Other states have the very same law, but it originated in Michigan, and its repeal should begin there.

gin there.

MEDIUMS IN BALTIMORE.

From the Haltimore American, we learn that ten so-called mediums were receatly brought into court in that city on the charge of fortune telling. It seems that they were each visited by a policeman in citizen's clothes to whom readings were given by them all. Each one claimed to forecast the future, and there seemed to be little or no defense possible under the circumstances. If these people violated the law against fortune telling, they deserved their sentences, ranging from two weeks to two months in the House of Correction. If they were endorsed by the First Church of Spiritualists of Baltimore, and were recognized by the N. S. A., the case against them would have been entirely different. Far too many mediums use their powers as a means to money making, and have no interest whatever in the Cause. Had they been endorsed as stated, had they used their psychic forces only for spiritual purposes, their opponents 'could never have made out a case against them. Equium telling is reprehensible under the law. It is not spiritual in its character, nor does it deal with spiritual things. Those who practice it, do so at their peril. We have no sympathy with them, nor do we regret their fate when punishment overtakes them. If true mediums such to honest mediumship, they will never be brought under the ban of the law, either through persecution or prosecution. Honesty never needs an excuse, and truth is always its own best witness.

DR. DEAN CLARKE.

DR. DEAN CLARKE.

DR. DEAN CLARKE.

This able and worthy representative of our Cause was a welcome visitor at the editorial sanctum last week. He is not in the best of health, yet his courage is good, and he meets every fate with a calmly hopeful smile. He is preparing the mabinscript of his forth-coming book with great care, and hopes soon to have the same ready for the hands of the printer. We take pleasure in again calling our readers' attention to our reference to his work on mother page, and urge them one and all, to send in their orders for the same. We feel that "The Triumphs of Man" to which Dr. Clarke has deroted so much time and thought, will prove an American classic, hence it should find a, place in every well regulated library. Send in your orders, and thus hasten the time when "The Triumphs of Man" shall appear in print.

DR. BANKS VS. DR SAYAGE.

DR. BANKS VS. DR SAVAGE.

DR. BANKS VS. DR SAVAGE.

Our attention has again been called to the indent attack of the plous Dr. Banks, of cood Orthodox renown upon Rev. M. J. Savage because of the latter's bellef in Spiritualism. Rev. Banks' only argument is abuse.

good Orthodox renown upon Rev, M. J. Savage because of the latter's belief in Spiritualism. Rev. Banks' only argument is abuse, and abuse is always the resort of those who have no cuse. If Dr. Banks reaches even the present intellectual and spiritual belight of Dr. Savage in one thousand years time, he will do well, and there will be some hope of his ultimate restoration to sense and reason. The Boston Home Journal speaks as follows of the attack of Dr. Banks upon Dr. Savage:

The Rev. Dr. Louis Albert Banks cuts a sorry figure in his attack on the Rev. Dr. Minot J. Savage. If Dr. Banks whests to argue against Dr. Savage's notions, well and good. No one can reasonably object. But personal abuse is not argument and in resorting to it Dr. Banks merely aroness the discussion of a fair-inholed persons. Those who know Dr. Savage admire the man, and their admiration is not to be descreed by any Billingsgate in which Dr. Banks indulges. Fair from agreeing with Dr. Banks they will be apt to conclude that he is coping with a problem that is too big for him. The nearest approach to argument that Dr. Benks makes is his statement that a court and fory recently set along a first sense of the sen

THE R S A.

has sent out able speakers in the persons of
Mr. and Mrs. Sprague and Mr. and Mrs.
Kates. They are well known lecturers for our Cause, and are also able as
message and descriptive mediums. Because
of their talents the N. S. A. sends them into
the field. Their whole duty is not to organize

great good to our Cause.

As Senator John T Morgan, of Alabama, and Congressman Charles A. Fowler, of New Jersey, have our thanks for valuable public documents. Senator Morgan has labored long and earnessily for an Isthmian Canal, yet has not convinced all of the people of the country that such an enterprise is at all necessary. Congressman Fowler's lobes in regard to a Tariff Commission are interesting, yet we doubt very much whether the American people can be led to endorse the ereation of a partisen Commission to pass upon such important questions as are involved in the tariff.

syller Pollack, a Vienna engineer and electrician, has discovered a process by which 60,000 words can be telegraphed in one hour with only single wire in use. This will almost equal the volume and velocity of words delivered in an hour at one of America's famous conventiona of Women's Clubs'-Pollack can yet take lessons of them both in regard to speed and fore-fulness of expression.

25 Rev. F. A. Wirgin, Pastor Boston Spiritual Temple, spent the week following Triankegiving in the New Hampshire woods. He was neither houting bear nor deer, nor was he in search of his favorite dish of pate de foi gras. He was looking for rest, recreation, peace of mind, and mental muscle. He returned home rejoicing that he had found them all.

ignorance are beyond reach.

£ Read the Reviews of the books "The
Gentleman from Everywhere," by J. H. Foss,
"Paths to Power" by Floyd B. Wilson, and
"History and Power of Mind," by Richard
Ingalese, published on another page of this
issue, then order copies of each from this office. These are books that everybody should
have, as they deal with up-to-date subjects.
We are prepared to fill all orders at short
notice.

We are prepared to fill all orders at short notice.

10 No. 1 of Vol. I of "Common Sense," a journal devoted to the advanced thought of the age, has found its way to our table. It is edited by Eugene Definar, and is published in Denver, Colo., with subscription price one dollar per year. Its contributors are among the foremost writers and thinkers of the age, and their words are worth reading. We wish "Common Sense" every success.

27 Dr. C. Hagen has an interesting article in the United Press Syndicate Sheet, published in Indianapolis, Indiana, dated Dec. 3, 1902, in defense of Modern Spiritualism. He used sound logic, calm reason, and good common sense in his work. We may not agree with all of his premises, nor cedneide with his particular, views, yet we consider the article most timely and very well written.

13 The secular press throughout the nation

article most tibely and very well written.

##The secular press throughout the nation has used considerable space in its references to the transition of Mrs. Maria Fox Smith, alleged to have been one of the famous Fox sisters of Hydesville. No such person figures in the history of the Hydesville manifestations. Mrs. Smith may have been a daughter of John D. Fox, but she does not figure at all in the history of the family, and certainly had nothing to do with spiritualistic work. Leah, Margarrhetta, and Kathering were the prime inovers in the Hydesville phenomena, and the relation of Mrs. Smith to their work is only a figurent of the imagination of a newspaper reporter.

THE VESTURE OF THE SOUL.

I pitted one whose thittered dress Was patched and stained with dust rain; He smiled on mei I could not guess The viewless spirit's wide domain.

He said: "The royal robe I wear Trails all along the fields of light. Its silent blue and silver bear. For gems the starry dust of night.

"The breath of Joy unceasingly Waves to and fro its folds starilt; And far beyond earth's misery I live and breaths the joy of it." -Prom "Homeward Sougs by the Way."

immortality.

The word immortality shines with the golden leatre of a star. In the darkness of life, when there seems nothing above us, this beautiful thought appears in the heavens, and it assures us that the world above us is a world of many worlds—and not a blank space. We are no longer afraid of extinguishment, for these planets and suns need tenants, and they must need souls with our faculties of understanding apd duty, and what more reasonable and fovely them, the thought that we shall be the inhabitants of such distant realms, even as we are of this. To be here is assertion of our privilege of the there. We awaken from dreams of death to see the rolden jaddeg still, in the heavens and sured tool, messengers of fove, are going and coming on its shining way. Immortality is the only word that coincides with the nature of life and the sense of the universe in which we find ourselves — Welliam Brugton, in New Unity.

Let us dwell in the sunshine of hope and make our hearis glad by seeing the real or bright side of life. Past regrets and present sorrows and future fears are no part of the aspiring soul. Open your mind to hope and God will flood it with sweet cheer that will melt and dissipate all fears, doubts and sorrows.—Ex.

circle of the ring was the body of a make, the scales being reproduced with wonderful exactness. There was no mistake about it, was an antique of the rarest, one that falls to the lot of few to see outside of a museum or the finest collection. I then turned to the paper, but beyond what looked very much like a ground plan or a subterranean passage with an entrance and a chamber at the end of it, there was nothing worth noticing. As I could make neither head nor tail of this, I was on the point of destroying it, when something detained me and folding—it upcarefully, I put it away with some other papers in an old escritoire that stood in the corner of my room. I then lit a cigar, and taking up a book, I sat down in a rocking chair to pass away the rest of the evening.

"I would here mention that I had put the ring on the little finger of my left hand. All the while, I kept on thinking of the story which the old Obeah woman had told me. In vain I tried to shake it off, lore and money to be obtained through the ring and the old yellow paper, would spring uppermost in my mind every instant. Then I thought of the ring and I began to wonder if its presence on my finger had anything to do with the thoughts which were so persistently besetting me and for a moment, I feit nervous, I, who had never in my life believed in such influence, mundane or spiritual, But still I could not get rid of the impression and at

had never in my life believed in such influence, mundane or spiritual. But still I could not get rid of the impression and at last to assure myself that I was not the victim of an halluchation I took off the ring and put it away with the paper. Immediately I became calm, and could go on with my reading with nothing to worry me. In other words I was myself again.

"But here was food for redection. It was very certain that the ring had influenced me in some way or other, when placed upon the

tvery certain that the ring had influenced me in some way or other, when placed upon the fiager. As soon as I had taken it off the influence ceased. The question remained, would it influence the woman, or any woman I loved, to love me? I laughed softly, closed my book, put out my cigar and went to bed, again to think over it."

CHAPTER II.

Why I did not take the Doctor into "my" confisence after I became the possessor of the ring and the piece of yellow paper I cannot imagine. It is quite possible that I might have done so, had I not been so strangely affected by the ring when I first put it on, and whenever I attempted to wear it afterwards.

Having taken such a stand with regard to all spiritual phenomena, and still doulting the powers of the ring. I scarcely liked to admit even to so indulgent a friend as he was, that something had, at last, occurred to impress me, the confirmed sceptic and materialist. Had I done so, things might have turned out differently. He was acquainted with the forces of which I was so lynorant, aid which, were all the more dangivious on that account. It never occurred to me that at any unguarded moment I might become their victim, by what might follow my possession of anything imbued with them. I can scarcely, even now, quite understand how the first sense of importance grow upon me, how I came to be inflated with the idea that I had love and money unstinted at my command the day I chose to use the ring and unravel the contents of the yellow paper. There were wanting only the occusion and the incentive, and they came at last upon me.

I was called in to attend a planter and his daughter. He was rich and prosperous, the owner of extensive estates in the island, and in Santo Iboningo. They had recently arrived from the latter place, the climate not agreeing with their besith. There was not much to do for the father, but I was some months in attendance upon his chila. Unfortunately for my peace of mind, my interest in my fair patient grew deeper day by day, and ere I paid my last visit, I was overhead and ears in love with her; not exactly the thing for a physician to do, but as likely as not to occur where the parties are young and susceptible. I think she had, from the beginning, some sort of affection for me, but my wooling was a slow one; and it was, not until a rival appeared upon the scene, that I almost humbly inc

came in contact with it, and furnished me with the elne to the unraveling of the writing. It was done with sympathetic link, and the careful application of heat a few moments after this discovery, revealed to me the mystery. And such a treasure, if all what it told were true! It had been in existence for over two hundred years, safely hidden away in the recesses of a cavern somewhere on the coast of our Island. Diamonds, pearls, rubles, emeralds, gold and sifter chalices and Spanish moldores, the sackings of a hundred gallecus, had iain without a master all those years, the buccaneers who had placed them there, liaving all been taken and hung at Port Royal, Jamalca, just after doing so. Only one of them, had dine to make a plan of its location and a description of it, with the juice of a certain plant, and hand it to a comrade, who dying shortly after a trightful debauch which brought on yellow feyer, had bequeathed it to "Black Mary" then a young girl, telling her that it was the key to a great treasure. I set stupeled. If all this were correct, I was the richest in the West Indies. In very truth the oll woman had added Money to her gift of Love.

CHAPTER III.

CHAPTER III.

It was some days before I made up my mind to look for the treasure, though had I been able to do so without exciting observation, I think I should have set about it at once. But I was not much of an oarman, and as prudence suggested that I had better undertake the search alone. I thought it best to do so, after purchasing a light skiff that I could easily pull. So one fine day I quietly rowed over to the islet that was laid down in the beccancer's plan. It took made the property of the short of the little down in the beccancer's plan. It took made the property was stopped by a rocky promonotrory which justed far out into the sea.

Here was the hiding place of the treasure, at least, so it was stated in the plan which I had with me. But as far as I could make out, the entire aspect of the location had changed. Once more I consulted the paper, but nowhere could I find the one particular rock which it laid down as concealing the entrance to the cave where the treasure lay concealed. For the moment. I was almost giving up the search, for with the exception of half a dozen huge bodders scuttered near the sea shore, thore was not a solitary stone or cray lying inland, which, at this point, was all overgrown with the seaded grape and insumerable creepers.

Then it occurred to me that the rock indicated by the buccancers on the paper might be somewhere hidden among the trees or overgrown with the luxuriant mosses which exception of half and fire a propriacted search my patience was rewarded.

Right at the spot indicated and not far from the sea shore, though concealed by the wind of the promontory. To all appearance it seemed immorable, and was of green velvety licheau that would have dispalsed it entirely had I not been on the lookout for it. It lay opposite a wall of rock which formed a portion of the promontory. To all appearance it seemed immorable, and was a substitution of self-red and the care of the part of the promontory of the promontory of the promontory of the promone of the promone of the promone of the pr

I remained for an loar or nore is contemplation of this tolecands, with me thought of anything risks but admiration for the price less thmax which had so strained years that the price less thmax which had so strained years that the price less thmax which had so strained years and the price less thmax which had so strained years and the price less thmax which had so strained years and the price less than the defermance of the price less than the defermance of the price of the price

hour or two before I had landed full of life and hope.

Here ended the M. S. which recalled to me he sad fate of my dear friend and colleague or. Pettin Kofer, so well known for his raddite work on the flora of the West Indies and who perished on the occasion of the treat Earthquake and Tidal Wave which deastated these islands some years ago, a vicing, as we supposed, to his love of science and totany. For on that afternoon his friends inderstood him to say that he was going out a search of some plants to complete a colection he was making for Europe. With the M. S. he left a plan of the route o the treature. Whether he meant this as a a hint for me to go in search of it, I am not certain. Up to now, I have not done so. The fact is, my wife, after reading the story with some doubts as to its origin, came to the conclusion that we were quite happy enough is we were, far happier than if we had all the wealth which had brought so sad a fate upon Dr. Pettin Kofer.

Mrs. Nettle L. Merrow.

the well-known psychic, can be found daily at Room 5, Banner of Light Building, 204 Dartmouth St., from 2 to 6 p. m. She is a reliable medium, and we cheerfully recom-mend her to the patrous of the Banner. Give her a call, and test her powers for yourselves. Terms reasonable.

Proposed Amendments to By-Laws.

MASSACHUSETTS STATE ASSOCIATION.

The following Amendments have been forwarded to the secretary and I hereby send them to the Banner of Light for publication in accordance with the Hy-Laws.

Amend Article I Tarter has I Tach. See y.

Amend Article I Tarter has I Tach. See y.

The objects of this Association are:

First. To found churches in the name of Spiritualism as a legally recognized system of religion.

Second. To provide for the equipment and maintenance of a ministry qualified to exemplify the principles and publicly and privately teach the truths of Spiritualism as a religion.

Third. To establish pastorates and permanently settled speakers wherever the same may be practical.

Fourth To consolidate all Spiritualist societies into one general, harmoniously working body; for mutual aid and protection in all work pertaining to the phenomena, science, philosophy and religion of Spiritualism.

Fifth. To provide and maintain a system

societies into one accurate societies in all work pertaining to the phenomena, science, philosophy and religion of Spiritualism.

Fifth. To provide and maintain a system of missionary work through which local church societies may be organized, members added to the same and to the State Association, and the public enlightened with regard-to the teachings of Spiritualism.

Sixth. To provide ways and means by which meditunship may be designed and fostered for the purpose of presenting to the world genuine spiritual phenomena.

Seventh. To co-operate with the National Spiritualists' Association of the United States of America by maintaining charter relations with the same and by discharging such duties as may devolve upon this Association with the Same and by discharging such duties as may devolve upon the Association of a President, three Vice Presidents, a Secretary and a Treasurer, who shall be Directors, and with three others shall constitute a Board of nine Directors who shall be elected by written ballot at each regular annual Convention of this Association, and shall have charge of all of its business affairs.

Amend Art. V, Sec. 1, to read as follows:

shall have charge of all of its business stiflairs.

Amend Art. V. Sec. 1, to read as follows: The membership or primary units of this Association shall consist of the local societies chartered by it; also of such persons as nave contributed the sun of one dollar per rear into its treasury. The chartered local ocieties, campunecting, or benevolent associations shall be represented by delegates at he regular annual Convention of this Association upon the following basis: One delegate for every ten members or major fraction thereof. The duly accredited delegates und all persons in good standing upon the socks of the Association Dec. 31 of each year shall comprise the legal vorters at "each annual Convention."



Relieves the System

from poisons generate by undigested food, The best morning

dollars each, and no other expense shall be incurred in the name of the charter. All seeledes, after chartering with this Association, shall donste not less than five dollars per year to its treasury to enable it to be continued in good standing of the books of said Association.

Amend Art. V by changing Sec. 2 to Sec. 3, and Sec. 3 to Sec. 4 in numbering the same.

"Sunbeam Gift Boxes."

"Sunbeam Gift Boxes."

The Gospel of Spirit Return Society will have a Box Opening at the home of Mrs. Sonle, 79 Prospect St., Somerville, Wednesday, Dec. 17th, which will take the place of the usual reception. At that time the "Sunbeam Gift Boxes" will be opened and the final preparations made for the Christmatree festivities to be held at 200 Huntington Avenue, Boston, on Christmas Day. It is hoped that there will be a large attendance lee-gregam and cake will be served, the proceeds to be turned into the fund. It has been "the custom of this Society for the last five years to serve supper to sixty little people who would otherwise have no especial Christmas remembrance.

A Christmas tree, with suitable presents, is provided for the little guests in the evening. The ladies are hoping to take care of seventy-five children this year and will be particularly glad to receive donations of clothes, money, books, games and toys. Anyone wishing to Mr. H. D. Barrett, Banner of Light office, or to Mrs. Soule. Anyone desiring tickets for children who will have no other entertainment on that day can have them on application to either Mr. Barrett or Mrs. Soule, and it is senrestly requested that the local Spiritualists report any case where a Spiritualist child may be helped at this time.

Dr. C. H. Harding.

Dr. C. H. Harding.

In the departure of our beloved brother, Dr. C. H. Harding, from this to the other fife, The Boston Spiritual Lyceum at its last Sauday session offered this memorial: "The Lyceum has lost an earnest defender. His life with us was active in working for our benefit; his death will be felt as a real loss to the Lyceum movement, in whose ranks he effectually labored, whose cause the so carnetly advocated. We tender to those who were near and dear to him our heartfelt sympathy. Their loss is great; their grief can only be softened by belief and knowledge in Spiritualism. We will cherish his memory and hope he may still work with them and for them in higher, unseen, but us loving relations as ever. Let us remember, though our standard-bearers falter and fall, truth never dies, and other hands must bear aloft our banner. The departure of one so loved is to us a call to a renewed consecration, to new exertions to spread the truth he loved and to illustrate its principles in our lives as a he did." E. B. Packard, Clerk of Boston Spirltual Lyceum.

Miss Susie C. Clark.

To the Editor of the Banner of Light

To the Editor of the Banner of Light:
I wish to congratulate you in securing the most excellent and highly instructive and spiritualizing articles which emanate from the prolific pea of our mutual friend, and the friend and benefactor of humanity. Susie C. Clart. All that she writes is interesting and valuable, and especially so is her article on "Temperance" in your last issue. I hope every reader of your improving columns has read it, for I am sure they must be both delighted and benefited by so doing. Are your readers aware that she has written and published several books that are of great intrinsic value? They ought to be in the hands and heads of every Spiritualist that they may grow "bigger" and better.

Dean Clarke.

Lyceum Work.

Kind Editor and Readers:

Having been appointed National Superintendent of Lyceum work by the National Spiritualist Association. I am desirous of Spiritualist Association. I am desirous of Editing, in recommunication with the various Lyceum; in the United States, and in fact with this Epiritualists and Liberalists, and get their linterested in this very necessary department of the general education of the rising generations. Children should no longer be taught the dry, state faith and flickering, doubtful hope of orthodoxy, but rather the knowledge of life and its possibilities as taught by the science and sense of this electrical age. Those who have already corresponded with me will receive the first copy of the "Progressive Lyceum" before you read this—a four paged, six by eight lach weekly

west to do your work for you, as if you have any criticism or kindig asglection, come on with it at once; let us get everything its "ships" by the first of the year, so that all will move quietly and effectively along. The price of the paper to one and once-half exits per copy or sevestly-five conic per year, the size of the paper will be increased and general appliances for the success of the Lyceum will be added as the movement becomes organized. I want to currespond with all Lyceums to get their methods; and with all places where a Lyceum is desired, that I may furnish them with these different methods according to facilities and conditions. Don't sit back now and say, "I will walt and see how it is going to succeed," or as I have received several letters, "I will take your paper, if it suits me." Come on and make this your movement and your paper. I desire to laten to your every sugrestion and reproof, and will then most likely do as my judgment tells me, and endeavor to make the entire matter one of interest of which you will he proud. The various workers and splittual papers have been extremely kind and controos to me and to the movement, and I heartily thank them as I shall also thank you for your interest and assistance.

Your More and the proper interest and salid assistance in the proper of the present the second of the proper of the present works, Spiritualist Temple, Galveston, Texas.

Bean Universe New Poers.

Dean Clarke's New Poem.

Dean Clarke's New Poem.

Have you ordered several copies of Dr. Clarke's poem to which we have called special attention in our two last issues? If not you have neglected an early opportunity to read one of the best didactic and descriptive poems in our language, and we hope you will make immediate amends by sending him your subscriptions, for it will not be printed till sufficient means are furnished to pay the printer. Our tradented brother offers one of sum of twelve cents per copy, earl by mail, so that every one, however poor, may possess at least one copy for his own and other's benefit. Our well-to-do readers can do no better missionary work than to order from 10 to 100 copies for distribution, for it teaches many of the grandest truths of selence, history, and our Spiritual Philosophy, in plain but cuphonious language that will charm, while it instructs the fortunate reader.

To show that its verses flow as delightfully as a streamlet, we quote at random, the author's allusion to successive inventions which have helped onward human progress. He thus refers to the use of water power:

"The stream was used to turn the wheel

"The stream was used to turn the wheel Which ground the grain that made his meal And on its bank the factory rose To weave the web that made his clothes."

One of his stanzas relating to the Electric telegraph, of which there are others, reads:-

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Spiritualism in Worcester.

Spiritualism in Worcester.

Worcester Association of Spiritualists, G. A. R. Hall, 35 Pearl 8t. Dr. Geo. A. Feller of Onset served our society for the month of November. We have been favored with a course of good, practical lectures, ably presented. He made an earnest appeal to all Spiritualists to form a circle in their own bomes, as the most satisfactory results are obtained from the "Home Circle." In this closing lecture, taking for his subject, "Mediums are horn, and I believe no amount of education or culture will ever produce mediums unless they are born with that blessed gift. However, I believe in educating our mediums and teachers as a spirit approaching a sensitive who fis educated, caltured and refined, finds something to work with capable of producing the highest and best results. Again I repeat, education and culture alone will never produce a medium. In the same way, no amount of education or culture will ever produce a Makespeare, unless he is born a poet. I do not believe mediums are ever developed by those persons who adverdes to develop mediums at so must be a discussed of the control of the cont

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OLD AND NEW PSYCHOLOGY

BY W. J. COLVILLE.

Studies in Theosphy," "Basted A Spiritual Therapection, and numero on the Prychical Problems of the A

Message Bepartment.

The following communicatious are given by Mrs. Scole while under the control of her ewn guidtes, or that of the individual spirits seeking to reach their friends on earth. The messages are reported stenographically by a social representative of the Ranner of Light, and are given in the presence of other members of The Banner Staff.

These circles are not public.

The Gay Headers.

We earnestly request our patrons to verify such examinulcations as they know to be based upon fact as soon as there appear in these columns. This is not in the part of the management of or the Ranner of Light as it is for the good will bear its own weight whenever it is made known to the world.

weight world.

world.

Effin the cause of Truth, will you kindly assist us in finding those to whom the following messages are addressed? Many of them are not Spiritualists, or subscribers of the Banner of Light, hence we ask each of you to become a missionary for your particular locality.

rt of Sounce held November 13 1902, S. E. 53.

Oh, Infinite Spirit of Jafe and Light, the consciousness of thy presence, thy love, thy power, makes as brave and strong. May we never ferget that thou art ever with us, that the expression of tenderness which is most dear to us is ever round about all thy children. May we never forget that even the lesst expressive of thy children are as dear to thee, are as much needed in the universe as are the greatest and comprehending this, may all our energy, all our effort, be sent out to open every door where truth may walk boildy in. We would be more steady, more strong, more true, than ever before with the constant example before us of the justice, the wisdom, the love, expressed in thy manifestation, and we would be finde more like thee. The hearts that ache, the homes that are darkened, the hearthstones where no footfall is heard, the silect room where no roloci is echoing with glad laughter, there we would go and with spiritual interpretation, comfort, and bring light and hope. Amen.

MESSAGES.

MESSAGES.

Henry Atkins, Frankfort, Ky.

The first spirit that comes to me this morning is a very tall man, slender, very pale and sick looking. His eyes are bright blue, his hair is dark brown and be seems about thiry-cyfre or thirty-eight years old. He is very weak in his manner and says to me, "I wish I could come stronger but every time I make the effort to speak I find that I am plunged into a sort of physical recollection of what I passed through at the last. My tiane, is Henry Atkins and I am from Frankfort, Ky. I have a wife whose name is Lizzie and it is to her I would send this message. To simply say I am with her is a good deal but to tell her I am not quite as unháppy? In: I was at first will belp her more. I dim't want to die. It didn't seem right that I should have to leave my home which I culyed so much and come over here and I can't see now just why it is right for me to have to do so, but I have been told by wiser spirits than I that until the world understands how to take care of itself, I mean the world of mea and women, there will be death and dianster, but as soon as people recognize the law they may live tiany more years than they do now. Tell her I with abe would take good care of herself. While I would be very happy to have her with me I find that earth life is a life of preparation for this over here and the longer she stays and tries to get something out of life, the better it will be for her when she comes over here. Tell Annie too that I have seen her and I am glad she has a better position. Thank you."

Nellie Thompson, Charlestown, Mass

There is a spirit of a woman now that comes who is about twenty-five years of dge, about the medium height, very stout and rather fair. She is quick and nervous in her ways; seems, as though she can't do anything balf as quickly as the wants to. She speaks almost impatiently to me but, it is more the impatience of her earnestness than it is of temper. She says: "Can you say that my name is Nellie Thompson; I lived in Charlestown. I want to go to Frank. It seems as if I could never get the word that is important to him and to me. I came away from him rather suddenly, unexpectedly too, and it was such a shock to him and to me that I, have never quite understood how it all happened but this I do, know that I love him just the same an before. I have my little brother Fred and my aunt Elfen with me. I thank you."

my little brother Fred and my aunt Elfen with me. I thank you.

Charles Lyne, Atlanja. Ga.

A spirit comes to me now of a man about thirty-five years, old. He has, dark bown side-whiskers, hair and hrowin eyes too. He has just a little bit of color in his cheeks and his eyes are bright as stars. He really looks quite fewerish as though he had passed away is this high fevered condition and as he steps over to me, he passes his band across his forehead as if trying to understand just what is best to say. He says: "My name is Charles Lane, I am from Atlanta, Ga. I want to go to my mother. She is old and feeble and woold like to feel that she has an arm to fean upon. Father is with me and it would be a comfort to him to have her know that we are in her home. God blees her, she doesn't know what joy is igr store for her. She simply waits and walfe for the hour to come when she will have ber family the first instant that her eyes open on this life and so close we will be around her that she will never for a moment miss anything she leaves behind. I give her all the flowers I can brigh. They still comfort her for she loves them so much and-del her that Ada and Mary and I come to give her greetings."

the Well, my name is Many McKenna and Lived in Portishmy N. Y. I lood my husband. Oh, he didn't die. He went away from me hong before I came here and left ne with my family. What was a weman ted in such a condition but to work away and work away as long as strength instel? At least I have this contror, that I land gotten the little one where she could go to school and take care of heresti pretty well. Jinmy needs his mother's care and thought and so I send it to him hoping that in some way some friend-may hear and give him the word that I saw with him, that I am trying to help hin as he is trying to take care of the rest. Edith and Jessée will understand that I am particular absout where they go just the same as I used to be before I left them. Tell them that mama loves them, that she weald do anything in the world to bring them peace or comfort and she comes this morning because it helps her to bear the separation when she can express her love to them. I am greatly obliged to you people for letting me come. It is the greaffest favor I have ever had granted-me."

John Clark, Bloomington, Ill.

John Clark, Bloomington, III.

Here is an old man with full gray beard, grey hair with quite a large bald spot on top of his bead. He is rather stout and slow find moderate in his way and docen't seem to care pagicularly about anything except a chance to speak through this paper. He says: "I was no saint. I want to tell you that the first thing. I didn't believe that saints had any chance in life and I concluded that if I could get the best of a bargain anywhere that was the thing to the; that all there was, in life was what we could get out of it. Lievere had anything given me and I didn't intend to give anything to anybody else. It is pretty late in the day for me to say I am sorry I didn't understand the haw better than I did and I don't know that I even want to say it. Once in a while I think it might have been brighter over here if I had tried to make a few more friends, but it is no use to creak about it and I aint a'going to. I have some people left. They didn't weep much when I went away. It didn't take them very long to find out how much moosy I had anot they have been finding out ever since. My name was John Clark and I lived in Ilmoomination, Illinois, I have Will Clark thef I want to send this message to and tell him I hope he won't follow in my footsteps nor yet in Isaac's."

George Gardner, Denver, Co'o.

George Gardner, Deuver. Ce'o.

Now comes the spirit of a-boy about seventeen years old. He is as bright as a flower and his face looks like a bit of sunshine. His eyes are as blue as the sky, his bair is fair and his smile is as sweet as it can be. He says: "Do you know what makes me so happy It is because I am going to send this message to my mother and my father. My name is George Gardner, I come from some distance from here, way out in Denver, and I want so much that my father anmed Thomas may know that his George is still with him. He doesn't cry but his heart aches. Mother is the one who cries and says she will never get over this but my aunt Susan who is right beside me now says, tell his mother that if she could see how be is growing, how strong and beautiful he is, she would feel she had her jewel in a better setting than she could have it in her home?" The inother sant well but it conce from over-fretting, being disturbed over this boy's death and he would like to tell her to go and have some attention, let some treatment be given her, and see if she can't graw strong because it is a pity to have her sick when she might be well and enjoying so much. So much love he sends, more than he can express, and says to face the non-freeding as when he first blayed with its toy engines and run them over bridges from ore chair to another when he was a child.

Annie Burner, East Boston, Mass.

Annie Burny, East Boston, Mass,

Annie Burne. East Bosion, Mass.

A woman of perhaps fitty-fire years, about the insellum height and weight comes to me now. She is extremely particular, be had it alone as properly and the carefure of the conting and the properly of the carefure of the conting and had prepared for it. She says: "My folks wouldn't know me if I came as an angel. I was anything but that but at the same time I think I loved my family and my friends and would have done a good deal more if I had not been sick so much. I used to wish to die because I suffered so. I didn't see just why God let me live and go through so much pain, but when I came to die of course I grew cowardly and didn't want to. I suppose the truth of the matter is we none of us want to give up life-and yet we don't want to suffer. I lived in East Hoston and my name was Annie Burne. I want to seed my word to James. He doesn't believe in Spiritualism and he will only say that it is very funny how my name happened to come, but I shall follow up this messare in the paper with an influence as strong as I can to make him believe that I can see him and can come to him. I don't like what Magrie has done. It isn't fair and it isn't what I wasted done and I would like to just got back for 'sn hour or so and tell, their what I wasted done and I would like to just got back for 'sn hour or so and tell, their what I wasted done and I would like to just just in the paper with a fining that are packed might as well be taken out nid used. Thereisn't any sense in keeping them. Just put solved the first the work that I miss you too and I wish every day that I could talk with you. and I do go where you are and try (to make you know that I am there."

Joseph Lewis, Jamaica Plais. Massa, I see the spirit of a man about sixty years of age. He has a very gray beard, gray hair and is rather hald. He is very gentlemanly and quiet but the late to a year, a good deal of price as those with considerable relationship between the content of the says; "My mater Plain, I don't know that I will be able to the property of th Joseph Lewis, Jamaica Plate, Mass

The next spirit that comes to me is a woman who appears to be shoot fifty years old. She is very nervous and seems so disturbed that I can hardy worked heirself to death, up to the very minute of her passing over she shad worked sind worked and worked. She is very fair, her liair is almost bloode like a child's and street cheeks are pele and thin as they can be Her cheeks are pele and thin as they can be Her flagers are long and worked into. She supper the family sogether and it seemed as if the only thing for me to do was to work just finst way, but sincy I have come over here trying to keep the family sogether and it seemed as if the only thing for me to do was to work just finst way, but sincy I have come over here trying to keep layer for me to have by t my strength and stayed with my children longer. You wonder who I

can't come near emons message through your in message through your in these word that will bri

A PRAYER FOR DEAR PAPA

MES EMILY JUDSON

Peor and needy little children, Savisor, God, we come to Thee, For our hearts are full of sorrow, And no other hope have we. Out upon the resiless occun There is one we dearly love,— Pold him in thine arms of pily, Spread thy guardian wings about

When the winds are howling round him, When the angry waves are high, When black, beavy, midnight shadows, On his trackless pathway lie, Guide and guard him, blessed Savior, Rid the hurrying temposts stay; Plunt thy foot upon the waters, Send thy amile to light his way.

When he lies, all pale and suffering, Stretched upon his harrow bed, With no loving face bent o'er him, No soft hand about his head, Oh, let kind and pitying angels Their bright forms around him bot Let them kins his heavy cyclids, ' Let them fan his fevered brow.

Poor and needy little children, Still we raise our cry to Thee; With the residence cry to Thee; We have the condition of the

If it please thee, Heavenly Father,
We would see him come once more,
With his olden step of vigor,
With the love-lit smile he wore;
But if we must tread Life's valley,
Orphaned, guideless, and alone,
Let us lose bot, 'pid the shadows,
His dear foot-prints to thy Throne.
Maulmain, April, 1850.

Manimain, April, 1850.

[The above lines, received by a friend in Philadelphila, several weeks since, were written after Dr. Judson's departure from Manimain, to be used by his children as a daily prayer. Their publication is contrary to the expectations and wishes of the writer, but in view of their exceeding beauty, and the light they cast upon the domestic life of Dr. Judson, the friend who received them assented to their publication in the Macedonian.]

Letter from Abby A. Judson.

NUMBER TWO HUNDRED AND PORTY SI

To the Editor of the Banner of Light:

When Moses saw with the vision of a seer the panorama of the creation of this earth pass before him, a mystic curtain was lowered at the close of each grand period, making him think that the evening had closed that eveniful day, while the after raising of the curtain was to him as if a new day had appeared. He did not see it all at once, but the stately march of events, with periods of darkness between, made him, in his iznorance of latter day science, suppose that the work was actually accomplished in what we call six days.

On his first day, he saw the light appear, and as light, heat, and motion are convertible terms, when the Spirit moved the light appeared, and this light was not that of sun, moon, nor star. Up to the fourth day of Mossev vision, the certah had been enveloped in clouds, and this light was not that of sun, moon, nor star. Up to the fourth day of the second of the second in the second and sellar states of the second and rank, so blessed sunlight penetrated the gloom of those prineral forests.

But when the majestic curtain an dispersed enough for him to see the sun, and in the days and twilight of what he called the fourth day, the moon also appeared. Egypt, where Moses was declared, had all the learning that the world contained in the fifteenth eventury B. C. but the great facts of solar and stellar astronomy were then unknown, and when Moses saw the sun and the moon appear, he supposed that they were then created, and inferred that the purpose of their creation was, as he says, "to give light upon the earth." He adds, as an after thought, that "He nade the stars also." He did not see them at that time, for the curtain rolled down and closed the fourth 'day' before the stars sippeared.

That single statement, "he made the stars also," and all on the one fourth day, shows the childish simplicity, a simplicity born out of ignorance, of this great man, who thought that the vision be saw meant that all the beavenity orbs, including the milliods of suns tha visias and tremendous conclusions may be reached by the human minde in the fifty-fifth century after Christ.

How we, and so we'r hone-bow, all disspeer, the glorious sun shine forth and dispressed. But let one day the forth and plants, bothe in its period that we see it a near the fifth of the same and the lift and rejoice that we see it a near the sector hole that the air day and so the sector hole that he has made in the ground, and resource of the same fire on some unwarp insects who have taken on new life in its ground, and come out for a brief moment in the sector hole that he has made in the ground, and come out for a brief moment in some of the provided and an early of the great for the same provided and the provided and the provided and the sector hole that he has made in the ground, and resource out for a brief moment in sector who have taken on new life in its beams. But it deare not remain long out of his sang and sore citadel. The sharp creed of some bey of dies catch a glimpse of his graceful folds and his shining skin, raise a cry or a bark of alarm, and solve woman, not tender and kind as woman ought to be, rashes out with a broom, motilates its form with savage blows; and crushes its head in the dust. The shiring of the sun brings a joy that is but short-lived to a creature so distrusted as a sanke. And yet miture brought him into being, and except the small precentage of this kind who defend themselves from their enemies by murderous sting, or envolve leaser creatures in their constricting folds for food, he does no harm, and has the same right to be from their enemies by murderous sting, or envolve leaser creatures in their constricting folds for food, he does no harm, and has the same right to be from their enemies by murderous sting, or envolve leaser creatures in their constricting folds for food, he does no harm, and has the same right to be from their enemies by murderous sting, or envolve leaser creatures in their constricting folds for food, he does no harm, and the chemical power of t

designed life are huxmans. The rays strike more obliquely as we recede to the higher tatinstee, hostead of being "enametagle in polin," we are "betted with beech," and on nearing either pole, the san is long below the horizon, and when he does shine, he shines so obliquely that regetation disappears, and only the animals who are clad in fur can sustain vital warnath.

It is ever so in the physical universe. One part of an orb lies towards its sun, whether it he near or far, while the other part is "out in the cold." Sometimes it van bask more reloke, but other times, a whole world interveus between it and the brightness, its liferans low, and it longs for the rising of its beloved sun.

Thus is it perforce in the physical universe. But, not so in the moral world. In that, the sun may always shine on a soul, and is never shorn of his beams.

One of the sweetest hymns used in the church, and set to harmonlous music by a German composer, begins with the line, "Sun of my soul, thou Savior dear." It was written by that prince among Anglican hymnologists, John Keble. It was on the whole, my favorite in my old days in the First Baptist Church, under the pastoral care of that worthy carrer for sools, Dr. W. T. Chase. Many a time when there was a pause in the exercises, I would ask him to give out that hymn. If another called for the hymn, we exchanged a look of pleasure. When we meet in the spirit world, of which he became a denizen more than two years ago, I think we shall be in a prayer-meeting, he will be on the platform, I shall be towards the front in order to be more helpful, and the angels will sing, "Sun of my soul, thou Savior dear."

angels will sing. "Sun of my soul, thou Savior dear."

Many have noticed the slightly upward look of the portrait that forms the frontisplece to most of my books, when I asked Dr. Chase to select for limself one of my photographs, he chose this one with the upward look, he cause the said it appears at a limit of the looks of the contract of the looks of lad the lad the looks of lad the lad the

Sunshine of Hope.

not complain of a some reception; if he helded in his guit tet thin not grandle at the roughness of the way; if he is weak in his knees, let him not eat it the bill steep. This was the pith of the inscription on the sea of the Swedisk inn: You will find at Trechate excellent bread, ment and wine, previded you being them with you."

And the pith of life is to bask in the sun shine of hope and have none of the despal of fear, doubt or impartence.

"The possible stands by us ever fresh, Fairer than aught which any life hath-owned."

Cheerfulness and patience at all times, under any and all circumstances, clears the atmosphere of all the clouds of despair and despond and lets into our souls, hearts and minds the sunshine of hope.

"What though corroding and multiplied sor-rows, Legion-like, darken this planet of ours? Hope is a balsam the wounded heart borrows. Even when anguish hath palsied its pow-

Even when anguisa man passess.

Wherefore, though fate play the part of a trailor.

Soar o'er the stars on the pinions of hope;—
Fearlessly certain that, sooner or later,

Over the stars thy desires shall have scope.

"Act for in action are windom and giory;
I ame, immortality, these are its crown;
Worlds and immortality, these are its crown;
Worlds on achievements the toom of renown.
Honor and feeling were given these to cherical actions of the control of the

"Courage! disaster and peril once over,"
Freshen the spirits as flowers the grove.
O'er the dim graves that the cypresses e
Soon the forget-me-not rises in love."

In the sunshine of hope the soul sours to-its Ged and is in a holy calm and borrows no care, artistry or trouble. "Hope is the wing by which the soul useends or each popu-ion by the weary soul useends in the control of the desired property of the in hope. He per the divinity within you and will give you peace and calm ma lit-ite while. True hope—strong hope—is swift.

"True hope is swift, and flies with swallow's wings,
Kings it makes gods, and meaner creatures kings."

—The Magazine of Mysteries.

Ancient Christianity.

ALEXANDER WILDER.

Many years ago when but a youth of twenty years old, I read a treatise on "Ancient Christianity" by Isaac Taylor, the well-known English author. The work was written to counteract the inducace of the famous "Tracts for the Times," which had been published by Dr. Pusey, John H. Newman after ward Cardhal, and others. The aim of the "Orders conceived to a more received the second of the control of the orders of the determined the primacy of the Bishop of Rome over the church. While not professing to accept the primacy of the Bishop of Rome over the church of England, they assumed that the Confession of Faith and the practice of the Christian body as set forth by the Council of Nikaca. Nice, in 325 comprehended the true standards, and as a corollary that it? Protestants of the Sixteenth Century had in a great degree departed from these. Mr. Taylor combated these propositions, showing from the declarations of the leading Christian writers of the early centuries that what are considered the corruptions of Christianity axisted in full growth at the very close of the apostolic age.

I did not at that time understand the full meaning of the argument; but coming recently upon a copy of the treatise, I read it again, and was deeply impressed with the statements. The questions at issue between the writers and the Establishment are matters now of comparative indifference. Yet after residing the argument of the Tractarians or Oxforl, one need not be surprised that Dr. Newman courinced himself and entered the Roman Communion.

Since that time it may be noticed, at least in this country, that the general trend is in the same direction. There is a deepening passion for forms, and musical entertainment, as a surple Alonan Churches are so filigent to any plant and the propagation of "Protestant" of American Catholic and the trends of the Newman Churches are a diligent Convention has debated the question of laying aside its designation of "Protestant" for the or applet Alonan Churches are of eliminate its declaration that the Pope

inity."
whole ecclesiastic structure had been upon the notion that the cellbate life me of celestial or angelic excellence, fact appears to have been that the

becumit nectrans at Biddinsm had been brought west by scalable missioneries, and mingled with the various philosophies and resignous theories of the period. "A more exact, and I must needs say, a more philosophical analysis of the smelent church system," says our author, "will, I am persuaded, serve to convince all unprejudiced minds that these trivial imperfections, or 'follies' as we have been taught to call them, were in truth, the several symptoms of one and the same have been taught to call them, were in truth, the several symptoms of one and the same have been taught to call them, were in truth, the several symptoms of one and the same have been taught to call them, were in truth, the several symptoms of one and the same period of the several symptoms of one and the same period that one of the same period of the several symptoms of the truth of the several symptoms of the several symptoms of the several symptoms and the several symptoms of the se

Taylor, "what the crafty adversary had really done was to set the Church mimicking the Pagan delusion."

"The burning sollitudes of Upper Egypt and the craggy sectusions of Nubia, had from time immemorial been occupied by a race of trouladyte sages, whose successors of the Niceseera othered to the same modes of life, and professed the same abstract principles, differing only in the phrases they made use of, said in the circumstance of putting themselves in alliance with the Church. The Church on her part, seknowledged them as her most illustrious and devoted sons and made them the objects of her unmeasured admiration. India was, however, the crafte of the anchoretic life, and Buddha the father of its doctrines; and in like manner as all Christendom, during many centuries, was accustomed to look to Egypt and Nubia for its brightest patterns of boly abstraction and mortification, so did these refer to the banks of the Indus, and the Ganges, as the sources of their doctrine and practice."

This statement is confirmed by many writers like Strabo, Arrian, Torphyry, Clement of Alexandria and Augustin, in descriptions of the pholosophy and manners of Indian and Egyptian gymnosophists, so closely copied by Christian mones. "Most of them abstained from the use of water for ablution; nor did they usually warsh or change the garments they had once put on; thus St. Anthony bequeated to St. Athanasius a skin in which his sacred person had been wrapped for half a century."

Celibacy was the first law of this institute, and an abstingnet the most rigid was its sec-

in the order of the continues of the con

cialty."

Tertullian of Carthage was the earliest writer in this AncientChurch and first founder of its Hieraturé. Cyprian and Augustin stand on his shoulders. His identification in atter life with the Montanists makes some explanation necessary of the condition of offairs.

stand on his shoulders. Its identification in later life with the Montanists makes some explanation necessary of the condition of affairs.

The from weight of Roman despotism in the provinces led to a vivid desire for its overation that the control of the contr

thing is said again: "Those be they who separate themselves, psychic, having not the spirit."

Moutanus endeavored to establish a community like the congregation at Jerusalem in order to make ready for the Second Advent. He enforced a rigid standard in regard to marriage, fasting and martyrdom. His doctrines, spread over the Roman world. The bishops tried to meet them by argument, but were worsted. The Montaniera excelled in morality, and exhibited spiritual gifts, power of healing, trance-speaking, etc., that put their adversaries to shame. After several exertiries, they were crushed by their rivals, their doctrines adopted as orthodox, but themselves stignatized and their history falsified and their writings suppressed.

Tertuillau was thoroughly instructed in the bearning of the time, and became familiar with the writings of the philosophers, medical knowledge, the civil law, and the doctrines of the various schools of opinion. He traveled in Europe and Asia, finally returning to Carthage to do battle for his own convictions. This he did with un armestness which degenerated into whemence and even into absolute coarseness. He attacked first the Pagans, then the Gnostic teachers, and even the Christians of his own time. It was his aim to distinguish the Gnostic strom the orthodox, and to purify the Church by incerporating with it the Spiritualism and morality of the Montanists.

He was familiar with the Scriptures, sometimes as was frequent practice changing the

ting with it the Spirituansus and of the Montanists.

was familiar with the Scriptures, someses as was frequent practice changing the
to suit his own purposes. In his writis found an extolling of cellbacy erus
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the dos but slay them, whether it be by the indulgence of the flesh, or by mortifying fit. It was the prevalent beliefs, and Tertullian had attached himself to it, that there could be no virtue or purity worth the name apart from ceilbary, and that the marriage relation was in some degree of the nature of view-or stuprum conjugale—conjugal debauchery. He interpreted as well as perverted the Scriptures accordingly. "The command, Increase and Multiply" he declares, is abolished. "Yet," he adds, "I think, contrary to the Goostie opinious, this command in the first instance, and now the removal of it, are from one and the same God; who then, and in that early seed-time of the human race, gave the world should be replealabed, and until he was a marriage of the age of

Civilization and Progress is based upon Love, Knowledge and Wisdom—Love of the true God of Love; Knowledge that Eternal and orderly progress is divine evolution; and Wisdom to use all knowledge and all power for the good and advancement of the Whole, regardless of whether we are personally benefited or not.—The Blissful Prophet.

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AND IN THE PARTY OF THE PARTY AND THE PARTY

st be glad one loves His world so an give news of earth to all the dead

iath God new realms of lovely life for thee In some white star, the soul of eve or morn, Whose full and throbbing lustre makes for-lors, who not yet across the void shall flee? but why remote should now thy pleasures be, When yet thy foy in nature was unworn, Whether forth shot the blade of tender

corn, the wild tempest scourged the Winter tree?

Seeker and seer of beauty in each phase Of day or year through which the dear earth runs. Far be the Heaven of change-desiring ones. Be thine upt so; but lovy thou still to gaze on morning dews that wed with golden

And happy deaths of stainless Summer days.

—Edith Thomas, in "The Inverted Torch,"
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sons for your happiness therefore do not set as if to render homage for your "Mind your own business a more likely to find a firm a tlon for happiness.—Willia The Nautika.

Paths to Power.

PLOYD B WILSON

Looking about among one's acquaintances one is struck with the failures that greet the eye, and strange to say these people, who are termed failures are the ones who most desire to succeed.

There have been many books written along that line from the Bible down to the present time, but they are ambiguous and require more time and attention than we have to give to that work.

"Paths to Power," by Floyd B. Wilson, is happily devoid of these drawbacks; it tells the readers in the simplest language just how to 'go' to work to place themselves in the path to success.

The writer thinks that success is reached not by the accumulation of material wealth, but rather by the readiness with which we trasp the fact that one can place himself in in at-one-ment with the universal law, and therefore bring to him those things that are for his good. He very rightly says that we seem to fail at times, but it is because of the fact that a certain condition we wish would not be for our benefit.

The key to it all is to place one's self in harmony with the vibratory thoughts of nature through the power of silence. Not a silence of tease nervous strain, but the easy, restful attitude of the listener; a silence in which he opens himself to the various thought currents that will bring to one that which is for his benefit.

There are so many good things in the book that a few are here quoted. Speaking of ed-



Mr. J. H. Foss.

Mr. J. J.

To every lover of nature, "The Gentleman from Everywhere," will have a special charm. Birds, brooks, meadows, rivers, occans, trees, shrubs and flowers are made to speak in a language all their own, and one is carried irresistibly in spirit to the several scenes in life's great drama in which those attractive characters to largely figured. In other words, childhood and youth are revealed to view as by a magician's wand by the master hand of the author, who has in, deed lived "near to Nature's heart." School life and boyhood, youth, and early manhood, experiences of a teacher's religious trials and tribulations, the sorrows of a preacher, politics, home life, travel, etc., etc., in fact, almost every phase of human experience are described by the author with a quaint humor, touched by a fine pathes that holds the reader's thought until he has read and re-read every line. Satire, wit, logic, and sentiment are taetfully blended, giving the work a perfect cast as an original offering to the world, and flavoring it with the most healtful kinds of spices. It is attractive in all its phases, and will be read with genuine pleasure by the follow-level striking every-line. One cannot help wishing that he could have just such visits from the angels as the author so vividly portrays.

There is not a dull chapter in the entire book, and it is unquestionably a work for the

fect sincerty in every marwishing that he could have just such visits
from the angels as the author so vividly portrays.

There is not a dull chapter in the entire
book, and it is unquestionably a work for the
masses. It recalls the past in tender pathos,
and jovial anecdotes abound that will cast a
breesy influence over every tear dimmed soul.

"The Gentleman from Everywhere" is already a favorite with the people, although it
has been out of press but a very few weeks.
It is for sale at this office at the popular price
of #1.10 per voleme. We are now prepared to
fill all orders promptly. This work promises
to rival "Dayld Harum" and "Eben Holden"
in popularity, hence all who wish to obtain
copies should do so at once. We take great
pleasure in presenting herewith a fine likeness of the gifted author.

"Favors."

"Favora."

A favor is generally supposed to be an unselfish act. As a matter of fact it is never such. There is, in strict truth, no such thing as unselfishness. If we do another person a favor it is really because it seems to us that it will bring to us suitsfaction and happiness. Nine times out of ten we do-another person a favor under the hope of reward. Perhaps the reward hoped for is to commist of gratefulness on the part of our friend. This is us seven increase to our nearlies. It the lease our pride. It makes us feel comfortable and complacent. Nevertheless the time will come in each and evary life when it will be necessary to learn to love and serve without hope of reward, without a return of any sort, without even rautined. Learn to work and to serve for the sake of the working and serving, for your own sake, it you would be happy.

We often hear people say that such and and a person does not "upperclate" what others do for alm is the way of favors. What states do for alm is the way of favors. What states do for alm is the way of favors. What states do for alm is the way of favors. What states do for alm is the way of favors. What states do for alm is the way of favors. What states do for alm is the way of favors. What states do for alm is the way of favors. What states do for alm is the way of favors. What states do for alm is the part of another? None relatives. If you do another person a favor is possible to prove the part of another?

ucation he says that the student is not "trying to put something inside but to use what is already there."

"He still and know is not a command; it is a single statement of truth. Knowledge from within cannot come to us unless we are still; nor cah it come if we doubt and fear."

"Inspired truth, finding complete acceptance in a single soul, will always carry conviction to the multitude."

"Jesus never taught men to be beggars to an unknown or an uswilling God. Believe in yourselves, believe in your own divinity."

"The purpose, the aim, of the student in advanced philosophy today, therefore, is not to learn a new philosophy, but to make practical the one he knows to be true."

"Man is not weak, but strong; when he speaks from the divine selfhoid, he is a god, and around the vibrations of 'I will,' he builds a fortress."

"Truth is the key that unlocks the treasure house of the universe."

"If faith be absolute, the result will come."

"If we would found our faith so that it will stand forever, it must be founded on actual knowledge."

The reader can see from the above quotations the simple teachings of the author. It is really a text book, and a good one.

The History and Power of Mind.

The History and Power of Mind.

RICHARD INGALESE.

"The History and Power of Mind," by Richard Ingalese, is the name given to a collection of twelve fectures along occult lines delivered in New York.

The title was selected because "the history of mind is the history of mind is the history of man; and this book first traces mind, or pychic man's origin and dead of the selected because "the history of mind is the history of mind is and in the book cranet change either the author or the law.

That the author as some people will say for want, of a better word, ramifications, has been, perhaps, not so much its varieties of thought and expression, as the author hinks but the ban of all public speakers and writers whose careers have been mentioned, the use of large words which have not always been applied in the right place.

In this book the author han arrived at truth by the way of simplicity and the result is most pleasing to the evenue reader, for he has not the time to look up definitions.

The book opens very appropriately with a short sketch or history of occultism. We are living in the fifth period of time, each period until the present being the leugth of life of a continent and its people; when the lababitants of each continent reached a very low plane of existence, morally and mentally, it was destroyed, but it will be notled that Just before destruction the wisest and best of the people had been taken to a place of safety that they, by reincarnation, could continue to carry on the good work in ages to come.

A very fine and distinction is made in the statement that fire and water, and the vegetable kingdom have a consciousness which in the same and the result of the people had been taken to a place of safety that they, by reincarnation, could continue to early that fire and water, and the vegetable kingdom have a consciousness which in the same is part in once a way that the corresponding to the i



Mrs. E. B. Bradshaw, of Guthrie, Okla., cured of a severe case by Lydia E. Pinkham's Vegetable Compound.

A great many women aufter with a form of indigestion or dyspepsia which does not seem to yield to ordinary medical treatment. While the symptoms seem to be similar to those of ordinary indigestion, yet the medicines universally prescribed do not seem to restore the patient's normal condition.

Mrs. Pinkham dalant to the contract of the co

seem to restore the patient's normal condition.

Mrs. Pinkham claims that there is a kind of dyspepsia that is caused by derangement of the female organism, and which, while it causes disturbance similar to ordinary indigestion, cannot be relieved without a medicine which not only acts as a stomach tonic, but has peculiar uterinetonic effects as well.

Thousands of testimonial letters prove beyond question that nothing will relieve this distressing condition so surely as Lydia E. Pinkham's Vegetable Compound. It always works in harmony with the female system.

Mrs. Pinkham advises sick women free, Address Lynn, Muss.

while every reader will find statements that he cannot take stock in, he must voncede that practical common sense presentation of the writer's ideas and admire his sincerity and honesty in his desire to help humanity.

The reader will perhaps judge better if a few of the subjects treated are mentioned: Divine Mind; Build Mind; Self Courto; Reimbodiment; Thought Vibration; Meditation, Creation and Concentration; The Dangers of Lesser Occult or Psychic Forces; How to Gonral Against Hypnothem; Cause and Cure of Disease and The Law of Opulence.

A glance at the author's pleture, that is the frontispiece, and his dedication of the book which is to his wife, is a good recommendation of that which is to come; good; clean-crt, pure and helpful thought.—Russ H. Glibert.

Asphodel Blooms.

A WINTER BOUQUET FOR THE BOLIDAYS.

A WINTER BOUQUET FOR THE BOLIDAYS.

This book, in blue and silver, is just the thing for a gift. Among the illustrated poems is one to Xilia. Barrett, in which the little miss appears in the artices sweetness of advanced babyhood.

A better idea if the book cannot be given than the review of it in Boston Ideas which we copy for the readers' benefit, as that journal is marked by its literary ability and searching criticism.

Asphodel Blooms and Other Offerings is the title of an exceedingly interesting volume-mostly of verse—by Emma Rood Tuttle. Near the end are some brief sketches and stories—all vibrant with true thought, and several of them written by Clair Tuttle, whose charming face appears in half-tone illustration. Miss Tuttle is herself quite a virtle writer, and knows how to interest her readers in whatever she has to say.

Mrs. Tuttle is a woman of most versatile thought and feeling, and her verses are aglow with genuine beauty—the beauty of a soul that is awake and sees, and ponders. Ended the writer is a woman of most versatile thought are to the Unseen Land of Souls this handful of Asphodels, mixed with common flowers, is offered, hoping to give rest and pleasure while wolfing at the way station on the journey thither.

Mrs. Tuttle's words are full of reality, full of the tenderness, etcenth and wholeness of one who has indeed looked far beyond the finite joys and sorrows of mere earth-life. They are warm with realization of Life's They are warm with realization of content the second thought. Genuine music speaks through all the lines, which are eloquently—not mental.

"Violet Time" is a very sweet little type of our, true sentiment. Genuine music speaks through analogy.

A large variety of topics is treated, and thro

The man who imagines he is saving money by buying cheap paint without regard to its composition is chearing himself badly. Would he buy one horse rather than mother on that besis? Would he take one house or farm rather than snother simply because it cost less, without regard to size or quality? Paint is intended for protection and beauty; if it fails to protect or to remain beautiful as long as it should, it is expensive, no matter what the price. Furthermore, the chief item of cost in gainting is not the paint, but the peinter, and he charges just as much for applying poor paint as for the best.

There is no need of mincing words. Zinc white combination paints (including the ready-for-use class) have suffered most indeservedly in reputation because of the desire of paint buyers, on the one hand, to get something that looked like paint for as little money as possible, and the efforts of manufacturers to give as little value as possible for the money. It can be safely asserted, from general experience, that a property prepared combination of pure sine, pure lead and pure linesed ell. makes a more economical and satisfactory pahting material than

the such material needs to exercise configurations and the such that the reputation of the manufacturer justifies his claims for purity. These intert pigment in such a combination tajure it? Probably not its durability, if the proportion he not pushed to excess—but what is gained in the cost by such admixture is perhaps nearly all lost in opacity. It takes more paint to obscure the surface. The economy is at least debatable.

Stanton Dudley.

E. W. Spregue and wife, missionaries and organizers for the N. S. A., are ready to work in Michigan, Indiana, Illinois, Wisconsin or low. Parties wishing to organize new socktles or needing help to build up weak ones, should write them at once, so arrangements may be made to visit such places while the missionaries are near them. Spirit messages and tests follow their lectures, which add to the interest and help the work. Mr. and Mrs. Sprague have some open dates for the camp meeting season. Address them ut 618 Newland Avc., Jamestown, N. Y. "Why Do People Entertain Falsehood in Place of Truth?" is the subject for discussion at the Roston Spiritual Lyceum, Palne Hall, 9 Appleton 8t., Sunday, Dec. 14 at 1 p. m. K. B. Packard, Clerk.

The Children's Progressive Lyceum, No. 1, of Boston meets in Hed Men's Hall, 514 Tremons St., Shanksys at 14° Se. Butler, Pres., Mrc. M. E. Stillings, Sec.

We are happy to state that Dr. E. A. Smith of Brandon, Vt., has been improving in health for the past two weeks and expects to be himself again soon. We understand that he is to visit Boston in the near future. Cambridge Industrial Society of Spiritualists will hold an entertainment and sale Cambridge Lower Hall, 631 Mass. Avc., on the arternoon and evening of December 12 cents. Mrs. M. Merritt, Rec. Sec.

Charles E. Dane of Lowell, speaker and test medium, will serve The First Spiritualist Society, Fitchburg, Mass., Sunday, Dec. 14.

W. J. Colville has just completed a most successful season in Washington. On Sunday, Dec. 7, he spoke to a very large audience at 3 p. m. in Masonic Temple, He is now spending a few days at Kingston, N. Y., prior to commencing winter work in New York City, which opens Thureslay, Dec. 18, at Alliance Hall, Windsor Arcade, 5th Ave., Soc.

Newburyport Report for November.

Newburyport Report for November.

The beautiful Sunday weather of November and our unusual array of talent, gave us a very successful month in every way. Of the first two speakers, Mrs. L. D. Butler and Mrs. S. O. Cunningham, it is not necessary to say more than that they were at their best in the giving of messages to the large audience.

On the 16th, we were favored with the presence of Mr. H. D. Barrett, the President of the N. S. A. and Editor of the dear old Banner. It was his first appearance on our platform, and his two addresses were so out of the ordinary line, that they were listened to with the closest attention and frequently applanted. We hope to welcome him again with spirit messages given by Mrs. D. H. Card of Lynn, which were pronounced correct. Nov. 22 brought us Mrs. M. R. Bonney of Boston, who has always pleased us by her quiet, modest yet effective way of working for the spirit world.

It was fitting that our month's work should be completed by so able a worker as Mr. J. Frank Baxter of Chelsea. His instructive lectures, fine singlag and remarkably minute, clear, correct delineations make a trinity which is appreciated by the large audience which greeted his coming.

Mrs. Butler of Lynn conducted, on Nov. 12, a large and successful beaefit circle in our hall. The speakers for December are Mrs. Butler, Mrs. Onningham, Mrs. Webster and Mrs. Pettengill, which names will again insure us successful works. S. A. Lowell, Sec.

362 Main St., Amesbury.

New Photographs of Mrs. Soule.

So many requests have been made for photographs of our circle medium, Mrs. Minnle Mr. Soule, as she appears in her Suaday work as pastor of the Gospel of Spirit Return Society, that we have persuaded her to take the time from her ever busy and useful life to give the artist an opportunity to photograph her in her platform dress. As a result of her kind compliance with our request we now have for sale three new poses of her—two in appearer's gown, and a new one—which we think are improvementa over the former ones, representing her as she appears in her social life and parish work. The Banner of Light Tublishing Company has the exclusive sale of Mrs. Soule's photographs, and has placed them, for the seconomodation of their patrons, at the same low price as the former ones, twenty-fire cents each.

An Excellent Healer.

We are often saked to recommend a reliable magnetic healer by many of our correspondents, and we take great pleasure in thus publicly responding to several requests now at hand by naming Marshall O. Wilcox, 204 Dartmouth St. Boston, Mass., as one of the best magnetic healers of our acquaintance. His work possesses a bigh order of excellence in every respect, and his word is reliable in all that he has to say with regard to his cases. Mr. Wilcox is a man of character, a perfect gentleman in his dealings with his patrons, and one whom it is a genuine pleasure to recommend.

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Medium? If so, call upon Mrs. Nettle L.
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WANTED-At the Banner of Light offic the address of Mrs. Jennie Waterman Dan

HOW OFTEN WE FORGET.

We are too heedless of the fittle chings
Done for our comfort by our own each day;
Too thoughtless of the check our lips might.
The grateful word—so short a word to say!
We notice not the tired feet hurrying.
The grateful word—so short a word to say!
We notice not the tired feet hurrying.
The grateful word—so short a word to say!
We notice not not each tired feet hurrying.
That at our blunders less kind the thought
That at our blunders less kind the meak
Word of reproof, nor sleken with the thought
That at our blunders less kind the might
that at our blunders less kind the might
that at our blunders less kind the might
wings.
Ad heaven's light plays about, the patient
words
We at our hearthstones daily toll and sing—
How often we forget, till dear tired hands
And tender watefult eyes
Weary of waiting for our tardy thanks
Silp into I aradise.

—Kate Whiting Patch.

-Kate Whiting Patch.

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Don't shut the door between
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