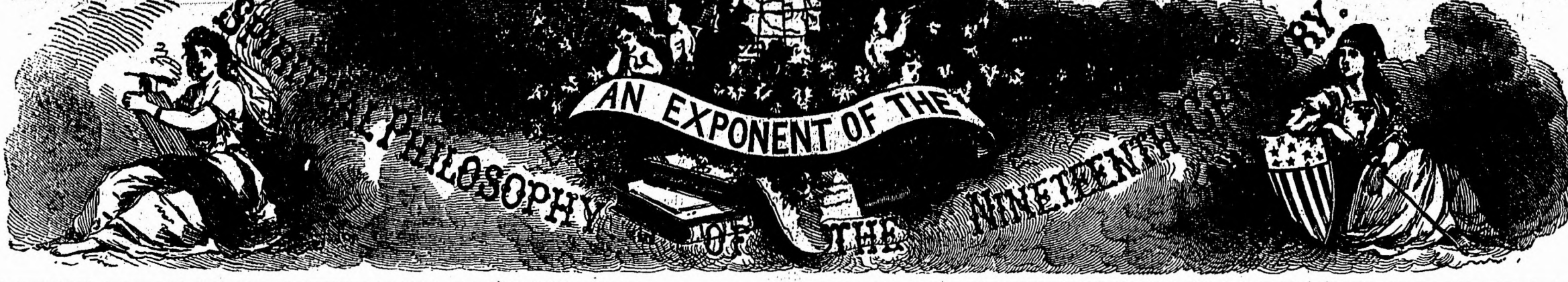


BANNER OF LIGHT.



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The Spiritual Rostrum.

Out of the Mould and the Decay of the Past Come the Fragrance and the Beauty of To-day.

A Trance Address Delivered at a Reception at the Residence of Mr. Henry J. Newton, New York, BY MR. J. CLEGG WRIGHT, Saturday Evening, Oct. 26th, 1889.

(Specially Reported for the Banner of Light.)

Ladies and Gentlemen—It gives me more than ordinary pleasure to meet you here this evening. We take it that it is a compliment to mediumship, a recognition of the trials, the labor and rights of mediumship in all its forms. We are glad to meet you all—you who are mediums, and you who are not mediums. The worth of Spiritualism is the worth of the people in it; the intellectual worth of Spiritualism is the value of the intellect consecrated to it; and the phenomenal value of its convincing proofs rests upon mediumship. If there be anything holy in the universe it is mediumship. If there be anything wicked in this world of soul and matter, it is a fraudulent attempt to imitate mediumship. [Applause.] And if there be one fault more than another in the imperfections of mankind it is a disposition to turn critic where you do not know. [Applause.]

As an intelligence impinging upon the organization of this medium I am happy to feel your enthusiasm, sympathy and applause. It does me good. When the philanthropist receives nothing but the censure of mankind, benevolence dies within him. It is not enough to make your own soul-fire—you need a little warmth sometimes from others; and it is sweet to feel the genuine sympathy of those you love so well.

This evening you have a subject for me: "From the mould and the decay of the past come the fragrance and the beauty of to-day." Mould is that which remains of former existences. Decay means change—nature knows no destruction. To me life and death mean the same thing—change. To me creation and destruction mean the same thing. To me mould and decay mean nearly the same thing. Mould is the living debris of preceding modes of existence; decay the stratum upon which new forms of being rise. The curious philosopher has wondered, and asked nature and spiritual intelligences to throw light upon the problem of natural beginnings. Human reason and capability can only carry the mind a certain distance in the search after truth, and natural beginnings are unattainable by reason. The beginning of all things is shrouded—eternally shrouded. It is interesting to see how the phenomena of to-day proceeded from the phenomena of yesterday. In all existence it is interesting to inquire into the constitution and character of these phenomena. It is the work of the scientist to observe the facts, and successfully correlate them.

This is a great subject. I must limit the ground of its treatment at the present time. I wish to make my remarks as utilitarian—bearing upon the subject in hand as much as possible. I could carry you over the dreams of scientists, touching cosmos, evolution; I could carry you over the dreams of philosophy by the *a priori* method of argument; I could land you in that substratum of being which philosophers have called God, as the creator and originator of all phenomena and existence; But I will not do so; such speculations are idle; they are useless; they constitute the poetry of philosophy. But do not mistake me: I am not opposed to the poetry of philosophy any more than I am to the teachings of a Victor Hugo. I am not opposed to the dreams of philosophers. There is in the human mind the faculty of imagination; and take away the faculty of imagination from the mind of man and you have but the bare intellectual bones left. Science is but anatomy; imagination clothes with life the facts of nature, and gives the bare observation spiritual force which mere intellectual science could not show. I am not antagonistic to science, when a man will dream definitely; for the mind has capabilities that carry it out into the domain of what we call the subjective, the imaginative—but for the practical purposes of mankind today these speculations are practically useless.

Spiritually the mould gathered in the early days, the earliest days which reason can sketch; when man first developed a spiritual capability he rose to the sublime and dignified recognition that life on earth comes to an end.

What fact would be more appalling to the primitive man, what fact is more appalling to modern man, than that life comes to an end? that with silent procedure death makes his way and bores through the structure of human tissue and lays the organic man low. A change; out of this change comes life: Differentiated, changing the persistent quality of life, these solemn phenomena attending death struck the imagination of primitive man with wonder. Wonder is the beginning of religious sentiment. The constitution of wonder is the constitution of devotion. I can only worship that which is greater than myself; I can only worship that which seems to be identified with my being, my capability and continuance. Wonder and mystery are the basis upon which the religious instinct operates. Primitive man gazed with wonder, and he gathered from the remembrance of a still more barbaric time the traditions and sensibilities of inspiration which in meagre form had come and remained. The quickened imagination of ignorance peopled the world of atmospheric life with shadow forms—with gods and ghosts. Gods and ghosts played their part; they rose to maturity, old age, and then died. Religions are ever growing old and are being born; yet we cannot put the finger down and say a religion began on this date, a new religion started into life at that hour. It cannot thus be said of religions.

Religion picks up from all the ages and it saves from all the ages. That which is true in itself never dies; and that which is useful will live while it is useful, and no longer. You cannot carry an error into to-morrow when that error has ceased to be a power. When superstition receives the illumination of reason, then it is that superstition dies. Society may be on the road of transition, conservatism may lie for a while and sustain the error or the non-truth, but its death-warrant is sealed when the intellect has seen it to be a non-truth. When the mind, standing on the headlands of progress—that great and inspired mind—looks out upon the midnight horizon when the sky is clear and sees the star of light, of truth shining there, then it is that error dies. It is only the work of education, illustration and amplification; and after the truth is born again, the majesty of its march is seen in reformation, in philosophical changes, in the uplifting of the religious sentiment, in the destruction of despotic forms of government.

Truth is a star with many rays, and around the hemisphere of man it shines, and every man does not see the whole of it—he takes a ray. As a self-absorbent individual he takes what he can and lets the remainder go. The seeds of the ages lie for a while, waiting for their conditions to come to life. Not life—I made a mistake—but to quicken the latent forces of thought, to quicken the capabilities of intellectual life. Let me illustrate my position with a panoramic sketch from the pages of time:

When Rome grew into visibility upon its seven hills, there existed in that country lovely things, undeveloped greatness—people with capability and power. The latent resources of the country their eyes had not beheld. A city reared its walls, it had its orators, its men of learning, its jurists, its soldiers and its philosophers to broaden the lines and circumference of human capabilities and thought. That Roman enterprise was marvelous in its character. It was civilization gathering upon the city, and the city stretching out its arms and making a nation: Monopoly, power, creating a national organization. A wonderful development! The monarchic—the inherited form of rule, settling upon the monarchic principle, developed the patriarchal element of government for all nations, and slowly the patriarchal or family form of government decayed—it became mould in the political time. Its ideals, its ambition and its power slowly dissolved and grew into another expression. People are jealous of their rulers, and rulers are jealous of the people. People are jealous of the rich, and the rich are jealous of the poor. It has been so in all ages of the world, where social conditions have been diversified by the conflicts of individual enterprise. So that in the development of Roman greatness and splendor the capabilities of individual character rose up and formed the nation. The child is father to the man—the man is father to the nation; and the man is made by mental capability and inspiration. In the development of what I may call this decay of matter, this mould on the graves of previous civilizations, this capability and power—spiritual, intellectual and physical—all rounded it. For awhile mountains and rivers, seas and oceans might dispute the road with civilizations. The Alps were barriers to the influence of the Roman world on the Gallic mind for ages. When navigation began to extend its excursions beyond the pillars of Hercules, the wondrous extent of the earth dawned upon the early navigators. When the primitive astronomer had made a pyramid like that of Cheops, on which he might stand and gaze upon the phenomenon of the stellar distance, or stand in the great archway in the centre of the pyramid, and measure the altitude and rise and setting of the planets and their satellites, he began to wonder.

These rude methods primitive man had to conceive and adopt for the investigation of natural phenomena in order to emerge out of the errors of the past. Back of the vanguard of truth the march of the intellectual world waits; and as one section of liberty, truth, philosophy and religion takes hold after another, there comes the growth of intellectual life in the nation to accommodate itself therewith. Liberty is the highest expression of social ex-

cellence; liberty is the highest development of social power. Those who enjoy liberty must be exalted. They belong to an intellectual, mental type, beyond and above the inferior conditions and wonders of civilization. Trade and commerce are the fibres of liberty; politicians are the men that eat out the heart of liberty. Nations grow from great ideas, industry, statemanship, and the true application of principles of reason. It is this mighty power which grows out of the experience of the past; it is mould which has fertility, which has created life in the soil of mankind, and which fills the world with this enjoyment of poetry and of deity which you call religion.

Just for a moment let me present unto you another thought. The end of civilization—if you can conceive of civilization having an end—is not the destruction of the religious sentiment. The religious sentiment is natural, it belongs to the constitution of man; the grandest man is the most religious. The truly great man of this world and this universe is the religious man. And what is a religious man? The man whose moral combination gives him an ideal excellence which enables him to put his thought upon that fact which will shape itself in harmony with the current of evolution, so that his spirit may come in rapport with the mighty spirit of the universe—that is the permanent religion of mankind.

It is this religious sentiment which the mould of antiquity in due time will reveal. All those expressions of divinity which are limited will die. What a miserable picture Jehovah represents to the enlightened eye of to-day—the patron divinity of a tribe, a little nation lying out there in a corner of Palestine. Such a tribal divinity might do for a clanish time and people, but a religion like that cannot be founded upon the universality of man. Men with the universality of developed consciousness will want a God that will be equal unto all his people, everywhere, the world over. And a God for universal man will come in due time, when civilization shall gather up all the mould. It will weed out the discriminations in the constitution of the United States. There will be no United States, there will be no Canada, there will be no Mexico, no South America, no Scotland, no Ireland. There will be no England, no Germany, no Italy, no Russia, no India: It will be the world, and the religion of Thomas Paine will stand on the apex of civilization. "The world is my country, and to do good my religion." [Applause.]

The religion that is the cause of international animosity cannot be the religion for the universe. A prayer (or thank-offering) to God for a nation's success over its enemies is the prayer of a religious barbarian! It is the prayer of a religious sentiment which is abhorrent to truth and justice, and such religions must be trampled under the heel of progress never to be born again.

The religion of John Calvin was as good as the age in which he lived. Men are the epitome of the times in which they live, and I have not a word of impeachment to utter against Calvin—he was even a little better than his times. He lived in an age of persecution. Men persecuted one another because they did not know any better. The candle of Liberty was hardly made of tallow; it gave but little light; and men were groping into liberty and into light. What a thought for the pity of philanthropists to contemplate, that the creator of millions and millions of worlds in the councils of personality decided to save a few of the inhabitants of earth, and to condemn to everlasting torment the remainder! What a pitiable God—that God behind John Calvin!

When the minds of men are broadened out by generous thought, they behold that this world is out of harmony with them; they see the sovereignty of that great power in nature which is working for righteousness. Men were struggling, seeking, studying the whole thought of the ages to find the truth, and beholding it in this confused manner, they saw their religious ideal with their ignorant capabilities.

Now slowly the human mind changed all this. Intellect illustrated that power; thought entered; illumination lifted up the ages; and the men of to-day, the men of the nineteenth century, stand where no men ever stood before. We are nearer the warm sun of inspiration. We are nearer that spiritual life; the land of soul is coming to the earth beneath. Inspiration spreads its warm magnetism over the land's frozen breast. When the First Napoleon's artillery thundered in the valleys of Europe, and his banners were seen on the mountains of the East, even then liberty and intellectual inspiration were in the air, and the walled fields of human despotism were giving way before the revolutionary spirit of Europe.

Discontent is the mother of progress. When men are discontented they discover that they are suffering. You cannot make the human mind discontented when it is pleased. A kitten purrs when it is pleased, and humanity purrs when it is pleased. You cannot agitate it, you cannot destroy the harmony of intellectual life, of religion or government when men are pleased. It is when they are discontented, when a new light has been born; it is then that truth assails monopoly, and that privileges give way before the broader principles of human justice. Then the mould of the past becomes the fertilizing principle of the new life.

Spiritual inspiration is rushing mankind on in the direction of universal brotherhood. What does universal brotherhood mean? Why, what a long way we are from that! The Roman Catholic, is he my brother? The Protestant, is he religiously my brother? An agnostic, is he in a religious sense my brother? There

is a sense in nature in which we are all brothers. We have the same sentiments, the same vicissitude of experience. Sorrow is alike in every breast, and the illuminated eye of love feels the same in every soul. The love that swells in the soul of a peasant when he stands at the gate of his darling's father's home, and watches and waits for his angel's coming, is the same as it is in the breast of a prince seeking the hand of beauty, of exalted capability and unspeakable charms. Love is the same the world over. Philanthropy stirs the soul the same in every country; gratitude is the same emotion in every heart; and the sentiments and capabilities of mind are universal. All men are about the same. There is not much difference between us. And yet there is a very great distance or difference between us in the sense of spiritual exaltation. Those spheres of heaven where the beautiful dead (so-called) are gathered; where the beneficent conflicts of reason are being carried out; where the lofty promises of earthly ideals are being consummated—in those spheres there is a greatness and grandeur of which man cannot conceive. There is a vast difference between the highest states of earth and the lowest states of the thinker in the spiritual world!

I wish now to carry my theme a little beyond the physical conditions of mould. For mould has a spirit. This spirit, to which I refer, is the inherent, persistent quality of life: coming in contact with phenomena it builds up experience, and that experience is not ended by death. I speak merely of death as a change; as a change of mode rather than of consciousness. I had better repeat that again. I speak of death merely as a change in the mode of man's consciousness. By mode I mean a general attribute of the same universal substance—being. The perpetuity or consciousness does not depend upon its relations as a conscious atom. Operating through the contingency of environment I come out to be a man, and then I come out to be a spirit—I change my mode of conscious expression, retaining the experiences of earth-life and all the mechanical agencies (shall I say the mechanical experiences?) of the continued, persistent, conscious phenomena on earth. Where am I now? Surely I am talking about the deep, the impenetrable things in nature; but down there in atomic nature the atom man comes up, and in the environment of his atomic, mechanical existence he evolves until the moral consciousness takes its rights, and in the spiritual state he is ever becoming more conscious of himself and the phenomena of the universe to which he stands constitutionally related. So that all past existences, modes of being, environments, all assimilated processes in nature, all the mechanical friction of existence, are expressed in the spiritual consciousness. The spiritual world, then, is the fruition of the life on earth; the mould of all existence turns up its love and poetry in the spiritual world.

Poetry is the real in the beautiful, and the real in the beautiful in the spiritual world is found in this spirit of consciousness. In the spiritual world the objective phenomena are as real as are the subjective phenomena here. There is the spirit of a rose, the spirit of a tree, the spirit of a mountain, but not in the sense in which you have been accustomed to understand them. In the natural universe there is no room for the supernatural; all is order, all is sequence; down from yesterday came to day, and to-morrow will be the product of eternity—eternity epitomized. This moment, the moment in which you are, is the condensed, nurtured and retentive capability of eternity.

What a thought! And yet how true, how vastly real! Out there in the realms of the spiritual world are being discussed the problems of social, intellectual, physical and religious evolutions on earth. The results and the combinations thus discussed, illuminating the superior man, roll down the channels of inspiration. Listen to Jesus. How he speaks! What radiant thought! how sublime the utterances! how logical the method—an angel speaks! Beyond the man, the sphere; beyond the medium, the spiritual circle away out there; and the waves of magnetic life roll far and wide: Each man takes what his soul can take, and through the back-door of consciousness looks upon the world of exalted mental phenomena. The mould of life brings forth the grand life-forms of the spirit-world.

Two worlds poised in equilibrium, living, acting, reacting, inspiring: Oh! what a picture of this universe! That mother, a soul so sweet had she! She left her boy on earth, to dark temptation and to evil snares. She watches him from the wide doors of the Summer-Land, and shouts o'er the waves of magnetic life: "My son, to better ways return." The echoes of inspiration are felt in every soul. A mother never dies; a father's love is ever beautiful, like the wings of an angel. The world is not a canopy of darkness! there is not a malediction sitting upon this universe! The power that works for righteousness smiles in the soul of universal man. There is not a newsboy in the streets of this great city to-night but what some day will be a shining archangel in the spheres of light. We are going on, and humanity belongs to heaven. Not one will be lost, not a soul forgotten; not a name will be left out; every one gathered there—and robed and refined and beautified in the spiritual world of existence, made perfect by the superior capabilities of the gifted and the illuminated.

Have you stood upon the seashore and gazed upon the radiant water as it washed the sand? Those little grains of sand are rubbing against one another, and the waves are washing those little grains of sand and making them more

perfect. The world of mind is doing the same thing. Men are but grains of sand washed by the oceans of magnetic inspiration; and every man in his own order. There is one glory of the sun, another glory of the moon, and another glory of the stars, and one star differeth from another star in glory; and according to environment, universal differentiation of inspiration, organization and capability, is every man in his own order, by temperament, by sequence in judgment, by cause and effect, by the mechanical action of universal life, driven onward in the magnificent phenomena of all nature. This religion of humanity is the decay of the mould of the past—the highest, broadest and richest sentiments of which it was capable. But the world is growing, and the world is big enough, and Spiritualism is big enough for all. The world and Spiritualism mean the same thing, and will exist together.

I might enlarge upon this fruitful field, but it is not necessary. The cordiality of my feeling I want to express to you all again; and I want to tell you that beyond the dark curtain o'er the rim of that mountain, lies the dawn of another world. When thy stalwart soul on earth comes to its journey's end, beyond that horizon thy father and thy mother stand, thy relatives and thy dear ones wait for thee on the threshold of magnetic life, ready to receive thee when thy soul bids farewell to time. Oh, happy life! oh, glorious life! thy tears will all be washed away—the tears that are transient expressions of a journeying soul. Woe is the stimulus to new development; in the new world the tear expresses the exaltation of triumph and of joy. The world of our sympathies means action, and the assiduous of love mean unfoldment. Where the heart is warm, and the mind is noble and sincere, where hypocrites cease to concern themselves with duplicity, where man becomes a man, and where the dream and wish of the ancient Grecian is realized, there is a window in the human breast. We know each other there; our lives reveal our state. If you wish your crown to be secure, serve man and your day with fidelity and truth. Live like men. Why? Because you are going to live forever. Be true and noble. Why? Because to-morrow and to-morrow and to-morrow we shall know each other there. It is not worth your while for three score years and ten to do anything but the noblest and the grandest deeds; to live your highest ideals and give expression to the grandest capabilities of the human soul.

How rich and rare those fields of life to men when the gleaming light of inspiration dawns! It is the first dawn of the higher life. That thrill of feeling which thy soul realizes when thy deeds of virtue are recognized by men is but the foretaste of that which comes hereafter; but the flood of thy shame is intensified for idle days and neglected opportunities. If your roses are there to bloom, if your duties are there to shine, if your poetry is there to be correct, and life is to feel all the sweet liberty of the spirit-world, true men and women are wanted here and now to sustain truth by the sword of spiritual progress, to rear up the structure which is to confront the dying religions of the world with the new demands which meet the requirements of the human soul. Buckle on again, old man, the armor of your younger days, and come again to the front and nail the banner to the masthead of the ship of Progress, and say: "I will do my best to win the crown that shines in the other world for me." Then the cloud will roll away, its depression and convolutions will be only temporary, universal inspiration will come to the children of men, and mediums will be recognized everywhere.

Then, like noble men, forget your petty ambitions; like true men and women strive toward the one grand empire of inspiration which belongs to humanity.

A Timely Thought or Two.

Man lives a double life on earth—the inner as well as the outer: a spiritual as well as a physical. The outer senses being precisely adapted to the external world in which for a time he is placed, they report of their experience to the spirit; in other words, the spirit comes in contact with the external world through the avenues of the senses, and in no other way. There is to the individual no external world at all except as it is discerned by the spirit through the senses.

When we become spirits, by the putting off of this material covering, we enter a life that is altogether spiritual, in which we no longer need our present physical senses. It is from our spiritual sense, then, that we shall make the spiritual world around us, just as we now create the natural world around us by our natural senses, in fact knowing it through no other avenue. If we have beautiful mansions, gardens, landscapes, streams, flowers, trees and animals reported as the equipment of the other world, it is because they are spiritual—they exist from the spirit. Where time and space are not the hard and confining conditions which they are in earth-life, it is a thought or a wish that is enough to bring angels together.

In the new life we shall be the same individual spirits, but our existence will be under changed conditions—where the spiritual nature of man, if fitted by cultivation and development as man, is rightfully should be while he is on earth, will recognize as a harmonious and natural environment. Spiritualism cannot make the two worlds one, though it brings them into a closer recognized relationship than the past has known: It came in this age to quicken the spiritual perceptions rather than the physical senses of the race.

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Before the coming light of Truth, Creeds tremble, Ignorance dies, Error decays, and Humanity rises to its proper sphere of knowledge.—Spirit John Pierpont.

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We shall print next week original essays contributed to our columns by Mr. Hudson Tuttle on

"A STARTLING DISCUSSION OF A SEEMING PARADOX,"

and Mr. John Tingley on

"THE TRUE RELIGION."

We shall, the succeeding week, print the verbatim report of an intensely interesting discourse by Hon. Sidney Dean, in Providence, R. I., on

"INDIVIDUALIZATION VS. CRYSTALLIZATION."

Cremation or Burial.

The cremation sentiment is rapidly gaining ground, and the encouraging feature is that the gain is making most visibly among the more intelligent and influential people, including the clergy of the country. Indeed, it will be a genuine surprise to most people to find how many of the latter, and those of distinction, too, favor it. But whether as a class they advocated or opposed it, the issue is one that has been fairly taken, and on all of its three sides, namely, the sanitary or scientific, the religious or theological, and the sentimental or sympathetic.

The first is naturally of governing importance, and must in due time carry the others with it. Faith in corporeal resurrection is fast disappearing from the very precincts of all well-informed minds. And all the sentiment that has been wont to accompany the fact of burial in the ground is fast being changed to revolt by allowing the commonest imagination to wander into the graves of loved ones, and picture the repulsive process of retarded decomposition and decay there going on. It is almost needless to say that the lesson taught by it is one that abides fast and immovable. But when the sanitary side of the question is approached, there is no withstanding the considerations that are to be urged, and in an increasing number, for an immediate change from burial to burning. That view of the question must and will decide it at last. The public health becomes the irresistible factor in the case.

As Mr. Andrew Carnegie expresses it, "cremation must be ranked as one of the greatest hygienic improvements of a progressive age. Its universal adoption is most desirable; and it is to be hoped that the people of this country—always heretofore quick to be educated in matters of reform—will soon recognize that cremation is something with which religious prejudice or false sentiment should not be allowed to interfere any more than with the other sanitary expedients of modern life. I am convinced that the adoption of cremation in preference to burial, in all the enlightened communities of this and other progressive countries, is only a question of time."

The clergy are coming over to the cremation view in a surprising way. Take the following for example:

Bishop Henry C. Potter, Protestant Episcopal Bishop of New York, writes from the Diocesan House: "I have no prejudice unfavorable to cremation, and, indeed, in view of the curiously inadequate and singularly unintelligent arguments, attacks and denunciations which have been employed by those who are

hostile to it, I have been rather disposed to sympathize with those who are seeking to introduce it. But the argument of most effect in its behalf is one which must be made by scientific men, and especially by physicians."

Rev. Phillips Brooks, rector of Trinity church, Boston, writes: "I believe that there are no true objections to the practice of cremation, and a good many excellent reasons why it should become common."

Rev. Edward Everett Hale, of Boston, writes: "I have no doubt that cremation will work its way into general favor, and I am glad to think so."

Rev. J. E. Raymond, of New York City, a clergyman of wide distinction, writes thus: "Any objection to the practice of cremation must be founded either upon ignorance, superstition or sentiment. The enlightened Christian conscience must approve it. It is one of those great reforms which are possible only in an age of scientific progress, and which make their way in spite of bigotry and conservatism. When prejudice and fanaticism are overcome, then cremation will be almost universal. It is only a matter of time."

Rev. Dr. Tiffany, of New York City, says: "As a Christian minister, in regard to cremation as a mode of burial, I see no possible religious objection to it. I see, from a sanitary point of view, much in favor of it. But I recognize, from the standpoint of the emotions, much which will have to be overcome before cremation can come into vogue. For myself, I should have no objection to the cremation of my body after death."

Rev. Dr. McArthur, of the Calvary Baptist Church, New York City, says: "I know of no serious religious objection to the practice. I could officiate at a funeral service, knowing that the body was to be cremated, with as much religious feeling and as great a sense of propriety as if I knew that the body was to be buried in the usual form."

Dr. Felix Adler, of New York, says: "I believe that this method of disposing of the remains of those who were dear to us in life is more reverent, more in harmony with refined feeling, besides being obviously superior on grounds of public health to the usual practice of earth burial."

Rev. John L. Scudder of New York, son of the distinguished Dr. Henry M. Scudder, writes as follows: "I believe in cremation with all my heart, and consider it the only proper method of disposing of the dead. The arguments in its favor are overwhelming, and those who read up upon this subject are almost always converted to the new ideas. I am glad to see that prejudice and blind conservatism are rapidly giving way to nineteenth-century common sense. I prophesy that inside of twenty-five years cremation will become well nigh universal in this country. Advancing civilization demands it, and it will have it."

Mr. Scudder adds that his sister's body was cremated at Fresh Pond, and that his father, Rev. Dr. Scudder, now residing in Japan, has left orders to the effect that his body shall be brought home, upon his decease, and cremated in the State of New York. As for his own remains, he says, "It is also my desire and command that when I die my body shall be disposed of in a similar manner. I prefer a fiery chariot to being eaten up by worms."

Rev. Heber Newton, the well-known Episcopal minister of New York, writes that he has "thoroughly believed in cremation for many years on a variety of grounds. Having tried to make my life one of usefulness to my fellows, I object to the possibility of injuring any one after I am dead. The thought that what I cannot take away with me to a higher form of life is to be left as a means of poisoning life, is abhorrent to me. The religious objection has always been abhorrent to my mind. Believing thoroughly in a life to come, I have not the slightest notion of that higher life being conditioned in any possible way by the way in which we get into it. Nothing but the stupid prejudice of a blind Orthodoxy could allow any notion of this kind to have weight. In so far as it does have weight, it ought to be exposed and ridiculed. I have, also, for years had the intensest horror of thinking of any one dear to me undergoing the noxious process of decomposition, as we have made sure that it shall be made noxious by our whole mode of interment. I want those I love to pass from this life to a higher life without any such abhorrent decomposition of the form once dear to us. On every hand cremation has commended itself to my judgment, and I am sure that it is destined to prevail in the future. I expect to be disposed of thus myself, and do not know of any expression of opinion which I could offer that would have more weight than this."

Rev. David N. Green, of St. Bartholomew's Church, New York, says: "I look with favor upon cremation as a substitute for interment. The objections to it are, in my judgment, wholly sentimental, and must in time give way to more rational considerations."

So far the clergy on the subject. The opinions of other men of at least equal intelligence are deserving of attention, as going to show the change that is steadily taking place in public opinion. For example:

Dr. Edward M. Sternberg, general director of the Hoagland Laboratory, Brooklyn, N. Y., says: "I fully approve of cremation for sanitary reasons, and it seems to me the least objectionable way of disposing of the dead from every point of view."

Dr. J. M. Schley, of New York, says: "I cannot see how any tenable argument can be advanced against cremation, while all considerations are in its favor for the good of the public and the maintenance of the public health."

Charles F. Wingate, sanitary engineer, of New York, says: "On sanitary grounds I am decidedly in favor of cremation. It seems to me that the steady and rapid growth of cemeteries around our great cities is a constant drawback to progress, and a menace to the public health."

Dr. Henry Tuck, Vice-President of the New York Life Insurance Co., says: "I am glad of the opportunity of again expressing my hearty approval of the practice of cremation."

Prof. Charles Elliot Norton, of Harvard University, says: "The arguments in support of cremation are so strong, and those against our present fashion of burial are so conclusive, that I have little question that, when they are fairly presented to intelligent men, the development of a sentiment favorable to cremation will be rapid, and the adoption of the practice will speedily become familiar. The ignorance and prepossessions which now stand in the way are not invincible obstacles."

George William Curtis, of New York, says: "In its sanitary aspect and to the imagination, cremation is certainly preferable."

Dr. William Hammond, brain specialist, of Washington, D. C., says: "I have for many

years past been heartily in favor of the cremation of the dead. So far as I can influence the matter, I shall be cremated myself at the proper time."

Gen. Horatio King, of New York, says: "I desire to state that, as I have no faith whatever in the resurrection of the corporeal body which we now inhabit, it seems to me of little importance in respect to the future state whether we are buried or burned. But it is certainly of very great importance, especially to great and growing communities, to avoid the malarial influences of large cemeteries. The safety of the living is of far greater importance than the question of the disposition of the bodies of the dead."

Charles Dudley Warner, of Hartford, Conn., writes: "Personally I have no objection to the disposal of the bodies of the dead by cremation; that is, by a quick decay rather than a slow decay; and I have no doubt that in thickly populated regions public health would be thereby promoted."

Wm. Waldorf Astor, of New York, says: "I think the opposition to cremation has largely originated in an ignorant prejudice. The objections raised against it have certainly lost much of their force in public estimation. Sanitary considerations are strongly in its favor, and, as concerns sentimental feelings, it seems to me there is much to recommend a total and immediate destruction of the body after death."

Dr. E. C. Seguin, of Madison Avenue, New York, says: "I entirely approve of it for general reasons, and also on the score of hygiene and the prevention of disease."

Here is testimony enough, and of the right sort, to convince the reader that cremation is a subject which more largely engages the public mind than ever before, and will in a much shorter time than many believe set aside almost altogether the existing custom of burial and its horrifying results. The old theological belief in regard to corporeal resurrection, on the last or any other day, is, it will be seen, pretty thoroughly worn out. Nothing remains, therefore, to carry the issue to a triumphant conclusion but to firmly establish the sanitary considerations in the public mind, and to overcome the sentiment which owes its existence wholly to custom by supplanting it with another that is entirely rational, and absolutely free from the suggestions of a horrified imagination.

To sum it all up in a phrase, it is a question between the quick and the slow methods of disposing of human remains.

Close Questions and Vague Answers.

Rev. Herbert W. Stebbins, of Athol, was installed pastor of the Orthodox Church at West Medford, Mass., on the 12th of November, and among the examining questions put to him by the council were the following, with his answers appended, which were duly reported in the Boston Herald of Nov. 13th:

Ques.—What is the condition of the human race, in your opinion, in view of sin? Ans.—Lost.

Ques.—What is the condition of those who have not reached the stage in their earthly development so as to commit the personal sin? Ans.—Innocent.

Ques.—Are they lost? Ans.—Not by their own sinning.

Ques.—Are they lost by anybody's sinning? Ans.—I do not know that they are. I should not want to say so.

Ques.—How do you feel in regard to the salvation of infants? Ans.—Well, that never has troubled me much. I should hesitate long before saying they were lost.

Ques.—Do you think all the books of the Scripture are inspired? Ans.—Yes, sir.

Ques.—Are they all equally inspired? Ans.—No, sir.

Ques.—How are you to know? Ans.—It is very difficult to know. It seems to me the one way we can tell is to take the whole Scripture together. I believe that the falsehoods told in the Bible are false.

And the above is a fair specimen of Orthodox theology. Common reason pronounces it childish and absurd. What progress and development is it possible to make under such hard and hollow teachings? How do they touch the life and conduct? They assuredly have no bearing on either. Yet a candidate for the ministry must answer such pointless inquiries to the satisfaction of an examining council, in order to be qualified to dispense the blessed gospel of Christ to others. For all that, Rev. Mr. Stebbins showed himself to be exceedingly uncertain on the old dogma of "Adam's Fall" and "Original Sin," as well as on "Infant Damnation" and the "Inspired Scriptures," and still was accepted and duly installed!

In contradistinction to this, the ex-Rev. W. H. Murray, formerly pastor of Park-Street Church in Boston, delivered a lecture on "The Christianity of Christ," in Music Hall, on Sunday evening, Nov. 17th, in which he accounted for the failure of Christianity by its not being rightly proclaimed by Christ's professed followers. He held that the real religion of Christ was the religion of right living. It was neither philosophic nor ecclesiastic. Jesus knew nothing of philosophy or ecclesiasticism, and cared nothing about either. The only true conception of his religion could be obtained from his words and life—from his words undistorted by the theologians for the purpose of bolstering up their doctrines and creeds.

The Christianity of the Christ, in contradistinction to that of the schools, urged Mr. Murray, did not attempt to teach men how to think, but how to live. Jesus succeeded because of his individualism; and if that individualism were continued into the world, it would win the world.

There is no mistaking the simple truth that Christ intended only to teach men how to live. He inculcated the necessity of drawing nearer all the time to God, and thus receiving the constant inspiration of his divine presence. He did not ruthlessly consign helpless infants to eternal damnation, but said instead: "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." He preached no dogmas. He was the slave of no doctrine. He sought the perfect emancipation of the human spirit, that it might in all things be like its Father, who is spirit.

Dr. F. L. H. Willis

Will speak for the Berkeley Hall Society of Spiritualists, Boston, on Sunday next, Dec. 8th. He is a veteran in the field, whose voice has often been heard in this city in defense of the New Dispensation; and his many friends will not fail to crowd the hall on this occasion.

List of Speakers.

We republish on our third page the list of Spiritualist speakers, which for years has been a feature of THE BANNER. Any person encountering errors therein will confer a favor by notifying us of the same, with corrections.

Jewish Testimony.

Judaism, says *The Jewish Progress*—a weekly San Francisco paper—has received many rebuffs at the hands of its enemies, but has submitted as gracefully as possible, even going so far as to return good for evil. Spiritualism—a comparatively modern innovation into the realm of religion—has, says *The Progress*, brought manifest soundings and persecutions to its votaries, who have found solace in like manner; namely, in pursuing ways of peace, and by so doing bringing within its gates some of the brightest minds of the century. The votaries of Spiritualism have knocked at the doors of the synagogue, and promulgated their doctrines from the pulpit, because the liberal-minded Israelite does not believe in persecution; and with firm and undying confidence in his faith gives other faiths full sway. And more especially the Spiritualist who has no religious prejudices to distribute, and whose beautiful theory of converse with the spirits in Summer-Land only increases the glow that lends so much radiance to immortality.

A timely and welcome tribute to the cause of Spiritualism from an unexpected source. It does but prove anew the fact that, in the absence of bigotry and the persecuting spirit it always begets, really religious sentiment is sure to make its way and gain an accepted footing; that nothing is able to successfully resist the progress of truly spiritual ideas, if they are left to their own silent and unaided operation; and that the ultimate result is vastly more desirable, for every reason, than if it were merely a victory over prejudice and a conquest of opposing forces.

The Hebrew mind, as it more and more openly declares itself in this country, clearly inclines to large and liberal views, not only on social matters but on those of religion. And the hospitality it is known to extend to the demonstrated truths of Spiritualism, as again instanced above, is convincing evidence of its steadily enlarging growth.

Please Take Notice!

When the next number of *Christina* shall appear I cannot tell. I am summoned to attend the United States Circuit Court at Grand Rapids, Mich., in the case of Walter E. Reid. What the charge against him is I am unable to say; but he has tried to make it appear that the whole United States force is being brought against Spiritualism to crush it and mediums and healers, and that it is attempted by crushing him. I believe this to be untrue; but he has succeeded in creating this belief very largely, and probably has made considerable money by that means. I can only say, so far as I have had any means for judging, the Postmaster-General has had no idea of making war on Spiritualism or on Spiritualists; but from all that I have seen and heard, and known from my own personal knowledge, it is a laudable effort on the part of the United States Government to prevent frauds under the guise of Spiritualism.

We copy the above from an editorial in *The Christina*, published at Tabor, Ia., by James Vincent, Sr.

Encouraging.

Never has there been so deep, rapid and growing interest in the teachings of the angels as now; and an excellent, intelligent and earnest class of people are becoming believers in direct spirit-return, notwithstanding the tergiversations of some people who profess to be believers, yet do not possess one single spark of spirituality in their compositions. But this class is growing less and less from year to year.

To the Spiritualistic Press.

There is most emphatically a great need of the Spiritualist newspapers guarding themselves against the spirit of jealousy and selfish rivalry; let them cultivate a spirit of mutual consideration and friendly union. Too long, much too long, has an opposite condition in this respect existed in our ranks, to the great detriment of the progress of the Cause.

Lycum Fair.

Children's Lycum No. 1, of Boston, is to hold a Fair, in aid of its finances, at Paine Hall, Dec. 18th, 19th, 20th and 21st. See announcement under "Meetings in Boston."

Spirit Communion Verified.

Under this head will be found on our second page much evidence going to show alike the value of the Banner Message Department and the verity of spirit-return.

Y. C. Taylor writes us from Des Moines, Ia., as follows, regarding the practical nature of and the great interest attaching to our "Questions and Answers" Department:

"There is no portion of the BANNER OF LIGHT more replete with thrilling interest and instruction than the 'Questions and Answers' on its sixth page, given through the mediumship of Mrs. Shelhamer Longley; in the issue for Nov. 23d they were exceptionally fine. Could the world of old theology—beating in the darkness of patristic superstition and error—but come in possession of these simple yet logical expostions of life and its relations to the next, how speedily would that darkness lift and pass away, as does the pall of night before the advancing rays of the morning sun. Yet the desired time is fast approaching: light is being diffused and error is being itself to its destined oblivion, from which it will never know a resurrection."

Several of the friends of our Cause in the interior of the State are anxious to witness independent slate-writing—writing executed by spirits between closed slates in the presence of a medium magnetically adapted to this special phase of manifestation—and wish to know of us where such medial instruments may be found. We know of only one or two of this class in Boston at the present time. We refer especially to Mr. Keeler, who is at 54 Dwight street. He will visit the homes of the friends in the city and vicinity evenings whenever requested to do so.

We publish on our first page a full report of J. Clegg Wright's Address, recently delivered in New York City. Our New York friends can procure extra copies of *The Banner* containing it from our Wholesale Agents, the American News Company, 39 and 41 Chambers street.

Dr. D. E. Caswell, of Charlestown District, this city, informs us that the spirit-message recently received from his wife through the instrumentality of the Banner Free Circle was eminently satisfactory to him as a proof of her continuous and conscious individuality beyond the confines of life in the material.

The free spiritual meetings at the Banner office Tuesday and Friday afternoons are creating a deeper interest in the public mind than ever before. People come hundreds of miles to attend them.

Read Larkin's Mammoth Xmas Box Advt.

Demonstrative Phenomena.

The people of Clarendon, Pontiac County, Canada, have been in a state of excitement occasioned by a turbulent demonstration of spirit-manifestations, such as have occurred in all parts of the world and in all ages, of late possibly more frequent because of more favorable conditions for their exercise. In this instance the phenomena took place in a small, one-story log house, a short distance from Shawville, occupied by the family of an honest and respectable farmer named George Dagg, consisting of himself, wife, three children and a little girl, Dinah Burden McLean, who evidently is the medium, since when she is absent none of the phenomena occur.

Fortunately for the effect and outcome of the unusual events, a knowledge of them reached Mr. Percy Woodcock of Ottawa, a sculptor and member of the Royal Canadian Academy of Art, who has had some familiarity with such matters, and is himself favorably disposed to Spiritualism. If not a Spiritualist, Mr. Woodcock proved much interested in the reports that he determined to personally investigate. He thereupon visited the place, and was received, says the *Brockville Times*, as an ordinary curiosity-seeker, of whom the family had objects of no small interest. Some conversation, Mr. Dagg said, they expected to have a quiet day, as they had sent Dinah, the little girl, about two miles away, and when she was gone the manifestations ceased. Mr. Woodcock, however, succeeded in so far as securing her confidence as to induce them to promise to send for the little girl the following day.

On Saturday morning, continues *The Times*, when he arrived at the house he was met by the children outside, and being introduced into the house, he was shown anything since she came back home. She replied that she had, a few minutes before, while coming from the well back of the house. She and Mr. Woodcock went around to the open shed back of the house. Dinah said: "Are you there, mister?" and Mr. Woodcock's intense astonishment he heard a deep, gruff voice, as of an old man, seemingly within four or five feet of him. A conversation then ensued between Mr. Woodcock, the voice and Mr. George Dagg, who afterwards joined them. Dinah said: "The voice is a good break." Mr. Woodcock took the position that he had to deal with an invisible personality, as real as though there in the flesh, and dealt with "the voice" accordingly.

The shed in which the conversation began was a bare, open building, with no floor, nor any places in which it was possible that any person could have been concealed. The family having spoken of writings having been found about the house, Mr. W. asked Dinah to be kind enough to write something that he might be able to show to his friends. This took place in the morning while in the shed. At first the voice refused to do so, but after a good deal of coaxing consented. Mr. Woodcock in the shed a piece of paper and a lead pencil. Immediately on the voice consenting he observed the pencil to stand up and proceed to write."

We should have mentioned that the language of "the voice" was of an extraordinary nature, and the demonstrations from the same source extremely annoying, and occasionally destructive. A singular feature of the affair is that "the voice" appeared to have the power to change its character of a low-spoken, ill-mannered and mischievous nature to that of an angelic light. On one occasion it said, the house being full of people, "You do not believe that I am an angel because my voice is coarse; I will show you that I do not lie, but always tell the truth," when instantly the voice changed to one of the most angelic and then sang religious hymns. The singing was kept up until the whole crowd was in a state of violent agitation, many of the women crying heartily. One o'clock was the hour fixed for his departure, but at that time the people had become so interested in the voice of him to stay, and he consented to remain another hour, which he did. At the end of that hour they again urged him to stay until three o'clock, which he consented to do. At three o'clock he bade them all good-bye, except Dinah, saying that he would be back at o'clock next morning and show himself to her, little Mary and Johnny. Mr. Woodcock relates that as he sat talking to the different persons in the room the next morning, the three children, who had been out the door, came into the room, and said: "The voice said 'mamma, the beautiful man, he took little Johnny and me in his arms.' Dinah said she distinctly saw him stoop, and lift Mary and Johnny in his arms, and heard him speak to Johnny."

On Sunday the house was crowded with visitors from the surrounding country. From early morning the voice answered the questions of everybody and made comments on different persons as they entered the room. Some of the remarks were very amusing, and displayed an intimate knowledge of the private affairs of many of the questioners. Mr. Woodcock drew up a brief report of the occurrences at Mr. Dagg's house before and during his presence there, which he read to the assembled and subsequently signed by seventeen respectable and responsible citizens of the neighborhood and from a distance. Mr. Woodcock said he could have procured fifty signatures to this, but when he got the seventeenth name concluded it was enough.

The report states that fires have broken out spontaneously through the house, as many as eight occurring on one day, six in the house and two outside; that the window curtains were burned whilst on the windows, in broad daylight, and subsequently neighbors were in the house; that stones were thrown by invisible hands through the windows; articles, such as a water jug, milk pail, a wash basin, cream tub, butter tub, and other articles were thrown about the house by the invisible agency of the voice; water being thrown in the face of Mrs. John Dagg, also one in the face of Mrs. George Dagg, whilst they were busy about their household duties; a large dining-table was thrown down; a month-organ played and seen to move across the room to the door; a rocking-chair rocked furiously; a wash board was sent flying down the stairs from the garret, no one being in the garret at the time; that when the child Dinah is present a deep, gruff voice, like that of an aged man, has been heard, who, when asked to leave the house and out doors, and when asked questions answered so as to be distinctly heard, showing that he is cognizant of all that has taken place, not only in Mr. Dagg's family, but also in the families in the surrounding neighborhood; that he claims to be a disincarnated being who died twenty years ago, aged eighty years; that he gave his name to Mr. George Dagg and Mr. Willie Dagg, forbidding them to tell it; that this intelligence is intelligence in the family of Dinah, little Mary and Johnny, who have seen him under different forms at different times.

The Ottawa Evening Journal of Nov. 25th reprints from the *Brockville Times* (Brockville being Mr. Woodcock's place of residence) a lengthy account of Mr. W.'s experiences, from which we gather the above. The day following, a representative of *The Times* held an interview with Mr. Woodcock, during which he said:

"The affair at Dagg's, though very mysterious, is not by any means unique. You cannot take up any paper or magazine devoted to psychic phenomena, such as *Light*, of London, Eng., but you will find many cases just as mysterious and inexplicable. It was only last year in France, when an almost similar affair to the Dagg's occurred. Fire broke out in various parts of the house in the daytime, and huge stones were hurled on to the roof and through the windows. The case became so notorious that a detachment of soldiers was sent from the neighboring town and camp, and surrounded the house, and took up positions from which stone-throwers could be seen, but still the stones continued to fall. The mysteries ceased as suddenly as they began, without explanation. A document bearing out the truth of the statement was at the time signed by the mayor and leading citizens of the town and published in the papers. Such affairs are occurring in all parts of the world at all times."

"Do you think your conversation with 'the voice' was in reality a talk with a ventriloquist?" was asked. "The only thing I can say is, that I believe I was actually speaking to an incarnated being. When I first heard the voice it came from the open door of the shed, and not four feet away from me. The girl, Dinah, was at my side. I went into the shed to see if any one was hiding there, and it followed me. It also followed me into the house, where I held converse with it for nearly five hours, and asked it a sort of questions and receiving good, bad and indifferent answers. Dinah's mouth, you will remember, had been filled with water, but this had no effect on the talking. I am not a Spiritualist, and the case of the word is general, I am as much a skeptic as anybody. I am, though, of an investigating turn of mind in connection with psychological subjects."

At last accounts the manifestations had ceased.

The Times says that if they again appear Dinah is to be taken to Mr. Woodcock's home, where he will resume his investigations.

A correspondent writes us from Brockville, Ont., Dec. 2d, in reference to the "Dagg mystery":

"Mr. Woodcock, the gentleman who investigated the affair, is an artist of considerable note. I am personally acquainted with him. I went with the reporter and interviewed him. I saw the paper on the spirit-writing, and everything connected with it. I am thoroughly convinced that everything took place as related in the papers. I intend going to the town, it being quite near here. Everybody in this vicinity believes the report to be true."

Let all who wish to see the case of "The People vs. Doctors' Plots" succinctly stated, read the extract on Medical Legislation, by Dr. J. P. Dake, on our second page.

A correspondent writes us from Atlanta, Ga.: "We are holding meetings on Sundays in a part of our city where they were never held before. We have very good audiences. Mrs. M. C. Thomas is our speaker on Sundays; she is a home medium, and a most excellent one; she gives readings after the lecture, and affords general satisfaction."

The fifty-first Congress assembled on the 23d inst. The silver question will speedily come up for discussion, and the silver kings will undoubtedly win.

New Work by W. J. Colville.

The manuscript of W. J. Colville's great new book, "Theosophy—A Study of Man and the Universe," has been placed in the printer's hands, and work is now progressing on it as rapidly as possible.

The offer at \$1.10 for this large and valuable book, delivered postpaid to any address in the United States or Canada, or 4s. 6d. to any address in Great Britain and Ireland, or any country embraced in the Universal Postal Union, and 5s. 6d. to Australia, New Zealand or South Africa, can only continue a very short while longer. As soon as published the price, postpaid, will be \$1.60 in America, or 6s. 6d. in Great Britain and the English Colonies (except Canada).

The work proper contains twenty-six lengthy chapters, dealing with the spiritual ideas and experiences of mankind from the earliest days of recorded civilization to the present hour. A copious appendix contains reviews of "The Light of Egypt," and other works of great interest, recently placed in the hands of the reading public.

While dealing with Theosophy in all its phases, the author has given prominence to Spiritualism, which he unreservedly endorses and eloquently elucidates; the "shells" and "astrals" of many Theosophists have only a very poor showing in the light of the sound spiritual philosophy advocated in these pages.

Rebirth, Karma, and other much mooted questions are ably handled, and shown to be in perfect harmony, when rightly understood, with the highest intuitions of modern as well as ancient Spiritualism. Nationalism and other advanced social and industrial movements are freely commented upon, and in a manner which can scarcely offend any reasonable student of human nature and necessity.

Subscriptions should be forwarded IMMEDIATELY to Colby & Rich, 9 Bosworth street, Boston.

J. J. Morse's Welcome in Lancashire.

A gathering of Lancashire Spiritualists met in the Spiritual Temple, Oldham, Eng., on the evening of Nov. 9th, to welcome the return of Mr. J. J. Morse to his old familiar fields of labor. Mr. E. Raynor presided, and the general exercises were musical and edifying, interspersed with addresses. Mr. W. Johnson was the first speaker, followed by J. B. Telford and E. W. Wallis, each of whom in behalf of the company present extended a warm and soulful greeting to the guest of the evening, the rising of whom to address them was, says the *Oldham Evening Chronicle*, the signal for the entire audience to stand up, and sing the first verse of "Auld Lang Syne." Mr. Morse said of all his welcomes home none had been heartier or more enthusiastic than that accorded him in that beautiful Temple. Whilst sitting there his mind had gone back to his first coming to Oldham, through the agency of his friend Mr. Kershaw, who he was happy to see there that night. He was glad to hear of the progress Spiritualism had made in Oldham, and especially of their Lyceum work, which was doing good among the young.

After relating in brief his experiences in the United States, and remarking that at Cleveland he was presented with an American flag, with an inscription, which he had great pleasure in showing as a message of fraternity from their brethren across the ocean, he unfolded the "stars and stripes," which elicited a burst of applause, after which the meeting closed.

Spiritualism in Auckland, N. Z.

Mr. H. J. Browne of Melbourne gave the closing lecture of a series delivered by him in Auckland, New Zealand, on the evening of Oct. 30th, his subject being "Death and the After-Life; or, Where are Our Loved Ones who have Gone Before?" At its conclusion a lively discussion ensued, and it was proposed that a hall be hired and the questions suggested by the lecture be thoroughly discussed with Mr. Browne. Mr. Browne said his engagements would not permit of his acceding to the request, as he had to leave by the "Erisco steamer." Had the request been made at the outset of his lectures, he would have been happy to have held nightly discussions on these matters, if the disponents so desired it. He thanked the Auckland people for the kind and courteous hearing given to him. His views he knew were unpopular, and he scarcely expected such liberal treatment.

"MEDIUMSHIP: ITS USES AND ABUSES," is the subject of the essay in the December number of "Psychic Studies." Wise suggestions are given to both mediums and those who avail themselves of their services. Of one phase Mr. Morton says: "The test conditions which are based on the supposition that mediums are criminals are debasing, and ought to be discontinued. No medium possessing self-respect will submit to indignities which place him on a level with convicts in a chain-gang. Nor can he reasonably expect elevated spirits to control under such humiliating conditions. An investigator who treats mediums as criminals is unworthy of admission to the society of Spiritualists; and a medium who needs chaining to insure his honesty is better qualified to serve humanity in a workshop than in the vestibule of the Temple of Spiritualism." Following the essay are articles upon "The Uses of Mediumship," "General Masses' Testimony," "The International Congress," etc. San Francisco Cal. Albert Morton, 210 Stockton street. Boston: For sale by Colby & Rich.

Ladies' Aid Fair.

The First Spiritualist Ladies' Aid Society, of this city, will hold a Fair at its parlors, 1031 Washington street, Thursday, Friday and Saturday, Dec. 12th, 13th and 14th.

Prominent mediums, and other talent, will take part in this entertainment. Suppers each evening. Saturday evening an old-fashioned supper at fifteen cents. Fancy and useful articles for sale. Purchase your Christmas gifts of us. You will find no exorbitant prices.

Friends, remember our Fair; this Society needs and is worthy of your patronage. It is the oldest Spiritualist Benevolent Society in Boston, or Massachusetts. Donations are solicited, and can be sent to the hall, care of Mr. Woods.

Mrs. M. V. LINCOLN, Sec'y.

The Happy Boy!!!

Nothing in the world is so positive as the satisfied expression of the boy who is happy, because of an inward feeling that some steps have been taken to supply his expectations for Christmas. He peers into closets, looks on shelves, rummages in the cellar and garret, and although he can't discover anything, he knows from the peculiar look which parents' eyes alone can give, that there is something for him somewhere about the house, and he tries about a perfectly happy boy, runs errands, does his chores, gets perfo in his lessons at school, and has most of the time a smile on his face that is chuck full of fun.

Parents will easily see in this issue of our paper, under the heading of our Mammot Christmas Box, a happy boy's picture, and also an unusual opportunity to make not only their boys, but every one in the family, happy with Christmas presents, and at the same time lay in a whole year's supply of the best family and toilet soaps made of an extraordinary fine quality. No one is disappointed who uses these goods, as they bear no comparison to the cheap soaps with which our markets are flooded; besides, you get all the profits usually paid out for traveling salesmen, manufacturer and retail grocers, in presents. The Mammot Christmas Box is delivered, all freight charges prepaid, and arrangements made so that if you are not satisfied after seeing the presents and using the soap, the box will be taken away without expense of any kind.

Gloves.

America is now EXCELLENTLY the foreign countries in the manufacture of gloves, especially in the finish and wearing qualities. The fact seems to be well known by our people, as they are now using the home manufactured glove more and more before. In buying foreign gloves you have no redress when they prove poor, as is so often the case; but the home maker is glad to know of any defect, that he may replace anything that is not right, and guard against it in the future.

All who feel interested in American manufacture will be glad to know these facts. There is no firm now making gloves produced than those made by JOHN C. HUTTON & CO., of Boston, N. Y. These gloves for neat and serviceable hand-gear will be interested in his illustrated book "About Gloves," giving full description, with prices, of over fifty patterns, and a simple guide for self-measurement. This book is sent, with a neat glove measure, to any one who will send a stamp to his address, which we would advise you to do.

Read Larkin's Mammoth Xmas Box Advt.

NEWSY NOTES AND PITHY POINTS.

THE TIME TO BE.

While Error clutches at the throat of Truth, And sinners corrupt the minds of youth, So long will war and death and civil strife Mar all the goodness of our human life. While greed and passion hold their carnal sway, Long will it be ere comes the better day. But angel teachers tell us there will be In coming time a glorious victory, When crime and poverty are known no more, And all the nations but one God adore. L. C.

Some years ago Professor Tyndall made some beautiful experiments to show that the cerulean blue of the sky is caused by dust or impurities in the atmosphere. These particles are so small as to reflect only the luminous rays of short wave-length, that is to say, the blue rays. Professor Hartley has reinvestigated the subject, and found that ozone may have a good deal to do with the color, since a small quantity of ozone in a glass tube two feet long produced a full sky-blue color.

Boston had on Thanksgiving Day, 1880, a severe conflagration which destroyed two acres of fine business blocks. A loss of \$8,000,000 was estimated. Four firemen were buried in the ruins. A graphic account of the calamity appears on our third page.

"It seems to me," observed Jo Cose, "that the recording angel must have a pretty easy time of it now-a-days." "Why so?" asked his wife. "Simply because if a man does anything good or bad it gets into the newspapers." "Well, what of that?" "Why, all the angel has to do is to go over his exchanges with a pair of shears."

Switzerland throws rocks on the Salvation Army.

Indulgent Father.—Want any pocket money to-day, little one? **Indignant Daughter.**—Yes, dear, just \$27. **F.**—Old number, eh? **D.**—Well, I'm going to give \$1 to that wretched poor family around the corner. All sick and starving, but worthy. And then I must give the rest to our Foreign Missionary Society. —*The Bulletin.*

It is reported by the daily press that a little Boston-born girl was recently on a visit with her nurse at a quiet country village, when she was roused from her midday nap by the sound of music. She asked what it was, and received the reply: "A hand organ." She asked if she might see it, and was told by her nurse that it would soon come that way, and it should then stop and play for her. But she waited in vain—no hand organ came; it went further away instead. When told of it, and that she therefore could not see it, she laid her head down on her little pillow again in the most resigned manner, only remarking in a similar spirit: "It seems to me that God and the hand organs are a good deal alike. I hear so much about them, but I never see them." And it might also be added, that the less we see the more we hear.

SELF-RIGHTEHOUSNESS.

No. Two.
Imperfect is the human race,
And every one may sometimes err;
There is no name nor there place
Where wrongs may not sometimes occur.

Count de Lesseps was eighty-four years old on the 19th of November. He is as lively, says an exchange, "as any one around in his diggings."

No law-abiding citizen need think he will not some day be arrested and sent to jail. If a hoodlum should knock him down in the way of woman's dress in this way, he would be fighting and disturbing the peace. —*The New Orleans Picayune.*

Lynn, Mass., was visited Nov. 26th by a severe conflagration, which burned over nearly a square mile of its territory, destroyed over three hundred buildings—many of them large structures, as manufacturing, a bank building, the Central railroad depot, a church, etc.—threw ten thousand people out of employment, and caused a property loss of some \$3,000,000.

IN THE PARK.—First gray squirrel: "Here comes Old Gags, the illustrious man; let's turn him away and hold him up." Second gray squirrel: "What's the use? what's he got that we want?" First gray squirrel: "Cheestnuts." —*New York Herald.*

One hundred years ago was observed our first National Thanksgiving Day, its date being Thursday, the 26th day of November, 1789, the practice of always taking the fourth Thursday of the month making of course, a slight variation in the date.

Persons wishing to send books and other literature for the use of the sailors, may address the same to Lieut. Com. John F. Merry, executive officer, United States Steamship *Habash*, Navy Yard, Boston, who will see that they reach the recruits.

Dr. Talmage and his party are now in Athens. It was upon the historic Mars hill that St. Paul preached his great sermon to the Gentiles, opening with the famous text: "Ye men of Athens, I perceive that in all things ye are too superstitious." The Doctor lately preached there from the same text, it is said.

AN AWFUL NARROW ESCAPE.—By a vote of 22 to 18 the Presbytery of Cincinnati concluded that all infants dying in infancy are saved. Bless their little hearts! how they must rejoice at this declaration. But let them pause a moment and reflect upon the solemn fact that three votes more would have damned them forever. —*Cincinnati (O.) Enquirer.*

The revolution in Brazil has caused quite a sensation among the Republicans of England. Sir Wilfrid Lawson waxes quite eloquent in speaking of the new world, from the north to the south, from the Atlantic on the east to the Pacific on the west, being without even one king, one emperor, one hereditary grand duke, or hereditary humbug of any kind.

New York, Dec. 2d.—Judge Patterson to-day granted the petition of John J. Plunkett for absolute divorce from his wife, Mary H. Plunkett, the Christian-science healer, who some time ago mated with A. Bently Worthington.

Frances E. Willard understands how to impart the philosophy of dress reform. She illustrates her opposition to the present style of woman's dress in this wise: Catch Edison and constrict him inside a wasp waistcoat, and be sure you'll get no more inventions; bind a bustle upon Blamark, and farewell to German unity; coerce Robert Browning into corsets, and you have no more epics; put Parrel into petticoats, and home rule is a lost cause. That is graphic and to the point. —*Boston Herald.*

The malady of exaggeration is one that grows on men in spite of the most stringent precautions in case they once indulge in it. A man who is imbued with exaggeration will, by constant repetition, come to believe a lie is the truth, and it is impossible nine times in ten to convince him he is mistaken. This is what makes two-thirds of the trouble in the world.

Let woman fairly take
The place she's born to fill,
And such a good work shall make
Our great sons greater still. —*Ellza Cook.*

The lofty brick building wherein the Minneapolis (Minn.) Tribune was published, was destroyed by fire Nov. 30th, and some twenty persons are supposed to have perished in the conflagration. One of them, James F. Igoe, an Associate Press operator, remained at his telegraphic instrument till it was too late to make his escape; he tried to do so by moving hand over hand over the wires outside and from the building, but was finally obliged to let go, and received fatal injuries from his terrible fall. The property loss was about \$300,000.

Williams's grates are great grates.

The testimony of Prof. Orton, the State geologist of Ohio, given in a natural gas case at Toledo, is not calculated to pull natural gas very far out of the slump in which it lies. Natural gas, he said, is now a fixed quantity, its manufacture having ceased long ago. Hence the more that is taken out of the earth the less that remains to be taken out. With care and economy the northwestern Ohio field, with the present draft upon it, will last for from five to eight years, but not for ten, he thinks. Three years he gives as the average life of a gas well.

Nothing will trip the light fantastic with more ease than a loose brick in the sidewalk. —*Merchant Traveler.*

Meetings in Boston.

Free Spiritual Meetings are held in the BANNER OF LIGHT Hall, No. 9 Bosworth street, regularly twice a week—on TUESDAY and FRIDAY AFTERNOONS. J. A. Shelton, Sec'y.

Boston Spiritual Temple, Berkeley Hall, No. 4 Berkeley street, corner of Tremont.—Sunday services at 10 1/2 A. M. and 7 1/2 P. M. L. Holmes, President; George S. Melville, Sec'y.

First Spiritual Temple, corner Newbury and Essex streets.—Spiritualist Fraternity Society: Sundays, 2 1/2 P. M.—Mrs. H. S. Lake, speaker; 10 A. M., Fraternity Society for the study of the Bible, evening meeting at 7 1/2 P. M. D. Wellington, Secretary.

Children's Progressive Lyceum, No. 1.—Sunday at 10 1/2 A. M. in Palm Memorial Hall, Appleton street, near Tremont. Emma E. Woodworth, Secretary; L. L. Whitlock, Conductor.

1001 Washington street.—The First Spiritualist Ladies' Aid Society meets every Friday. Mrs. A. E. Barnes, President; Mrs. C. C. Smith, Secretary. Public meetings every Friday evening at 7 1/2.

America Hall, 724 Washington street.—Echo Spiritualist Meetings Sunday at 10 1/2 A. M., 2 1/2 and 7 1/2 P. M.; also Thursday at 8 P. M. Dr. A. H. Hall, Chairman.

Twilight Hall, 780 Washington street.—Sundays, at 10 1/2 A. M., 2 1/2 and 7 1/2 P. M. Eben Cobb, Conductor.

Engle Hall, 616 Washington street.—Sundays at 10 1/2 A. M., 2 1/2 and 7 1/2 P. M.; also Wednesdays at 3 P. M. W. Matthews, Conductor.

Odd Fellows Building, Room 2.—Conference Meetings every Thursday evening. L. L. Whitlock, Chairman.

The First Independent Club meets every Tuesday at Twilight Hall, 780 Washington street, corner of Circle; that 3; Supper at 8; Meeting at 8 P. M. I. G. Wellington, Secretary.

Cambridgeport.—Meetings are held every Sunday evening at Odd Fellows Hall, 54 Main street, by the Cambridge Spiritualist Society. H. D. Simons, Secretary.

First Spiritual Temple, corner Essex and Newbury streets.—An excellent audience, both as regards numbers and quality, convened last Sunday afternoon to welcome Mrs. H. S. Lake on her return to our platform after an absence of four weeks.

As a solution of the problem she explained the difficulties attendant upon the work of spirits when dealing with organisms not their own, her guide entered her and spoke upon "The New Heaven and the New Earth." He said the looking forward of man to a blissful state in the future, which he has termed "heaven," has been largely due to the unsatisfactory and inhospitable conditions by which he is environed on earth. Mysterious and unrelenting forces, like atoms of fire, fire and electricity, were the savage man, gods, whose will must be placed in order with security might prevail. He imagined that if a sufficient degree of mercy could be aroused within the breasts of the deities heaven might be attained without the need of a future state.

After a long period of time, however, man began to discover, by observation, that the forces which appeared the wrath of the thunderbolt and stayed the destruction of the pestilence were to be found within himself. He began to realize that the forces which he had believed to be external, were in fact, within him. He began to realize that the forces which he had believed to be external, were in fact, within him. He began to realize that the forces which he had believed to be external, were in fact, within him.

Leveling forests, draining swamps, building dwellings, planting grains and fruit, weaving clothing, writing books, constructing railways, devising musical instruments, painting pictures—one and all of them, he began to realize, were the work of his own hands. He began to realize that the forces which he had believed to be external, were in fact, within him. He began to realize that the forces which he had believed to be external, were in fact, within him.

All these negations, or obstacles, called suffering, which the old earth has nursed within her lap of undevelopment and unrest, have been the soil in which humanity has been sowing the seed of the future. Later, under the law of evolution, has taken on order and still higher forms of expression in art, government, industry, religion, until now that person would be a fool who should deny that the gods who dwell in the highest heaven are the gods who dwell in the human soul. That progress after death is unthinkable and impossible.

The breath of the soul sways the thin curtain which separates the "seen" from the "unseen," and the divine forces of man's inward self are constantly projecting ideas of heaven as heralds of achievement yet to be gained upon the new earth, whose nebula is dimly discerned in the distance.

Next Sunday the discourse will be upon "Fictitious Values," together with subjects and questions from the audience.

The lesson for the children's school will be: "Needs vs. Wants."

Friday afternoon, at 2:30, the subject for the woman's meeting will be: "How are Different Phases of Mediumistic Phenomena Produced Under Various Conditions?"

Wednesday evening social at 7:30, to which all are cordially invited. M. D. W.

Berkeley Hall—Boston Spiritual Temple Society.—Last Sunday morning the platform was occupied by Mrs. Helen L. Palmer, of Portland, Me. Under spirit-guidance she gave a general review of Spiritualism and its purpose as a demonstrated philosophy of religion, asserting that it lies with Spiritualism to demonstrate to the world the value of its induction into the offices of every-day life-work, as well as in their thoughts and dealings with each other; that there exists a necessity of Spiritualism awakening the world to the fact that salvation is a matter of the heart, and that the world can at best do but little more than point out the way by which they can advance to higher planes of unfoldment. The work to be done is to be done by the individual himself, and not by the physical inability to physical vigor or their work, and the work of raising themselves from mental imbecility to mental vigor and intelligence, where immortality becomes to them a conscious reality. The lecture was followed by a question and answer session, and could not fail to leave a permanent impression upon the minds of those present. The subject of the evening, "The Potency of the Unseen," was handled in an able and interesting manner by Mrs. H. S. Lake, who has been absent soon. Dr. Fred. L. H. Willis is to speak for the Society next Sunday morning and evening.

Twilight Hall is fast becoming a well known spiritual resort for various Boston societies. Bro. Eben Cobb holds his meetings here on Sunday, the Independent Church and the Last Industrial Cause during the week. On Sunday last the exercises at the three meetings were replete with interest, and large audiences greeted speakers and mediums. Bro. Cobb gave an address that comforted many a bereaved heart; the Independent Church, and the Last Industrial Cause during the week. On Sunday last the exercises at the three meetings were replete with interest, and large audiences greeted speakers and mediums. Bro. Cobb gave an address that comforted many a bereaved heart; the Independent Church, and the Last Industrial Cause during the week.

Engle Hall, 616 Washington street.—Sunday, Dec. 1st, the morning conference opened with a piano solo and singing by Mrs. M. F. Lovering. "Has Man Powers within Himself to Employ for His Own Protection from Evil Forces in Mortal Life?" was the subject discussed. Opening remarks and invocation by Dr. A. H. Hall. The exercises were followed by the reading of a paper by Mrs. M. F. Lovering, who has been absent soon. Dr. Fred. L. H. Willis is to speak for the Society next Sunday morning and evening.

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subject were read by the Misses Cummings and Peters. Valedictory remarks were made by the editor of this Lyceum something concerning Spiritualism. Recitations and songs from the Misses Wilbur, Cummings, Fitzgerald and Peters were well received. Announcement was made of the departure to a higher life of a few of the Lyceum members and workers for the cause. Mr. Henry D. Torrey, 115 Willow street, has the sincere sympathy of the entire Lyceum.

Our Fair opens Wednesday, Dec. 18th, and continues through the 19th, 20th and 21st. Donations from all friends of the Lyceum are earnestly solicited, and may be sent in care of the Janitor of Palace Hall. Season tickets are but twenty-five cents. Come, friends, buy some tickets, visit the Fair, and be as liberal as your worthy means will permit. The Lyceum needs your support.

Since the reorganization of the Lyceum Association this fall we have added forty-four new names to our roll of membership. An invitation is extended to all Spiritualists of good moral character to join us, work with us, and assist us in the attempt to place Lyceum No. 1 upon a higher plane, spiritually and financially. HORE.

Twilight Hall.—The meeting held Tuesday evening, Nov. 26th, was well attended, opening with brief remarks by the chairman, followed by a short address by Mrs. R. Rich. As this was the commencement of another year of the Club, Mrs. Rich spoke of the importance of all working in harmony and union for a just cause, and for the development of higher spiritual gifts.

Dr. Gustav Wiksell and Mrs. K. R. Stiles made interesting and practical remarks. Mr. Stratton favored the audience with an improvised song. Dr. Ordway and Mrs. Stiles spoke pertinently regarding "The Doctor's Fate." Mr. C. B. F. related a humorous story, which closed the exercises for the evening.

Mr. Frank C. Algerton (the boy medium) is expected to lecture and give tests at the Club meeting Tuesday evening, Dec. 10th. C. B. F.

Read Larkin's Mammoth Xmas Box Advt.

Drifts from the Metropolis.

To the Editor of the Banner of Light:

Within the past few months Spiritualism has taken on an unusual impulse, and for some weeks past it has developed into quite a fad. Whether it is the "fad" or "preaching" which we have heard at the First Spiritualist and Psychical Society that has brought about this change or not, I am an unbiased onlooker cannot say; but certain it is there is an unwonted stir.

The Progressive Spiritualist Society, of which Prof. W. H. Weston is Conductor, has ceased to exist; but there are so many societies existing in this city for the promotion of this much-abused Cause that its loss is scarcely marked. An irreverent friend, who accompanies me on my tours, expressed the wish that there should be a "fad" of some kind, and a more concerted action, as in London there is strength.

I expected that the recent Fox episode would create considerable commotion in this city, but Spiritualists seem to have come quite hured to this sort of thing. It is the prevailing opinion here that her reaction is a matter of dollars and cents. The *New York Press* gave me on my tours, expressed the wish that there should be a "fad" of some kind, and a more concerted action, as in London there is strength.

Mr. Williams now utilizes the Edison phonograph in recording spirit-messages for future use and benefit. He has a very curious record of the representative of THE BANNER an interview with the spirits of the past. Though I am not an entire believer in the spirit-manifestations, I must confess that I was puzzled.

Mr. Wells is still with us. Through the courtesy of Mr. C. S. Sykes I was accorded a seat in her circle, held at her parlors on a recent date. The presence of strangers, I understand, does not always tend to success, but I saw and experienced on that occasion what could only be termed a spiritual column. Dr. Drake holds circles at her palatial home on West 23rd street that are spoken of as producing marvelous results.

THE BANNER OF LIGHT is an indispensable journal to the Spiritualists of this city. Being on the "inside track," I know there are more numbers of it sold than of any other Spiritualist paper. REPORTER.

Movements of Platform Lecturers.

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

Miss May Scannell, of Providence, R. I., is now making a tour of lecturing, which she will be in New York City, and will return here in January.

John Prescott Guild will address the Reform Club, Springfield, Mass., at Evangelist Hall, Sunday, Dec. 8th, at 5 o'clock. Subject: "Woman's Place in History." He will speak on temperance and freethought topics anywhere.

G. W. Bates and wife have been induced to cancel their engagement at New Orleans for December, and continue during that month at Galveston, Tex., where they are reported as achieving good results and about to organize a new society.

Dr. H. P. Fairfield, lecturer at Meriden, Conn., Dec. 1st; he speaks in Bridgeport the 8th and 15th; would like to make engagements in that vicinity for the 22d and 29th. He also lectures for the First Spiritualist Society of Philadelphia during the month of January. He would like to make engagements for February and March. Address him at Rockland, Me., P. O. Box 347.

Dr. E. B. Russell, inspirational lecturer, of Haverhill, Mass., is open to lecture engagements for December

OUR MAMMOTH CHRISTMAS BOX

Our object in getting up this Mammoth Christmas Box is to introduce to the American people our "Sweet Home" Family Soap and Fine Toilet Articles. They are the purest, best and most satisfactory, whether made in this country or England; every one who uses them at once becomes a permanent customer. We propose a new departure in the soap trade, and will sell direct from our factory to the consumer, spending the money usually allowed for expenses of traveling men, wholesale and retail dealers' profits, in handsome and valuable presents to those who order at once. Our goods are made for the select family trade, and will not be sold to dealers, and to induce people to give them a trial we accompany each case with all of the useful and valuable presents named.



Larkin's Mammoth Christmas Box makes this boy happy, and it will make 100,000 other boys, girls, men and women, old and young, just as happy; because it contains the greatest lot of Christmas Presents ever seen for the money. Beautiful things! Something for every one in the family—father, mother, all of the boys and girls, the baby, and hired girl. Such fun opening the box you never heard of! It is a great surprise to all who get it, it contains so many of the very things every one wishes to receive. Nowhere can such liberality be found.

When you order, please state whether you are a subscriber of this paper or not.

The following are articles of our own manufacture which we take great pride in presenting to the readers of this paper. We guarantee them to give perfect satisfaction. Send us your name on a postal card, and we will deliver you freight prepaid, on terms given below, a Mammoth Christmas Box containing all of the articles named below:

ONE HUNDRED Cakes of "Sweet Home" Family Soap, enough to last a family one full year. This Soap is made for all household purposes, and has no superior.

SIX BOXES BORAXINE.

ONE-FOURTH DOZEN MODJESKA COMPLEXION SOAP.

ONE BOTTLE MODJESKA PERFUME.

ONE BOTTLE MODJESKA TOOTH POWDER.

ONE STICK NAPOLEON SHAVING SOAP.

ONE-FOURTH DOZEN OCEAN BATH TOILET SOAP.

ONE-FOURTH DOZEN ARTISTIC TOILET SOAP.

ONE-FOURTH DOZEN CREME TOILET SOAP.

ONE-FOURTH DOZEN ELITE TOILET SOAP.

ONE ENGLISH JAR MODJESKA COLD CREAM.

Soothing, Healing, Beautifies the Skin, Improves the Complexion, Cures Chapped Hands and Lips.

Our Mammoth Christmas Box contains a great variety of Toys, Playthings, etc., for the Babies, and sundry useful and amusing things for the older folks. It also contains

One fine Silver-plated Sugar Spoon.
One fine Silver-plated Child's Spoon.
One fine Silver-plated Butter Knife.
One fine Silver-plated Individual Butter Plate.
One fine Silver-plated Button Hook.
One Lady's Celluloid Pen Holder (very best).
One Arabesque Mat.
One Wash Cloth.
One Package Pins.
One Japanese Silk Handkerchief.
One Gentleman's Handkerchief, large.
One Lady's Handkerchief.
One Child's Lettered Handkerchief.
One Biscuit Cutter.
One Doughnut Cutter.
One Package Assorted Scrap Pictures.
Two Celluloid Collar Buttons (patented).
Twenty-Three Photo-engraved Pictures of the Presidents of the United States.
Twenty-Three of which are Copperplate Engravings, suitable for framing, and are handsome decorations for the parlor, entitled:

Desdemona.
Our Boys.
Doe's Head.
Morning in the Highlands.
Evening in the Highlands.
A Faithful Friend.
Marguerite.
Sunshine and Shadow.
Jockey Joe.
Skye Terrier.
Plummy Yellows.
The Monkeys.
Owl's Lang Syne.
Our Pets.
The Darling.
Evangeline.
La Petite Babette.
The Maid of Orleans.
After the Storm.
Love's Young Dream.
Curiosity.
The Interview.
On the Sands.
Yachting.
One Cake Cutter.
One Handsome Scrap Book or Portfolio.

TWENTY-FOUR

Our price for the MAMMOTH CHRISTMAS BOX complete is \$6.00, freight prepaid.



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Meetings in New York.

The American Spiritualist Alliance meets at Royal Arcanum Hall, 41 Union Square, between 17th and 18th streets, on 4th Avenue, on the first and third Thursday of each month at 8 P. M. Parties seeing articles in the secular press treating of Spiritualism which in their opinion should be replied to, are requested to send a marked copy of the paper to either of the officers of the Alliance. Prof. Henry Kiddie, President, 7 East 19th Street, Mrs. M. E. Wallace, Recording Secretary, 219 West 42d Street, John Franklin Clark, Corresponding Secretary, 59 Cedar Street.

Adelphi Hall, corner of 52d Street and 7th Avenue.—The First Society of Spiritualists holds meetings every Sunday at 11 A. M., 2d and 7th P. M. H. J. Newton, President.

The People's Spiritual Meeting every Sunday evening at 8 o'clock at the residence of Mrs. M. C. Morrill, 230 West 36th Street. Good mediums and speakers always in attendance. (Removed from Columbia Hall.) Mary C. Morrill, Conductor.

A General Conference will be held Wednesday evening of each week at 229 West 36th Street, at the residence of Mrs. M. C. Morrill.

The Psychological Society meets every Wednesday evening at 8 o'clock at 310 Sixth Avenue, near 50th Street. J. F. Snipes, President, 476 Broadway.

The Ladies' Society of Mercy meets at Spencer Hall, 114 West 14th Street (removed from Columbus Hall), every Sunday at 2 P. M. Proceeds devoted to charity. Kate A. Tingley, Conductor.

The First Society of Spiritualists.—Miss Jennie B. Hagan discoursed last Sunday morning upon two subjects: "Mind and Matter," "Involution and Evolution." It is, she said, a wonder to the thinking man to see how the varied periods of time have especially enforced certain facts. Great tidal waves enforce certain and specific truths; nature keeps repeating her lessons until man learns them. We find in all nature an inviolable force and power that expresses something more than material. Matter to us is but the expression of the great overruling and underlying principle of a progressive, eternal law. By involving and evolving we progress and unfold into the world beyond. Miss Hagan improvised several poems that elicited applause.

The meeting in the afternoon was of the usual interesting order. Mrs. Williams, Mrs. Van Macdonald, Mr. Wood and others related experiences.

In the evening Miss Hagan spoke upon subjects given by the audience. The influence of animal magnetism on mediums was explained. This current of magnetism is best exemplified in an orator and his audience. When a spirit of harmony prevails the best ideas are expressed in the most beautiful language. The trying ordeal of a speaker is when he stands before an unresponsive audience. "To lay Mother in Heaven" formed the subject of a poem which was replete with sentiment and merit. Miss Hagan will speak for the Society each Sunday during this month.

New York, Dec. 1st, 1880.

Haverhill, Mass., Unity Hall.—Dr. F. H. Roscoe, of Providence, R. I., spoke again for the First Spiritualist Society in this place, afternoon and evening, Dec. 1st, to the manifest acceptance of large audiences. Speaking in the afternoon upon "Man as an Individual," he said each person shows his own individuality, and not yield to the opinions of others, only so far as they accord with his own reason: We may receive the opinions of others, but should endeavor to build and enlarge upon them.

The subject of the evening lecture was, "What the World Owe to Inspiration." The control contended that all discoverers, scientists, statesmen, poets, etc., who have blessed the world with their labors, were inspired by similar minds in the spirit-world; and that no great emergency arose in any of the departments of life without the medium being produced for that emergency. Various instances were cited as evidence in support of the position. Both lectures were replete with sound argument, and instructive and interesting remarks.

In compliance with a request made the previous Sunday a large number of flowers, bouquets and potted plants were arranged in front of the rostrum, through the influence of which psychometric readings were given, a number of them being wonderful in the way of tests.

The Doctor, during his ministrations here, has given great pleasure and satisfaction by the force and ability displayed in the lectures and the convincing character of the tests given by his controls.

Mrs. Sarah A. Byrnes, of Boston, is to speak for us the 8th and 15th.

Attleborough, Mass.—Miss Josephine Webster (of Chelsea) occupied our platform acceptably Dec. 1st, speaking upon subjects given by the audience, with tests.—A. E. Tisdale (of Merrick, Mass.), the blind medium, will be with us next Sunday at 1:30 and 7 P. M.

Worcester, Mass.—Mr. J. Frank Baxter was the speaker for the Association of Spiritualists Sunday, Dec. 1st, and he was greeted with good audiences both afternoon and evening—the latter being very large and appreciative. The lecture of the afternoon was upon "The Claims of Mediumship," and successfully met the arguments of the opposer on every hand. The speaker showed clearly how the scientific and lawful developments of to-day pointed to the probability of the claims, and in some directions seemed to establish the fact of the same. Mr. Baxter was dealing with those who turned away from Spiritualism on the ground that there was nothing apparently reasonable about it as compared with matters of fact in universal law and order, and who were not in a position, because of this prejudice, to accept the great and numerous facts demonstrated by its philosophy. It was a very interesting, ingenious and conclusive discourse.

In the evening the lecturer continued further his subject, although in a completely independent discourse, under the title: "The Natural Evidences of Spirit-Life and Intercourse." It was replete with facts, and held the large audience in thorough interest.

At the close of the evening address Mr. Baxter, in his unpretentious and conscientious manner, gave one of his usual unique addresses. Many descriptions and delineations were given, and in every instance met with ready acknowledgment and recognition.

The Worcester Association has a fine quartette, which shared with Mr. Baxter's music for the occasion. He will speak for this Society on Sundays through the present month.

Albany, N. Y.—Under the heading "News and Notes of Interest in Regard to the Spiritualists," the Albany (N. Y.) Telegram of Nov. 24th informs its readers that Prof. W. F. Peck has returned to that city to remain two months; advising all persons of liberal and progressive views to attend, the managers having made the admission and seats free in order that no person shall be debarred the benefit of the thoughts thrown out by the speakers who occupy the spiritual rostrum.

Furthermore, that "Mrs. H. S. Lake is drawing large audiences at both morning and evening services." No lecture was given in the evening, succeeded in drawing such large and intelligent audiences since the present Society was organized. Her tests, although few, are remarkable for their truth and accuracy, and her lectures are replete with excellent teachings to fit men and women to be better citizens of this world and thereby insure a good prospect for a happy life hereafter. She is truly a reformer, and similar to all Spiritualists, accepts all the reforms and advanced ideas that are at present stirring the nations of the entire globe.

Portland, Me.—Dr. F. L. H. Willis occupied the platform of the Portland Spiritual Temple Sunday afternoon and evening, Dec. 1st. In the evening his subject was "The Laws of Mediumship," and at the close the Doctor gave some of his experiences of his early development with the Harvard professors, which account was very interesting to the large audience present.

A reception was given the Doctor at the house of F. H. Beals, Saturday evening, son of T. P. Beals, a number of the old friends of the Doctor's being present. A greeting of welcome was given to the Doctor by Capt. P. E. Beals, after which the Doctor responded with some touching remarks regarding his first visit to Portland and the kindness he received at that time—closing with a poem. Songs by Mrs. Ella Littlefield, Mr. Fitzgerald and George Thomas, were rendered in fine style, and all present seemed to enjoy the evening entertainment.

Newburyport, Mass.—Last Sunday our platform was very satisfactorily occupied by Mrs. B. F. Smith, whose services as a medium by whom messages were communicated from spirit friends to many in the audience were very highly appreciated, and the means of comforting the bereaved, and giving assurance to all that their so-called "dead" still live and love. The attendance at each meeting was large, and the closest attention prevailed. Mrs. Smith is tendered the thanks of our Society for the aid she has rendered it. Mrs. C. Fannie Allen will be with us next Sunday.

Chelsea, Mass.—On the afternoon and evening of Dec. 1st, Mrs. E. C. Kimball occupied the platform of the Spiritualists' Association. In the evening addressing the largest audience of the season. She confined herself to tests alone, and gave descriptions and names of sixty-five persons, the most of which were recognized. Sunday, Dec. 8th, Mrs. Carrie Loring will occupy the platform at 8 and 7:30 P. M.

[THE LADIES' AID meets every Friday afternoon and evening, at 106 Chestnut street.]

Galveston, Tex.—G. W. Kates and wife have been holding three meetings each week during November to constantly increasing audiences. They have been re-engaged for December. The lectures are full of good instruction and spiritual comfort. The tests by Mrs. Kates have been usually correct and of a marvelous character. We feel highly elated over the success being achieved. This city is ripe for good workers, and is ready to support them.

The speaker showed clearly how the scientific and lawful developments of to-day pointed to the probability of the claims, and in some directions seemed to establish the fact of the same. Mr. Baxter was dealing with those who turned away from Spiritualism on the ground that there was nothing apparently reasonable about it as compared with matters of fact in universal law and order, and who were not in a position, because of this prejudice, to accept the great and numerous facts demonstrated by its philosophy. It was a very interesting, ingenious and conclusive discourse.

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[THE LADIES' AID meets every Friday afternoon and evening, at 106 Chestnut street.]

Portland, Me.—Friday evening, Nov. 29th, the "Ladies' Circle" gave another of their pleasant entertainments, consisting of vocal and instrumental music, recitations, and experiments in psychology. These entertainments reflect great credit on the ladies under whose charge they are given, and are a great help to the Society.

Sunday, Dec. 1st, we occupied for the first time our new hall, corner of Congress and Temple streets. This hall is more easy of access than any occupied by the Spiritualists of this city for years. Our speaker was Mrs. Ida P. A. Whitlock. Her subject for the afternoon, "The Religion of Spiritualism," was well handled and the audience much pleased. She also gave readings and descriptions of spirits.

In the evening she spoke in reply to the question, "What part of the brain is active when we sleep, and retains remembrance?" given from the audience. Mrs. Whitlock treated it in an able manner. At the close of her lecture she gave fine psychometric readings. We have engaged Mrs. Whitlock to appear before our Society again.

Next Sunday Mrs. Hattie C. Mason will occupy our platform.

Dec. 1st, 1880.

Chicago, Ill.—Every seat has been occupied the last two Sunday evenings at the meetings of the Harmonical Society of Spiritualists in the cosy and beautiful hall, 63 South Peoria Street, corner Monroe. The inspired words of Mrs. S. F. DeWolf, and the messages, tests and independent slate-writings of Mrs. F. A. Brown of Portland, Oregon, have been highly appreciated.

On Sunday evening, Dec. 8th, Mrs. Brown will deliver the opening address, subject: "Prophecy and Prophecies, Ancient and Modern," and will supplement her discourse with messages, tests and slate-writing.

This Society holds Public Circle and Mediums' Meeting every Thursday evening in its hall, 63 South Peoria Street; the doors will be opened at 7 o'clock, and closed at 10 o'clock sharp, after which time no person will be admitted.

Providence, R. I., Blackstone Hall.—The services of the Spiritual Alliance Society, Nov. 24th, were well attended both morning and evening. The lectures of Hon. Sidney Dean increase in interest and instructive thought, and are continually attracting new faces to our services. Among those who are constant attendants, is one who thirty years ago was a member of the Mathewson-street Methodist church in this city. Becoming convinced of the truth of Spiritualism, he went to his pastor, told him his convictions, and asked for a letter of dismission from the church. In vain his pastor pleaded and prayed with him, but finally, with great reluctance, granted his request. That pastor's name was Rev. Sidney Dean. Truth is stranger than fiction.

Cambridgeport, Mass.—On the evening of Dec. 1st, Joseph D. Stiles was with us, and gave many tests in rapid succession, which were mostly recognized. He is to be here again next Sunday evening. We hope all who are interested will come and hear this wonderfully gifted medium. Prof. Fisher and choir will be in attendance.—The Ladies' Sociable will meet at the house of the Scott Brothers, corner of Franklin and Pearl streets, on the evening of Dec. 8th.

Fall River, Mass.—Mrs. Ann Hibbert informs us that on Sunday last Miss Nettie M. Holt, of Charleston, occupied the platform, presenting remarks and tests to general acceptance. Next Sunday Prof. Kenyon is to be the speaker.

Intellectual reasonings in harmony with the soul's intuitions are better than atheism, materialism and agnosticism, and yield a sweeter rest to the mind.—Hon. Sidney Dean.

To Correspondents.

No attention is paid to anonymous communications. Name and address of writer in all cases indispensable as a warranty of good faith. We cannot undertake to preserve or return communications not used.

"A FRIEND OF ALL TRUE MEDIUMSHIP." BOSTON.—By reference to No. 4, 8th page, third column of *The Spiritual Instructor*, you will find just what we complain of, to wit: that the title of *THE BANNER OF LIGHT* was there published in full as being the paper in which Mr. Rold brought himself into trouble with the United States postal department. It is hardly possible under the circumstances that that announcement appeared without the knowledge of the editor of *The Spiritual Instructor*. We have therefore made no "exonerous statement," but merely set forth a fact which you can easily verify for yourself.

Fitchburg, Mass.—Mrs. Carrie F. Loring's guides answered questions given by the audience, Nov. 24th, to good satisfaction; then gave many correct tests. We have other engagements with her later in the season's course.

Dec. 1st, Mrs. N. J. Willis's guides treated the following subject, given by the audience: "Spiritualism and Christianity, and what relationship do they sustain (hold) to each other?" It was one of the best lectures we have listened to for a long time. She will be with us again soon.

Dec. 8th Mrs. E. C. Kimball will speak for us.

113 Blossom Street. Mrs. E. S. LORING, Sec'y.

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Dec. 7.